



This is a digital copy of a book that was preserved for generations on library shelves before it was carefully scanned by Google as part of a project to make the world's books discoverable online.

It has survived long enough for the copyright to expire and the book to enter the public domain. A public domain book is one that was never subject to copyright or whose legal copyright term has expired. Whether a book is in the public domain may vary country to country. Public domain books are our gateways to the past, representing a wealth of history, culture and knowledge that's often difficult to discover.

Marks, notations and other marginalia present in the original volume will appear in this file - a reminder of this book's long journey from the publisher to a library and finally to you.

Usage guidelines

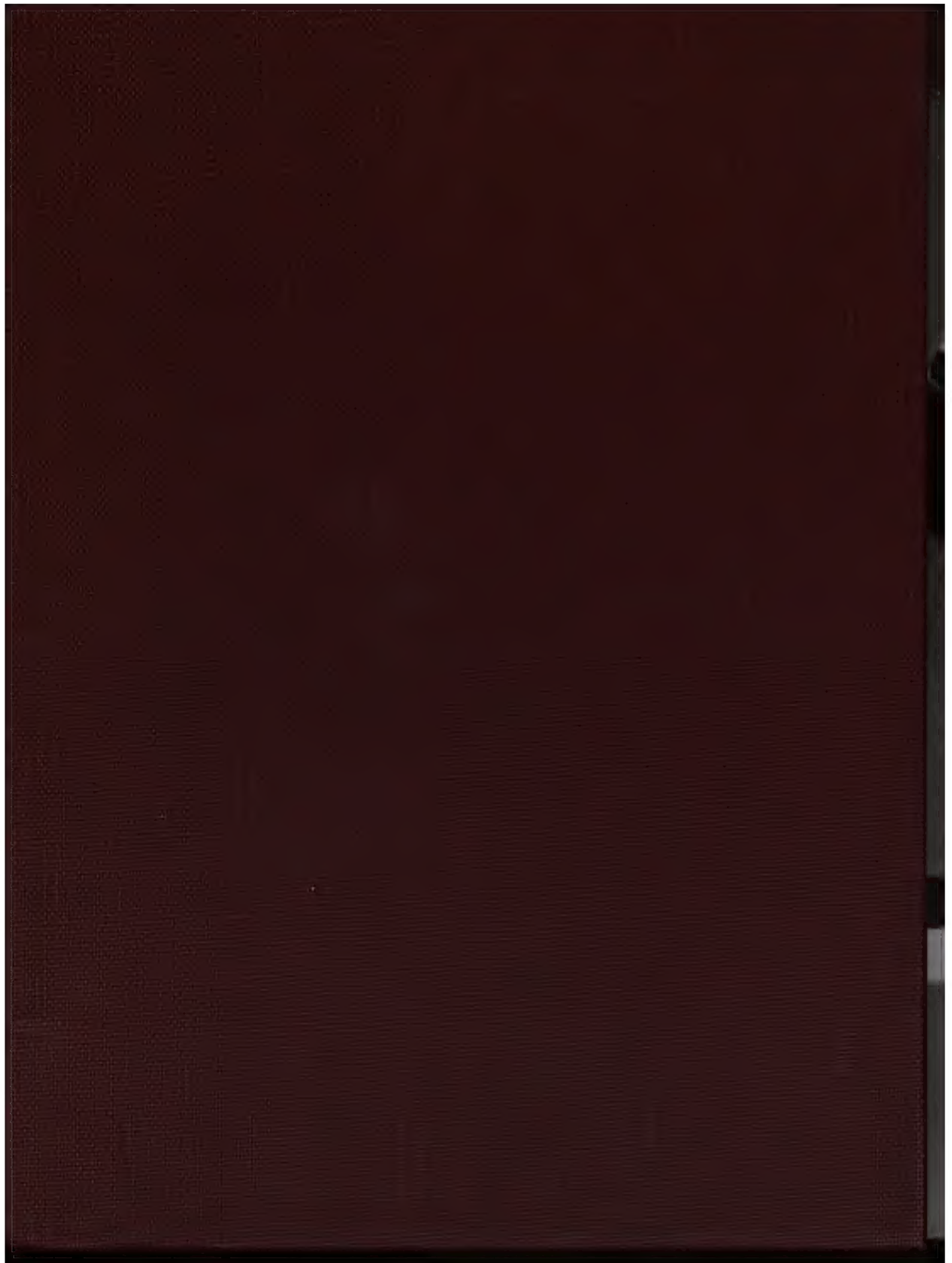
Google is proud to partner with libraries to digitize public domain materials and make them widely accessible. Public domain books belong to the public and we are merely their custodians. Nevertheless, this work is expensive, so in order to keep providing this resource, we have taken steps to prevent abuse by commercial parties, including placing technical restrictions on automated querying.

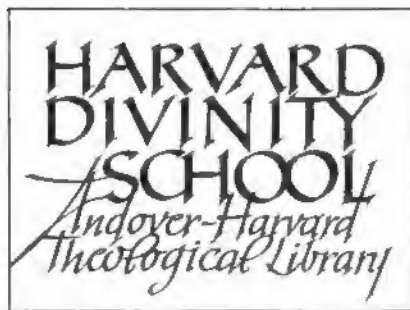
We also ask that you:

- + *Make non-commercial use of the files* We designed Google Book Search for use by individuals, and we request that you use these files for personal, non-commercial purposes.
- + *Refrain from automated querying* Do not send automated queries of any sort to Google's system: If you are conducting research on machine translation, optical character recognition or other areas where access to a large amount of text is helpful, please contact us. We encourage the use of public domain materials for these purposes and may be able to help.
- + *Maintain attribution* The Google "watermark" you see on each file is essential for informing people about this project and helping them find additional materials through Google Book Search. Please do not remove it.
- + *Keep it legal* Whatever your use, remember that you are responsible for ensuring that what you are doing is legal. Do not assume that just because we believe a book is in the public domain for users in the United States, that the work is also in the public domain for users in other countries. Whether a book is still in copyright varies from country to country, and we can't offer guidance on whether any specific use of any specific book is allowed. Please do not assume that a book's appearance in Google Book Search means it can be used in any manner anywhere in the world. Copyright infringement liability can be quite severe.

About Google Book Search

Google's mission is to organize the world's information and to make it universally accessible and useful. Google Book Search helps readers discover the world's books while helping authors and publishers reach new audiences. You can search through the full text of this book on the web at <http://books.google.com/>





THE GREEK LITURGIES.

London:
C. J. CLAY, M.A. & SON,
CAMBRIDGE UNIVERSITY PRESS WAREHOUSE,
AVE MARIA LANE.



CAMBRIDGE: DEIGHTON, BELL, AND CO.
LEIPZIG: F. A. BROCKHAUS.

0

THE GREEK LITURGIES

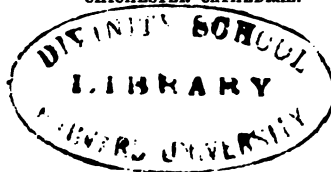
CHIEFLY FROM ORIGINAL AUTHORITIES.

EDITED FOR THE SYNDICS OF THE UNIVERSITY PRESS,

BY

C. A. Swainson
C. A. SWAINSON, D.D.

MASTER OF CHRIST'S COLLEGE, AND LADY MARGARET'S READER IN DIVINITY, CAMBRIDGE;
FORMERLY NORRISIAN PROFESSOR, AND CANON RESIDENTIARY OF
CHICHESTER CATHEDRAL.



WITH AN APPENDIX CONTAINING THE COPTIC ORDINARY CANON OF THE MASS
FROM TWO MANUSCRIPTS IN THE BRITISH MUSEUM,

EDITED AND TRANSLATED BY DR C. BEZOLD,
PRIVAT-DOCENT IN THE UNIVERSITY OF MUNICH.

^{c.}
Cambridge:
AT THE UNIVERSITY PRESS.

1884

[All Rights reserved.]

Cambridge :

**PRINTED BY C. J. CLAY, M.A. & SON,
AT THE UNIVERSITY PRESS.**

1
0
2

IN PIAM MEMORIAM

DOMINAE

MARGARETAE

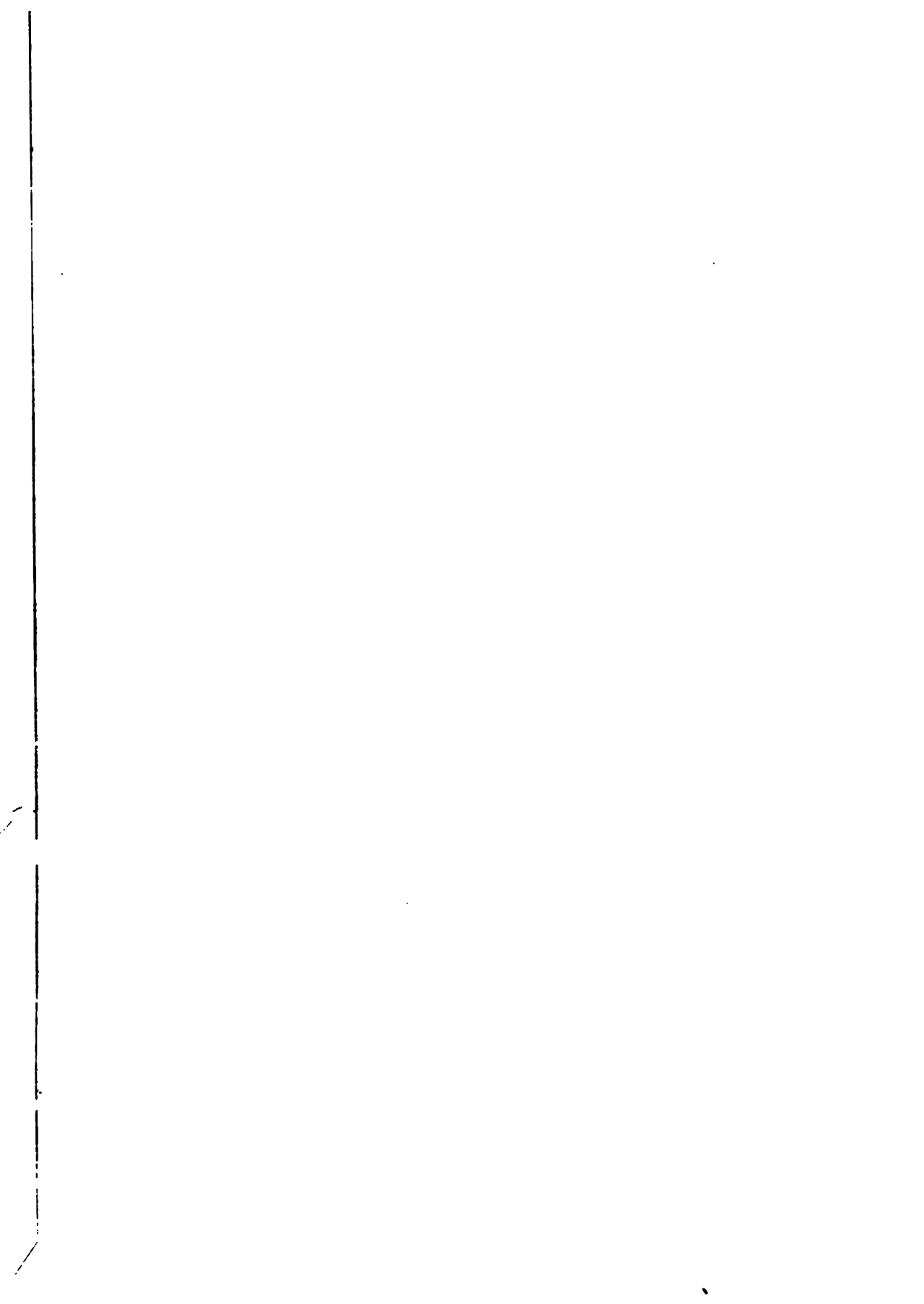


TABLE OF CONTENTS.

INTRODUCTION.	PAGE
Chapter I. Printed Editions of the Greek Liturgies	v
Chapter II. Liturgical MSS.	xv
Chapter III. Authenticity of the Liturgies	xxvii
Chapter IV. Character and Results of the present Edition	xxxii
Postscript. The Liturgy of the recently discovered <i>Διδαχὴ τῶν ἀποστόλων</i>	xlv
Note on the Magdala MSS.	lii
— — — — —	
— THE LITURGY OF ALEXANDRIA otherwise SAINT MARK:	
(1) FROM THE ROSSANO MANUSCRIPT.	
(2) FROM A ROLL IN THE VATICAN LIBRARY.	
(3) FROM A ROLL IN THE UNIVERSITY LIBRARY AT MESSINA.	
(4) Parallel Passages from the "Canon Universalis Æthiopum" and "Liturgia Coptitarum Sancti Basilii"	1
THE LITURGIES OF THE EIGHTH CENTURY:	
THE LITURGY OF SAINT BASIL FROM THE BARBERINI MS. AND A ROLL AT THE BRITISH MUSEUM	75
THE LITURGY OF SAINT CHRYSOSTOM FROM THE BARBERINI AND ROSSANO MSS.	88
THE LITURGY OF THE PRESANCTIFIED FROM THE SAME MSS.	95
THE LITURGY OF SAINT CHRYSOSTOM. ELEVENTH CENTURY TO THE PRESENT TIME	99
Note on the Translation by Leo Thuscus	145
Note on the British Museum Roll, Add. 18070	148
LITURGY OF SAINT BASIL. ELEVENTH CENTURY TO PRESENT TIME	149
LITURGY OF THE PRESANCTIFIED. ELEVENTH CENTURY TO PRESENT TIME	178
THE LITURGY OF SAINT PETER:	
FROM THE ROSSANO MANUSCRIPT AND PARIS SUPP. GR. 476.	189
LITURGIES OF PALESTINE	205
LITURGY OF JUSTIN MARTYR	207
LITURGY OF CYRIL OF JERUSALEM	209
— THE LITURGY OF SAINT JAMES:	
(1) FROM THE MESSINA ROLL.	
(2) FROM THE ROSSANO MANUSCRIPT.	
(3) FROM PARIS MSS. GR. 2509.	
(4) FROM PARIS SUPP. GR. 476.	
WITH COLLATIONS FROM THE EDITION OF MOREL, &c.	211
NOTES ON THE SYRIAC LITURGY OF SAINT JAMES	338
APPENDIX. THE ORDINARY CANON OF THE MASS AFTER THE USE OF THE COPTIC CHURCH, EDITED AND TRANSLATED BY DR C. BEZOLD	347

INTRODUCTION.

CHAPTER I.

PRINTED EDITIONS OF THE GREEK LITURGIES.

THE sources of information on the Greek Liturgies available for students have hitherto been the following.

(1) There was published at Rome in the year 1526 a small quarto volume, measuring eight inches by five-and-a-half, and consisting of eighteen sheets. The following is a copy of the title-page. It is printed in red.

Αἱ θεῖαι λειτουργεῖαι. | Τοῦ ἁγίου Ἰωάννου τοῦ | χρυσοστόμου. |
Βασιλείου τοῦ μεγάλου. | καὶ ἡ τῶν προηγιασμένων. | Γερμανοῦ ἀρχιε-
πισκόπου | Κωνσταντινουπόλεως, ἱστορία Ἐκκλησιαστικῆ | καὶ μυστικῆ
θεωρίᾱ¹.

After the word Τέλος on the last page is the following by way of Colophon:

εἷ τις εἰς ἑνιαυτοῦς δέκα ταυτασὶ τὰς θείας λει | τουργίας ἐντυποῦν
τολμήσει, ἡ ἄλλοθεν ποθεν | ἐντετυπωμένας ὥντας ἔχειν, ἐκ τοῦ προνο-
μίου | τοῦ Μακαριωτάτου ἄκρου ἀρχιέρεως Κλή- | μεντος ἐβδόμου ζημιω-
θήσεται. |

Ἐν ῥώμῃ χιλιοστῷ φ̄κ̄ς Μηνὸς Ὀκτοβρίου. | Δεξιότητι Δημητρίου
Δουκᾶ τοῦ κρητός.

The signatures follow, A—Σ. ἅπαντα δυάδια.

¹ My copy has on the title-page the autograph, as I suppose, of *Stephanus Baluzius, Tutelensis*.

On the back of the title-page is printed an address to orthodox Christians everywhere, which Ducas concludes as follows :

καὶ γὰρ εἶρων τὰς θείας λειτουργίας τῇ ἡμῶν ἀμελείᾳ διεφθαρμένας, συνεργῶ χράμενος Λιβίῳ τῷ Ποδοχίταρῳ αἰδεσιμωτατῶ τῆς Κύπρου ἀρχιεπισκόπῳ, καὶ τῆς Ρόδου Μητροπολιτῇ, λογιωτάτῳ καὶ ἀρίστῳ θεολόγῳ, καὶ εἰς τὸ ἀρχαῖον κάλλος συναγαγὼν, καὶ μετὰ ἐπιμελείας ἐντυπωθῆναι ἐπινοήσας, ὑμῖν τοῖς ὀρθοδόξοις δῶρον ἔδωκα. καὶ εἰ μὲν τὸ δῶρον ἀξιόλογον ὑμῖν φαίνεται, ἐν ταῖς ὑμῶν θείαις ἱεουργίαις μνημόσυνον ἡμῖν ποιήσατε. ἔρρωσθε.

Thus the text of Ducas' volume came from Cyprus and Rhodes.

(2) I read in an edition of two copies of the Liturgy of S. Chrysostom, published at Venice in 1644, that Demetrius Ducas made a translation of this copy of S. Chrysostom which he had edited, and that Greek and Latin were printed at Venice "per Ioannem Antonium et Fratres de Sabio" in 1528. I question the authorship of the translation. There is a copy of the book in the British Museum.

(3) In the year 1560 there appeared at Paris, from the press of William Morel, "the Royal printer in Greek," a beautiful folio (12 inches by 8½, pages 179) entitled ΛΕΙΤΟΥΡΓΙΑΙ | των αγιων πατερων | Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοθέου. | Βασιλείου τοῦ μεγάλου. | Ἰωάννου τοῦ χρυσοστόμου. |

These were followed by eight treatises in Greek on liturgical details¹, and preceded by the Canon of the Council in Trullo (which appealed to the Liturgies of James the Brother of the Lord and of Basil the Bishop of Cæsarea, as against the usage of the unmixed cup in Armenia), and the short treatise of Proclus, archbishop of Constantinople, which speaks of the Liturgies of Clement, James, Basil, and John of the golden mouth.

¹ These treatises were (i) one from the "Ecclesiastical Hierarchy" of "Dionysius the Areopagite," (ii) from Justin Martyr's Apology, (iii) from Gregory of Nyssa, (iv) Johannes Damascenus, A.D. 720, (v) Nicolaus of Methone, (vi) Samonas of Gaza, A.D. 1072, (vii) Mark of Ephesus, A.D. 1450, (viii) Germanus of Constantinople. S. Andrea undoubtedly considered "Dionysius the Areopagite" to have been the contemporary of S. Paul, and Pro-

clus to have been the Archbishop of the fifth century. In the Latin edition the dissertation of Mark of Ephesus is omitted, three treatises being added, one of Nicolaus of Caserta [1346], the second of Maximus Monachus, the third of Bessarion [+1472]. The works are all introduced because of their bearing on the Eucharistic controversy. [I have given the dates of the less known writers.]

In the same year Morel printed what seemed to be Latin translations of the works which he had printed in Greek, with a few additions. Here the name *Claudius de Sanctis*¹ appeared on the title-page, as having contributed a collection from the writings of S. Chrysostom of passages bearing upon the Liturgies. He also prefixed some memoranda of a controversial character. But the editor of both editions was "Joannes a S. Andrea." Too modest to allow his name to appear in connexion with the Greek Liturgies, he dedicated the Latin volume to the Cardinal Charles of Lorraine.

Of the sources from which he drew his manuscripts, he only stated that they came "e mediis Græciæ bibliothecis." He added one act which increases our obligations to him. Instead of translating his copy of "Saint Chrysostom," he printed a Latin translation of the Liturgy, made by Leo Thuscus brother and pupil of the more famous Hugo Etherianus, who was contemporary and protégé of the Emperor Manuel (A.D. 1172). This Liturgy speaks of Nicolaus as *Papa*, and of Eleutherius of Alexandria, Cyril of Antioch, Leontius of Jerusalem, all as living. If the latter are difficult to identify, there is no doubt of "Alexius Emperor and born in the purple" (see below, pp. 133, 134), and we assign the Liturgy unhesitatingly to the commencement of the twelfth century.

The edition of Morel has hitherto furnished the only printed text of the liturgy of S. James.

(4) In 1583 Ambrose Drouard printed a volume entitled Η | ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ | ΓΙΑ ΤΟΥΣ ΑΓΙΟΥΣ ΑΠΟ | στόλου και εὐαγγελιστοῦ Μάρκου, | μαθητοῦ τοῦ ἁγίου Πέτρου | | *Clementis P.R. De ritu Missæ.* | His accessit ex antiquissimo manuscripto codice | divini horarum officii declaratio. | Omnia nunc primum Græcè et Latine in lucem edita. | PARISIIS. |

It commenced with a letter from Cardinal William Sirleti, dated Rom. 16 Kal. May 1582, to John a S. Andrea, Canon of the Church of Paris, stating that with the letter there came a copy of the Liturgy of S. Mark the Evangelist, which the Cardinal had had transcribed from a very ancient MS. of the Monastery of S. Maria ὁδηγητρία, at Rossano, of the order of S. Basil. It had been discovered there not long before in company with the Catechetical Lectures of S. Cyril of Jerusalem, the works of Dionysius of Alexandria against the Noetians, and of Hippolytus the Martyr against

¹ He afterwards became Bishop of Evreux.

Noetius and against Paul of Samosata; these the Cardinal hoped to publish ere long. In the meantime he sends the Hierurgia which the Church of Alexandria had received by tradition from S. Mark. From this Liturgy (the Cardinal thought) Saint Basil and Saint John Chrysostom had transferred many things into their Liturgies. John of S. Andrea replies in a letter dated 12 Kal. of May 1583 full of thanks for the kindness of the Cardinal, and mentions that twenty years before he had printed an edition of the Liturgies of S. James, S. Basil, and S. John Chrysostom; and also the *Missale Gothicum* and the Liturgy of Dionysius the Areopagite, all from our small library at Paris. The little volume¹ contained a large portion of the eighth book of the Apostolical Constitutions, which the editor without hesitation ascribed to Clement of Rome. The Imprimatur was given by the learned Genebrard, afterwards archbishop of Paris; and the Royal Privilege conveying the copyright was dated April 22, 1583.

(5) In 1589 there appeared from the press of Christopher Plantin, at Antwerp, a volume entitled *Missæ apostolica*, | sive | Η ΘΕΙΑ ΛΕΙΤΟΥΡΓΙΑ | τοῦ ἀγίου ἀποστόλου Πέτρου. | *Divinum sacrificium | sancti apostoli Petri. | Cum Wilhelmi Lindani, Episcopi Gandavensis, | Apologia pro eadem D. Petri Apostoli Liturgia. | Item vetustissimus in S. Apostolicæ Missæ Latinæ Canonem | Commentarius, ex admirandis antiquissimorum PP. | nostrorum orthodoxorum antiquitatibus concinnatus.* The body of the work exhibited, where needful in four columns, first the Canon of the Roman Mass, secondly the Liturgy of S. Peter in Greek, next a Latin translation, and lastly some short notes. This occupied 41 pages; then followed twelve or thirteen pages of annotations, and after these an "Apology" for the Liturgy, and a Commentary. On the last page (215) is the approbation of the Bishop himself (from which we learn that the Commentary was taken from a MS. more than 1000 years old) and the Privilegium of Philip II. The only information the Bishop gives as to the channel through which this Liturgy came to him is this, that he found it in the very large and well furnished Library of Cardinal Sirleti², and that a learned Greek librarian had copied it for him. He had himself translated it into Latin.

¹ Its size is 7 inches by 4½: and it contains 120 pages.

² Sirleti was a native of Apulia, and a great

collector. See for example Dr Scrivener's "Introduction," p. 203, no. 373: p. 248, no. 79: p. 257, no. 132.

The second volume contains translations of more than forty Syriac Liturgies. The most important to us is the Syriac S. James, for the Churches which used it are Monophysite, and the presumption is that all that it is common to it and the Saint James of the orthodox Churches must date from a period before the Council of Chalcedon¹.

(7) The most important work of the seventeenth century was however the famous *Εὐχολόγιον* of Goar. I will transcribe the chief part of the title-page. "*εὐχολόγιον* sive Rituale Græcorum complectens ritus et ordines divinæ liturgiæ, officiorum Sacramentorum, Consecrationum, Benedictionum, Funerum, Orationum &c. cuilibet personæ, statui, vel tempori congruos, juxta usum orientalis ecclesiæ. Cum selectis Bibliothecæ Regiæ, Barberinæ, Cryptæ-Ferratæ, Sancti Marci Florentini, Tillianæ, Allatianæ, Coresianæ et aliis probatis MM.SS. et editis Exemplaribus collatum. Interpretatione Latinâ, nec non mixobarbararum vocum brevi Glossario, æneis figuris, et observationibus ex antiquis PP. et maxime Græcorum Theologorum expositionibus illustratum. Operâ R. P. F. IACOBI GOAR Parisini. ordinis F.F. Prædicatorum, S. Theologiæ Lectoris; nuper in Orientem Missi Apostolici. Lutetiæ Parisiorum." MDCXLVII.

This volume contains services for all occasions. I am more concerned with the Liturgies proper.

The Liturgy of S. Chrysostom occupies pages 58—86. Goar complains on p. 87 of the great discrepancy between the various editions and manuscripts of this liturgy, and the difficulty of making collations. On the whole he decided to follow one published at Rome; and on pages 87—98 he printed collations with the edition of Morel and others which had at various times appeared at Venice. This part is very carefully done. On pages 94—98 there are some extensive notes taken from a MS. in the Paris Library "more than 200 years old." This is the P. of Daniel, iv. p. 327, and I have adopted the same letter myself (p. 100 below). The persons prayed for as living (p. 132) were, so far as they can be identified, living at the time of the opening of the Council of Florence. On pages 98—100 are similar notes taken "e MS. Barberino S. Marci ante septem et amplius sæcula, ut putatur, exarato"—the Barberini MS. used below (pp. 89—94). A third series of notes was taken from a copy used by Greek monks in Rome, Campania, Calabria, Apulia,

¹ Palmer, "Origines Liturgicæ," i. 27.

and Sicily, "e vetusto Dom. Basilii Falasæ Cryptæ-Ferratæ Archimandritæ," marked C by Daniel and myself (below, p. 100). A fifth copy is given by Goar (pp. 104—107): it had been printed among the works of S. Chrysostom. This copy had also been published at Venice in a very beautiful form in 1644 taken (if I understand aright) from an edition printed by the Morels in 1570, with a Latin translation made "in gratiam episcopi Roffensis."

Goar enriched this part of his work with fifty pages of notes for which every subsequent editor has expressed his obligations, and with a few copper plates which have frequently been reproduced¹.

Goar then proceeds to give the Liturgy of Saint Basil. His copy is nearly identical with that published by Morel in 1560, as that was identical with the copy of Demetrius Ducas in 1526. A few various readings follow, pp. 176—179, the MSS. of Cryptaferrata furnishing the chief variations that are worthy of attention. A MS. which a friend (Isidore Pyromalus) had brought from Patmos furnished Goar with further variations (pp. 180—184).

After a few notes on S. Basil he proceeds with the Liturgy of the Presanctified differing considerably from the copy in Ducas, and adds (page 204) notes from the Barberini copy (see below, pp. 95—98). He then gives a short treatise of Simeon, Metropolitan of Thessalonica, on the temple and the liturgy, and passes on to the services of Ordination, Baptism, &c.

(8) In the year 1749 there was published at Rome the first volume of a great collection of Liturgical works made by JOSEPH ALOYSIUS ASSEMANI. The publication extended to thirteen volumes; the last, which is said to be extremely rare, was published in 1766. It was entitled "Codex Liturgicus Ecclesiæ Universæ," the first volume containing services for Catechumens; the second for Baptism; the third for Confirmation; the fourth, fifth, sixth and seventh, the liturgical offices, and so on. The Liturgy of S. James is in volume v., and that of S. Mark in volume VII. Assemani gave no information as to the source from which he

¹ It may be interesting to notice that the drawing of the *Δισκος* or *paten* (page 117) represents the *σφραγίς* in the centre with nine small cubes on the right (diagonally) and one on the left. In the more modern drawing given by

Daniel (rv. 399) the nine cubes are placed (square) on the right, and one on the left, and in two lines below are the portions (eleven of each are given in the drawing) of the living and of the dead.]

drew the Greek Liturgy of S. James. It seems to be merely copied from the edition of Morel. He added however large extracts "ex antiquo MS. Messanensi quod nondum lucem aspexit" (pp. 68—99): then an Anaphora in Syriac, different from any produced by Renaudot; an interesting exposition assigned to John Maro, Patriarch of Antioch; and, in conclusion, nine pages of Latin notes, taken by the friend that had furnished him with the extracts from the Messina MS., but now from a codex found by this friend in "our Library of S. Basil at Rome." This friend deserves our special thanks, as will be seen more fully hereafter: he is designated as "Benedictus Monaldinius Hieromonachus Cryptoferratensis."

(9) From the middle of the eighteenth century until the year 1849 no work of moment containing the text of the Liturgies appeared. In 1849 the Rev. J. M. Neale published a work which he entitled TETRALOGIA LITURGICA, containing the Liturgies of S. Chrysostom, S. James and S. Mark, and the Mozarabic Service, arranged in parallel columns. This parallelism was reproduced with great care and with additional Liturgies, in English, in Mr Neale's Introduction to his HISTORY OF THE HOLY EASTERN CHURCH, which appeared in 1850. A great impulse was given to the study of Liturgies by these works, but Mr Neale was content to follow previously printed copies, with a few conjectural emendations.

(10) In 1852, however, in the third volume of his work entitled HIP-POLYTUS AND HIS AGE, Chevalier Bunsen published complete copies of the Liturgy of S. Basil and the now-called Liturgy of S. Chrysostom from the Manuscript in the Barberini Palace (of which see below). These were reprinted in the third volume of his ANALECTA ANTE-NICÆNA (the volume which contains the *Reliquiæ Liturgicæ*) published in 1854¹. The copies were placed in parallel columns although there are only two prayers common to the two. Bunsen printed also the Greek Liturgy of S. Mark, (1) altered conjecturally so as to represent that which he conceived to be in use in the time of Origen, and (2) "uti exstat in Codice Calabro." (He copied the text of Renaudot.) Here he printed in parallel columns the corresponding portion of Renaudot's translations of the Coptic Saint Cyril and the Canon Universalis Æthiopum: and led by this comparison he made two happy corrections in the published text, *ὕψιστατο* for *ὕψιστατον*, and *πάντα σ' ἀγιάζει* for *πάντας*

¹ It will be remembered that Goar was content with printing notes from this manuscript.

ἀγιάζῃ (page 50 below). He also printed a Liturgy of S. James, altered conjecturally from the text of Morel.

(11) Guided largely by Dr Neale (to whom he repeatedly expresses his obligation), Dr Herm. Adalb. Daniel produced in the last volume of his "Codex Liturgicus Ecclesiæ Universæ in Epitomen redactus" &c. (Lipsiæ 1853) a valuable collection of Oriental Liturgies, exhibiting in larger type those portions which are common to two or three; and he added several useful notes. He gave first the "Liturgy of S. Clement," with copious illustrations from the writings of Saint Chrysostom and early Councils. S. James followed, then S. Mark, and the Latin translation of the Liturgy of the Apostles of the East, Thaddeus and Mares, which he found in Renaudot, i. 566—571. The modern Liturgies of S. Chrysostom, S. Basil and the Presanctified followed (the first with collations from Goar's MSS. which he designated as B. P. C.), and lastly a Latin translation made by himself of Mr Blackmore's English version of the Russian rendering of the Liturgy of the Armenians, as prepared by Dolgorowki, Archbishop of the Armenians in Russia¹.

(12) In 1858, 59, Dr Neale reproduced the Liturgies in Greek; S. Mark from Renaudot, S. James, S. Clement (chiefly from the text of Cotelierius), S. Chrysostom and S. Basil (from "the Venice edition of 1840 corrected by a later edition at Constantinople"). Into all these Dr Neale professedly introduced a few conjectural emendations. The work was reproduced in a very convenient form, under the editorship of Dr Littledale, in 1868.

(13) An important work was published at the Clarendon Press in 1878 entitled "Antient Liturgies, being a reprint of the texts either original or translated of the most representative Liturgies of the Church, from various sources," edited by Mr C. E. Hammond, late Fellow and Tutor of Exeter College. The volume contained reprints of a fragment of an antient Gallican missal discovered by Mai: the Clementine Liturgy (text from Ultzer): S. James, Greek; S. James, Syriac, from Renaudot: S. Chrysostom and S. Basil "ad normam hodie acceptam," taken from Daniel; an English version of the Armenian Liturgy as translated by Mr Malan of Broadwindsor in 1870, from a copy printed at Constantinople in 1823; the Greek S. Mark; Renaudot's translations of two Coptic Liturgies; and Ludolph's translation of the Liturgy of the Æthiopic Constitutions

¹ Mr Blackmore's version was printed by Dr Neale, Introduction, &c. i. p. 379.

of the Apostles, followed by Renaudot's translation of the Canon Universalis.

This part concludes with Renaudot's translation of the Nestorian Liturgy "Adæi et Maris."

No use was made of Bunsen's reprints of the Barberini S. Basil and S. Chrysostom of the eighth century, the Liturgies of the nineteenth century being given nearly in full. Objections were raised against the title of "Antient Liturgies" as misleading, and the work was called in: it reappeared in the same year with a few additional memoranda, and one or two cancels, under the title "Liturgies Eastern and Western."

(14) I cannot pass over the *εὐχολόγιον τὸ μέγα* which was published at Rome in the year 1873 (*αωογ'*) *ἐκ τῆς πολυγλώττου τυπογραφίας*, though it cannot be ranked among the critical editions of the Liturgies. It is intended for the Greek Priests of the Roman obedience, and it contains an interesting Introduction (too long for insertion here) to the following effect: "The priests who are about to use the Euchology ought to make themselves acquainted with the Canons of the Holy Fathers and the directions of the Catholic Church. In the Commemorations therefore mention must first be made of the Roman Pontiff (*τοῦ τῆς Ῥώμης Ἀρχιερέως*), then of the Bishop and Patriarch of the place, if they are Catholics: but if they are heretics or schismatics, on no account must mention be made of them. In the course of the Liturgy the Priest approaches the gifts, and in carrying them on his head to the *θυσιαστήριον* with reverence he goes in procession round the Nave, and the people with all respect bow the head and fall down, entreating to be remembered when the gifts are being offered up (*ἐν τῇ τῶν δώρων προσαγωγῇ*). But, inasmuch as some of those who prostrate themselves adore the gifts thus brought in, as being the Body and Blood of Christ—possibly being deceived by the service in the Liturgy of the Presanctified (when the Bread Presanctified is brought in), the Priest must take care to instruct the people in the difference between the two. For the one are not sacrificed and not yet consecrated: but the other by the divine word are perfected and sanctified: these ought to be adored with all reverence, but not the other." There follow some cautions as to the oil of Unction, with which we are not here concerned: and the conclusion, referring to some Greek customs borrowed from Jewish ordinances, gives a warning that on no account are ordinances of the old law to be kept up, seeing they have been abolished by the coming of THE CHRIST.

CHAPTER II.

LITURGICAL MANUSCRIPTS.

(1) THE earliest Manuscript which has come down to us is, I conceive, the "Codex Barberinus," no. LXXVII. It is entitled (according to Bunsen, "Analecta Antenicæna," III. 197) "Orationes missæ et totum officium secundum Basilium S. Marci de Florentia, ordinis Fratrum prædicatorum de hereditate Nicholai de Nicholis." The MS. is described to me by Mr Stevenson (who has furnished me with a facsimile of a page) as being about $7\frac{1}{4}$ inches long by 5 broad; the writing uncials, twenty-one lines on the page. It contains according to Bunsen 562 pages, beginning with the Liturgies of S. Basil, S. Chrysostom (without any title), and the Presanctified; then prayers for the evening, midnight, morning, and so on; the Baptismal service, Consecration service, Ordinations, &c., &c. Goar took large notes from the first four, but Bunsen was the first to print at length the two Liturgies. Mr Stevenson has kindly collated Bunsen's copy with the manuscript, and enabled me to exhibit a more correct transcript. The Liturgy of the Presanctified was not edited by Bunsen.

(2) If the CODEX ROSSANENSIS is not next in date, some of its contents are nearly as ancient as the contents of the Barberini manuscript. It may be remembered that the Cardinal Sirleti had discovered a copy of the Liturgy of S. Mark in the library of the Monastery of S. Maria *ὁδηγητρία* at Rossano. Renaudot recognised this manuscript at Rome in 1701; and Monaldinius, the friend of Assemani, saw an old MS. in the library of "our convent at Rome," from which he made notes as to the Liturgy of S. James. This was done "in Bacchanalibus feriis." (I presume that he meant the Carnival.) Monaldinius gave the following description of the book: "Antiquus hic liber membranaceus est et formæ fere illorum quos libros vocant in octavo. Leucophæa pelle contegitur et a tergo ex auro signatur numero IX. Etsi principio et fine careat et quædam pagellæ initio male compactæ sint pluribusque locis quædam

folia desint, integras tamen continet Liturgias Petri Marci et Jacobi nomine insignitas quibus Liturgia Chrysostomi a Missa Fidelium initium ducens præponitur. Plures alias Ecclesiasticas functiones complectitur; unde Ritualementum librum sive Sacramentarium Latini dicerent; Græci Euchologion appellant. Ex nostro Monasterio Patirii Romam delatus est, ut ex sequenti nota, quæ paginæ 41 superiori parte habetur, colligetur, 'Ex libris Monasterii S. Mariæ de Patirio Rossanensis, ordinis S. Basili Magni.' At in calce ejusdem paginæ hæc alia nota legitur, 'In hoc libro continentur Liturgiæ S. Petri Apostoli, S. Marci Apostoli et Evangelistæ et S. Jacobi Apostoli: custodiendus diligenter, nam ex hoc libro exscripta fuit Liturgia S. Marci et fuit transmissa cuidam Canonico Parisiensi qui typis eam mandavit cum nimio honore.' Cætera legi non potuere. Sane ex hoc codice desumpta est Liturgia S. Marci quam Renaudotius vulgavit."

There was not much here to raise a hope that the volume could be discovered. But it was worth the trial. And Mr Lewis, of Corpus Christi College, who had undertaken to hunt at Messina for the manuscript which Monaldinius had seen there, added this to his other kindness: he would try whether this volume could be found at Rome. We knew that there was no Monastery of Greek Monks of S. Basil at Rome now: the hope was a vague one that the library might have been transferred *en masse* to the Vatican. Mr Lewis could not stay long at Rome, but Signor Ignazio Guidi, a gentleman to whom Cambridge men are under great obligations, promised to look for the octavo volume which was bound in dun-coloured leather and was labelled on the back with the Roman numeral IX in gold. Our hopes proved correct; the volume was in the Vatican: and before Mr Lewis reached England, I received a letter from Signor Guidi informing me that the book was found. It contained copies of the five liturgies, and on page 41 the note which Monaldinius had transcribed.

I may mention before I proceed that two German savants, whose names are well known in the literary world, I mean Dr Gebhart and Dr Harnack, have recently paid a visit to Rossano to inspect and take notes of an exquisite manuscript still preserved there of portions of the Greek Testament¹.

¹ The Gospels are written in silver uncials on a purple page, and illustrated with pictures of Gospel scenes. These are probably the earliest of illustrations which have come down to us; and two of them, exhibiting the disciples as receiving at the hands of our Lord

the bread and the cup, are of great interest to us in our study of Liturgies. But this is not my immediate object in referring to the volume. The learned editors have given much and valuable information as to Rossano, as to the Convent of S. Mary *ὁδηγητρία*, and the

Mr Stevenson undertook to give me a copy of the Liturgies contained in this Codex. That of S. Basil had been removed: it was absent in the time of Monaldinius. But the book contains the Liturgy of S. Chrysostom (resembling closely the anonymous liturgy of the Barberini Codex), the Liturgy of the Presanctified (a little enlarged from the text of the Barberini), the Liturgy of S. Peter, the Liturgy of S. Mark, and the Liturgy of S. James. It is written in a cursive character; the size of the page is about nine inches by six and a half. The letters which come beyond the line are in red; twenty lines are on each page. The title in the Vatican Catalogue is "Codex Vaticanus Græcus 1970 olim Basilianus cryptoferrantensis IX." Its leaves are numbered twice. On folio 19 = 41 are the words "+Ex libris Monasterii S. Marie de Patirio Rossanensis," &c. as copied by Monaldinius. He seems to have thought that Renaudot was the Canon of Paris for whom the Liturgy of S. Mark had been transcribed, but of course Joannes a S. Andrea was the man: and the writer of the memorandum probably was either Cardinal Sirleti himself, or the librarian employed by him.

The copy furnished to me by Mr Stevenson has enabled me to correct for the first time the Liturgy of S. Mark as published by Drouard and the editors who have followed Renaudot's reprint of Drouard. It has enabled me also to solve the doubt as to the origin of the Liturgy of S. Peter, which was edited by De Linden at Antwerp in 1589. The Liturgies of S. Chrysostom and the Presanctified contained in the volume have not hitherto been examined: the connexion between them and those of the Barberini manuscript is interesting. They are both early copies, but yet

work of the monks collected there. They had been devoted to the preservation and multiplication of Greek manuscripts. It is well known that throughout the Basilian monasteries of Italy the Service was for many years celebrated after the Greek rite. It is not unlikely that there were congregations at Messina also allowed to use the same. Montfaucon ("Diarium Italicum," p. 211) states that the order of S. Basil was extended in Italy, Calabria, Sicily, and Spain.

When Montfaucon visited Rome the character of the monks at Rossano had deteriorated. Their library had been removed to Rome by Petrus Mennitius, the Prefect of the Order, about the year 1700, because he found

that in the various subject monasteries of Calabria (the Greek language having fallen into disuse) the books were lying untouched and neglected, and were in imminent danger of being destroyed. Montfaucon, who mentions this, mentions also that it was Pope Sixtus the fourth (1471—1481) who first directed that the Latin Offices should be alone used throughout Calabria. He adds that "many years ago" an Archbishop of Rossano, wearied and tired by the persistency with which strangers came to examine the charters and documents contained in his library, ordered all of them to be buried, and thus he got rid of the nuisance. ("Diarium Italicum," 210, 211.)

in the meantime the title of the Liturgy of Saint Chrysostom had been given to the one, and some important additions had been made to the other. The Liturgy of S. James has not hitherto been printed from this MS.

(3) I mentioned Messina just now, in connexion with the names of Monaldinius and Mr Lewis. Mr Lewis asked me in November, 1878, whether he could do anything for me at Messina. I gave him notes from Assemani's volume, and he undertook to enquire what had become of the Library of the Monastery of S. Salvador—and more especially of a *roll* which even in the year 1756 was in a fragmentary condition. On his arrival Mr Lewis addressed himself to the Cavaliere Mitchell who is at the head of the University, but he could give him no direct information. Mr Lewis was coming away with a heavy heart, when a learned Greek Priest entered the library, and the Cavaliere called out that if anyone knew ought of this roll, the Padre Filippo Matrangas did. This gentleman gave to Mr Lewis a memorandum to this effect:

“Hodie codices Bibliothecæ S. Salvatoris adservati sunt in Bibliotheca Universitatis Messanæ—inter alios inveniuntur tria *Condacia*, id est *Macrococla*, continentia liturgias S. Marci, Divi Basilii et fragmentum Divi Jacobi Apostoli¹.”

I need not describe the negotiations with Signor Matrangas. The discovery of the fragment of S. Mark was most gratifying. I received in February, 1879, a facsimile of this fragment, a tracing beautifully executed: and after considerable trouble another equally beautiful tracing of the remains of the Liturgy of S. James. The roll is ten inches broad. The length of one fragment (that which has S. Mark on the one side) is as nearly as possible 24 inches: the length of the other 8 feet 10 inches². The copy of S. James was written about the year 960; that of S. Mark probably about 200 years later³. And there can be little doubt that the

¹ These rolls are of singular interest; and, as Montfaucon stated in his “*Palæographia Græca*,” p. 33, that he had seen only two, I will translate his description: “*Α κοντάκιον*, a short rod, about a palm long, to which is fastened, and round which is rolled up, a parchment of wondrous length, composed of many skins glued together; and on it are written the prayers and offices of the priests which they recite whilst performing their sacred functions. . . . These *contacia* are written on both sides of

the parchment, so that when the priest arrives at the end of the roll, he simply turns it over, and, commencing again from the same extremity of the leaf, proceeds to read the other side, and so passes on until he comes at last to the rod from which he had at first commenced” (Montfaucon, “*Palæographia Græca*,” p. 33).

² It will be seen that it has suffered since the time of Monaldinius. I estimate that originally it must have been twenty feet long.

³ Most interesting questions arise as to the

former was written for the use of either the Convent on Mt Sinai, or some other important church within the district. Assemani has given a long dissertation upon the MS. (Introduction, pp. xxxviii.—xlix.). In this he expresses his belief that this church was the Church of Pharan, to which both the monasteries of Raithu and Sinai were subject. A strange assertion contained in the Liturgy that the fifth and sixth general Councils were held at Sinai is as puzzling now as it was in 1752.

(4) Encouraged by these successes I began to enquire whether any of the rolls mentioned by Montfaucon ("Diarium," p. 211) as being in the Vatican contained a Liturgy. I found that there is there a complete copy of the Liturgy of S. Mark, as well as fragments of an early copy of S. Chrysostom. These bear marks that they were used in Egypt. The former is about 10 feet 9 inches long, and apparently is covered completely on both sides of the eight pieces of parchment of which it is compacted. The margin contains many Arabic notes: I need scarcely say that they, or at all events my copies of them, are difficult to decipher, but Dr Wright has most kindly examined them for me and has given me the following memoranda: Page 1 of my transcript, at the head of the MS., corresponds to the Greek title given below, "Service of the Mass for the Mass of Mark the Evangelist;" page 10, "Prayer of Incense;" page 19, "Remember thy servant Joseph;" page 20, "Soft voices;" page 23, "Harvest," "Nile rising;" page 25, "Raising of voice;" page 27, "The priest blesses;" page 42, "People pray;" page 45, "He elevates the Body;" page 46, "He puts the Body into the cup." At the end "This condacion was finished...peace of God." It is evident therefore that the roll was prepared for, or at all events was used by, some persons who were thankful to have directions in Arabic. The writing is grossly corrupt¹; I think it must have been copied from an early uncial, in which the words were not separated: but this circumstance increases the value of the MS., for it assures us that the writer cannot intentionally have modified any portion of it. The writing is about 5½ inches

motive for copying the Liturgy of S. Mark on the vacant space on the back of this grand *κωντάκιον*. The roll was probably brought to Sicily during the Crusades. Were more than one Greek Liturgy used at the time in Sicily? Were Christians then anxious to have the Liturgy of S. Mark as well as that of S. James? It would be deeply interesting if we could

obtain answers to these two questions.

¹ The following are specimens:

*πρόδεξιτό θυμίαμα τοῦτω. εἰ
σοι μὴν εὐόδιας· καὶ εἰς ἀφῆσω τῶν.*

* * * *

ὡς καὶ νῦν εὐεῖ τῆς πόλεως ἐφεισῶ.

* * * *

εἶπας ὑπὲρ ἁς ποιῶ τῆς πόλεως.

broad: there are about nineteen lines in ten inches of length. The ink is black: but capitals are given in blue and in red: and "rubrical" directions frequently in red. The Patriarch only is prayed for (in the Rossano MS. both Patriarch and Bishop); hence I conclude it was intended for the diocese of Alexandria itself: occasionally the Archdeacon takes the part which elsewhere is assigned to the Deacon; hence I presume it was intended for the Patriarch's own Church: the date, *σψιέ'*, 6715, corresponding to 1207 of our era, completes the information.

It will be noticed below that the roll shews traces of the influence of the contemporary Constantinopolitan liturgy. It exhibits however the origin of the *Χαίρε κεχαριτωμένη* (p. 40) of the Rossano text: and in exactly the same way the corresponding appeal in the ordinary text of the Liturgy of S. James is traced to the commemoration of the Angel's words as contained in the Messina copy.

(5) The same friend has sent me copies of two more fragments of rolls in the same library. The first is puzzling: it begins with letters of the words *εὐλόγησον τὴν κληρονομίαν* as in the Liturgy of S. Chrysostom of the eleventh century (below, p. 142). This prayer concluded, we have *ὁ λαός· Εἶη τὸ ὄνομα Κυρίου εὐλογημένον. Εὐχή. Τὸ πλήρωμα τοῦ νόμου... τῶν αἰώνων. Ἀμήν*, as on p. 143. The margins of this part of the roll are largely occupied with Arabic notes on the left, small Greek additions on the right; but to all intents and purposes these are useless.

So far the fragment resembles the close of the Liturgy of S. Chrysostom. But immediately there follows in red a line to this effect,

λητουργία τοῦ ἁγίου Ἰωάννου (sic) προθ.,

and the prayer of prothesis follows, as it is found in S. Chrysostom (p. 108). The first words of the *εἰρηνικά* follow, as on pages 110, 111, and the prayer of the first antiphon (p. 111) with the *Ἀντιλάβου. Τῆς παναγίας*, and, after some illegible letters, indications of the *Ἀγαθὸν ἐξομολογεῖσθαι*, the first Antiphon. The prayers, &c., follow as on p. 112, and then *ὁ Κύριος ἐβασίλευσεν. Καὶ γὰρ ἐστερέωσεν. Τὰ μαρτύριά σου*, the second Antiphon. After the next prayer, *Δεῦτε ἀγαλλιασώμεθα* is introduced: *προφθάσωμεν ὅτι Θεός*, the third Antiphon. The fragment seems to end in the middle of the prayer *Δέσποτα Κύριε*, but a piece has been found which fits in, carrying the prayers down to the first few lines of the *Ὁ Θεός ὁ ἅγιος* of page 115, the words *Δεῦτε προσκυνήσωμεν* being inserted.

The main interest of this fragment lies herein, that it exhibits (as does the C of Goar) the leading words of the Antiphons. Otherwise it is only valuable as indicating the general uniformity of the twelfth century Liturgies of S. Chrysostom. There are no Arabic notes, however, in this portion of the roll.

(6) Another fragment has been found of a portion of S. Basil (compare p. 79). The words *ἀντιλαβοῦ, τὴν ἡμέραν, &c....τῆς παναγίας* are here added in the margin; they thus help us to a date of the manuscript, for the recitation of these petitions at this point must have been introduced after the MS. was first written. I read 'Ο ἀρχιδιάκονος Πρόσχωμεν (sic). So I conclude that the Church was one of dignity. The only other point worth mentioning is that I find *καὶ μετὰ τὸ εἰπεῖν τὸν λαὸν τὸ ἅγιον σύμβολον, ὁ διάκονος Στῶμεν καλῶς.*

Another fragment, fitting into the above, proceeds from the *ἡ χάρις* of page 79 to the words *ἐποίησας δυνάμεις*, page 81¹.

(7) (8) On page 266 of the second edition of Dr Scrivener's "Plain Introduction to the Criticism of the New Testament," I found the following note relating to a manuscript in the collection of the Baroness Burdett-Coutts:

"B-C. i. 10 [twelfth century], 12°, wherein to the Liturgies of S. Chrysostom and S. Basil are annexed several church Lessons in a cramped and probably later hand."

Lady Burdett-Coutts most kindly allowed to me the use of the manuscript, and Dr Scrivener increased my obligations to him by informing me that B-C. III. 42 would answer my purpose even better than i. 10. These have proved of the highest value, for from them we learn the condition of the Liturgies in the eleventh and twelfth centuries. B-C. i. 10 is a thin volume $7\frac{3}{8} \times 4\frac{5}{8}$, 17 lines to the page: the average length of the line being about three inches, 18 or 20 letters to a line. It contains the Liturgies of S. Chrysostom, S. Basil and the Presanctified, and little else. The quires are sown together very roughly, and unhappily two or more quires are missing. The other volume seems to be perfect: the pages are 6×4 , and it is at least 3 inches thick. I have not been able to recognise much in the earlier or later portions of the book. In these we find generally 24 lines in the space of $4\frac{1}{2}$ inches, and perhaps 50 letters in a breadth of three inches. But the liturgies are more expanded;

¹ It has *δοξολογίας* where the Barberini has *θεολογίας*.

twenty lines on a page, and 34 letters in a line. The quires are numbered. Quire ζ' begins with an *ἐξοδιαστικόν* (see Goar 525). Short pious sentences abound in the volume, such as *Κύριε Ἰησοῦ Χριστέ, ὁ ἐμὸς Θεός ✠, ἡγούμενός μου, σῶσόν με*. The Liturgy of S. Chrysostom commences with the first page of the sheet ις', of S. Basil on the sixth leaf of ιζ'. 'Ἡ *θεία μυσταγωγία τῶν προηγιασμένων* on the verso of the first leaf of the quire numbered κ'. On the sheet λζ', fol. 5 verso, we have the following: *δόξα σοι ἁγία τριάς· ὁ ἐν οὐρανοῖς ἐμὸς Θεός· ὁ πατήρ καὶ ὁ υἱὸς καὶ τὸ παράκλητον πνεῦμα· ἡ ἐμὴ λατρεία καὶ τὸ σέβας· ὅτι πεπεράωταί μοι καὶ τὸ παρὸν πυκτίον ἤγουν εὐχολόγιον· καὶ οἱ ἐντευξόμενοι, εὐχεσθέ μοι· ὁ δὲ γράψας ματθαῖος ἦν ὁ τάλας καὶ σκαιώτατος πάντων ἀνθρώπων καὶ μοναχὸς τάχα (?)*. The last quire in the volume is numbered λη'. If they all contain 8 leaves, this would shew 304 leaves or 608 pages. The whole was written by one man.

(9) The MS. which after Daniel I have designated as C (below, pages 100, &c.) was collated by Goar, and of his labours I have availed myself. He considered it to be of the thirteenth century. It was shewn to Goar by the Reverend Basilius Falasca, who was Procurator at Rome of the Basilian monks, having been borrowed by him from the library of Crypta Ferrata. It had been used by Greeks dwelling in Sicily or perhaps Magna Græcia, as appeared from the names *Ρογερίου, Ρουμπόρτου* as Princes, *Ρολάνδου, Ἀνσέλμου* as Bishops. Moreover the Services of Baptism, Marriage and Extreme Unction contained in the volume had been adapted to the Latin rites. (See Goar, "ad Lectorem," p. vi. and also pages 100 &c., 176, &c.)

(10) Goar also used a MS. of S. Chrysostom's Liturgy, which he found in the Royal Library at Paris, and which he attributes to the fourteenth or fifteenth century. This MS. presents interesting features, indicating the growth of ceremony. Amongst those who are prayed for as living are Joseph the Œcumenical Patriarch, Philotheus of Alexandria, Mark of Antioch, Theophilus of Jerusalem (see below, p. 132, note d), and others. This fixes the date of the Liturgy definitely between 1426 and 1443. Again following Daniel, I have called this manuscript P.

(11) I have mentioned below (p. 148), that, having the earlier copies of Saint Chrysostom before me, I was able to identify an imperfect roll in the British Museum (Add. MSS. 18070), which is described in the Catalogue as containing prayers from the Liturgy of Saint Chry-

sostom, as being, in truth, an early recension of the Liturgy itself. The roll is of great beauty: it is about $11\frac{1}{4}$ inches broad: the writing occupying only about $5\frac{1}{8}$ inches. There are about 18 letters to the line, and a little more than three lines in each two inches. It is, as I have said, imperfect, commencing near the beginning of the prayer *ὁ τὰς κοινάς*, and terminating in the final prayer *ὁ εὐλογῶν*. I am inclined to believe that it exhibits the prayer *οὐδεὶς ἄξιος* in its transitional state. It has the words *καὶ προσδεχόμενος* (which seem to have been introduced after the discussion mentioned by Dr Neale, "Hist. of E. Church," Introduction, p. 434), not in the text but in the margin. Mr Thompson informs me that the roll was purchased from Mr Rodd in the year 1850, but its previous history is not known.

(12) Passing on to the Liturgy of S. Basil, I have of course availed myself of Goar's labours here. He found at Crypta Ferrata a roll, or, as he designates it, "missam cylindro antiquorum more circumvolutam," at the end of which were the important words, *ἐγράφη ἡ ἱερὰ αὕτη τοῦ μεγάλου βασιλεῖου λειτουργία τῷ 5' φ' ἔτει μηνὸς Νοεμβρίου ἐ' διὰ χειρὸς ἀρσενίου ἀχριδίου ἀμαρτωλοῦ ᾧ οἱ ἐντυγχ'νοντες πάντες ἐπέψασθε*. The year 6510 corresponds to 1041 of our era. I have called this G 1.

(13) But Goar found another interesting copy. He designated this (p. 180) as "Exemplar aliud Liturgiæ Basilianæ juxta MS. Isidori Pyromali Smyrnæi Monasterii Sancti Ioannis in insula Patmo diaconi." This really seems to give the Greek original of the Latin translation which was used by Morel in 1560. I have called it G 2.

(14) There are three imperfect rolls in the British Museum containing portions of the Liturgy of S. Basil. For my knowledge of these, as well as of the MS. 18070, I am indebted to Mr Thompson. The first is Add. MS. 22749 which I have used (pages 81 to 84) to supply the lacuna in the Barberini MS. It is a vellum roll $14\frac{1}{2}$ feet long by $9\frac{1}{2}$ inches broad, and considered to be of the late 12th century. It commences in the prayer of the *τρισάγιον*. Its distinctive features are that after the prayer of the *ἐκτενής* follow petitions for the emperor and the clergy, and a note *ἐνταῦθα μνημονεύεις οὐ θέλεις*, and there is a special commemoration *τῶν ἀπολειφθέντων*. And some notes found generally in the Liturgy of the Presanctified (see below, p. 180 d), are incorporated here in the Liturgy of S. Basil. I am inclined to believe

that this Liturgy had not, when this copy was written, been so completely superseded by that of S. Chrysostom as we find it a few years later. We know nothing of the persons specially commemorated (below, p. 83, column *a*). In the margin of the roll may be detected the names *νικολαου, ... του ιερομοναχου, μαριας και των τεκνων αυτης, νικοιωαννης θεοδοτης ακατερινης, ελινης, φιλιππας νικ. λεοντιου.*

(15) (16) The two other rolls containing imperfect copies of S. Basil, are numbered Add. MSS. 27563, 27564; they were both brought from the Blacas collection in 1866, and are both considered to be of the 12th century. The former is 7 feet 8 inches long by 8½ inches broad: the latter 4 feet 11 by 9½. The former begins with the word *ποίμνη* in the Prayer for the catechumens, and (with the loss of one piece of parchment, which entails of course the loss of two portions of the liturgy), proceeds to the end. The second is still more curtailed. One of them has in the margin of the commemoration of the Baptist, *μαρκου χαριτωνος μνημονευει ούς θελει, θεοδουλου,* the former *μνησθητι Κυριε... ιερομοναχου και των ηγουμενων*: the latter *νικατου, γρηγοριου*—these among the living. Of course these names are of little value as fixing the date. Perhaps the great lesson we learn from these MSS. is that little change had been introduced in the Liturgy of S. Basil.

(17) (18) In consequence of some memoranda in GARDTHAUSEN'S work on Greek Palæography, I ventured to request M. DELISLE for information as to any liturgical rolls at the Library at Paris. In reply the Director most kindly informed me that there are in the Library three copies of the Liturgy of S. James, and ere long he made arrangements by which I might procure collations. One of these documents however proved to be a copy of the Liturgy of S. Chrysostom¹; the other two I am

¹ (48) This is the account in the Catalogue: "Suppl. 577, Bibl. Nat. Paris. Suppl. Gr. 577, rotulus chart. xv s. lat. 29^{mm}, secundum anonymi xvi s. annotationem continet:

"Missam S. Jacobi apostoli græce scriptam cum quibusdam notis ad marginem arabice scriptis, quam a R. p. d. archiepiscopo Idruntino a quo reddi curaveram, voluntate et instantia Pachomii monachi Syri ex Melchitis cujus erat, Romam allatum accepi die xvii martii M.D.LXXXIII cum pridie ejusdem diei librum accepissem." On this M. Omont remarks:

"Haud tamen, ut ex infra scripto titulo con-
jicere licebat, missam S. Jacobi sed liturgiam
S. Joannis Chrysostomi continet hic rotulus, et
hæc brevi codice mso. cum exemplari impresso
collato comperi; codex enim initio mutilus sic
incipit:

.....ἀγιων.....

συλλειτουργούτων ἡμῶν etc. (ed. Morel,
p. 82, l. 18).

desinit: ...τὸ πλῆρωμα τοῦ νόμου καὶ τῶν... (ibid.
p. 108, l. 24)."

enabled to give below. They were copied and collated for me with great care by M. Omont, of the National Library.

The descriptions of the two manuscripts I append.

"Bibl. Nation. Paris. Græcus 2509 (olim 3206) foliis 299. Chart. 140 × 210 millim. XIV sæc. Continet inter varia astronomica liturgias S. Jacobi (fol. 194) S. Basilii (210 verso) ad ordines sacros (221) S. Joannis Chrysostomi (231) S. Gregorii τοῦ διαλόγου (237)."

"Bibl. Nation. Paris. Suppl. Græc. 476, foliis 44. Chart. 140 × 210 millim. XIV sæc. Continet liturgias S. Jacobi (fol. 1) et S. Petri (35 verso)."

The copy of S. James contained in 476 resembles in some respects that contained in the Rossano manuscript—yet it is not identical. That in 2509 has a resemblance to the received text.

The dates of these Liturgies of course must not be decided by the dates of the volumes in which they come down to us. They have been certainly copied by students of the fourteenth century either from original rolls or from earlier books.

In 2509 the Patriarch JOHN is mentioned frequently. This patriarch so far as I can make out from Lequien, *Oriens Christiana*, can only have been either the John of Antioch who was patriarch in 1009, or the John who gave way before the Latins in 1098, retiring to Constantinople (see Lequien). It is not improbable that the original of this Liturgy was brought into Europe by some of the returning crusaders. The date of the original of 476 is more difficult to decide. The earlier Liturgy of S. James has here been much affected by additions from the Liturgy of S. Basil. The rubrical directions have been increased. It seems to have been intended for the use of some monastery at Jerusalem; Theophilus, Nicephorus, John, Leontius are commemorated as having been "orthodox archbishops in the holy city of our God." This Theophilus may have been the patriarch of Jerusalem who is mentioned by Lequien as living about the year 1020. The other three names are not mentioned in Gams' "Series Episcoporum Ecclesiæ Catholicæ." But the succession is obscure.

(19) M. Omont has also copied for me the Liturgy of S. Peter which he found in the MS. 476. Although it has some points in common, it is not identical with the Liturgy of the Rossano collection. The character of these Liturgies is certainly perplexing, but I lay them unhesi-

tatingly before the learned, in hope that I may elicit further suggestions regarding them.

Of the above the Saint Chrysostom, the Presanctified, and the Saint James of the Rossano MS., are printed now for the first time: so is the Presanctified of the Barberini MS. So too the fragment of S. Mark from the Messina Roll and the entire Liturgy of S. Mark from the Vatican Roll and the three Liturgies of the mediæval church from the MSS. of Lady Burdett-Coutts. I may also claim as newly edited almost the whole of the Liturgy of S. James from the Messina Roll discovered by Monaldinius, and, as appearing now for the first time, the whole of the same Liturgy as found in the Rossano and in the two Paris MSS. The Paris copy of "S. Peter," and the collations of the British Museum MSS. of S. Basil and S. Chrysostom are also new.

CHAPTER III.

AUTHENTICITY OF THE LITURGIES.

THE first record we have of the existence of Liturgies ascribed to Saint Basil and Saint James is in a canon of the Council held "in Trullo" A. D. 692. It had been represented at the Council that in Armenia, they who performed the bloodless sacrifice brought wine alone to the holy table, not having mixed water with it, sheltering themselves under the exposition of Chrysostom on Saint Matthew's Gospel (Homily LXXXII). The Council claimed that the words of Chrysostom were directed against the "Hydroparasts," and appealed to the custom of Chrysostom's own Church, as well as to the services which had been delivered in writing by James the brother of Christ according to the flesh, who had first been entrusted with the throne of the Church of Jerusalem, and by Basil the Archbishop of Cæsarea, whose praise has extended over the whole world¹.

¹ Canon XXXII. 'Επειδὴ εἰς γνώσιν ἡμετέραν ὡς ἐν τῇ Ἀρμενίῳ χώρα οἶνον μόνον ἐν τῇ ἱερᾷ τραπέζῃ προσάγουσιν, ὕδωρ αὐτῷ μὴ μιγνύντες οἱ τὴν ἀναίμακτον θυσίαν ἐπιτελοῦντες, προστιθέμενοι τὸν τῆς ἐκκλησίας διδάσκαλον Ἰωάννην τὸν χρυσόστομον φάσκοντα διὰ τῆς εἰς τὸ κατὰ Ματθαίῳ εὐαγγέλιον ἐρμηνείας ταῦτα· and they quote the words of the Homily. After a while they proceed: ἐπεὶ καὶ τῇ κατ' αὐτὸν ἐκκλησίᾳ, ἐνθα τὴν ποιμαντικὴν ἐνεχειρίσθη ἡγεμονίαν, ὕδωρ οἶνον μίγνυσθαι παρέδωκεν, ἥνικα τὴν ἀναίμακτον θυσίαν ἐπιτελεῖσθαι δεήσειεν, τὴν ἐκ τῆς τιμῆς πλευρᾶς τοῦ λυτρωτοῦ ἡμῶν καὶ σωτῆρος Ἰησοῦ Χριστοῦ τοῦ Θεοῦ ἐξ αἵματος καὶ ὕδατος κρᾶσιν παραδεικνύς, ἥτις εἰς ζωοποίησιν παντὸς τοῦ κόσμου ἐξεχέθη καὶ ἀμαρτιῶν ἀπολύτρωσιν· καὶ κατὰ πᾶσαν δὲ ἐκκλη-

σίαν, ἐνθα οἱ πνευματικοὶ φωστῆρες ἐξέλαμψαν, ἡ θεόδοτος αὐτῇ τάξει κρατεῖ. Καὶ γὰρ καὶ ὁ Ἰάκωβος ὁ κατὰ σάρκα Χριστοῦ τοῦ Θεοῦ ἡμῶν ἀδελφός, ὃς τῆς Ἱεροσολυμιτῶν ἐκκλησίας πρῶτος τὸν θρόνον ἐπιστεύθη, καὶ Βασίλειος ὁ τῆς Καισαρέων ἀρχιεπίσκοπος οὐ τὸ κλῆος κατὰ πᾶσαν τὴν οἰκουμένην διέδραμεν, ἐγγράφως τὴν μυστικὴν ἡμῶν λειτουργίαν παραδεδωκότες, οὕτω τελετοῦν ἐν τῇ θείᾳ λειτουργίᾳ ἐξ ὕδατος τε καὶ οἴνου τὸ ἱερὸν ποτήριον ἐκδεδώκασιν. καὶ οἱ ἐν Καρθαγένῃ συναχθέντες ὅσιοι πατέρες οὕτω ῥητῶς ἐπεμήθησαν· ἵνα ἐν τοῖς ἁγίοις πλέον μηδὲν σώματος καὶ τοῦ αἵματος τοῦ Κυρίου προσενεχθῆι ὡς αὐτὸς ὁ Κύριος παρέδωκε, τοῦτεστιν ἄρτου καὶ οἴνου ὕδατι μιγνυμένων. It will be noticed that the Liturgies both of Saint James and of Saint Basil, as they have

Another canon of the same Council speaks distinctly of the Liturgy of the Presanctified. It directs that on all days of Lent, with the exception of Saturdays and Sundays, and the day of the Annunciation, the sacred Liturgy of the Presanctified is to be used¹. This Liturgy is assigned to different authors: the earliest is Gregory the Great, who is said to have commenced it during his stay at Constantinople A.D. 579—582: the latest, Gregory the second (Pope, 715—731). Goar is inclined to accept the statement of two of his MSS. and assign it to Germanus, Patriarch of Constantinople, who died in the year 733, at the age of ninety-eight. In any case, even in its earliest known form (below, pp. 95—98), it cannot be assigned to a date much earlier than the commencement of the seventh century.

Mabillon, in the preface to his great work, *De Liturgia Gallicana*², quotes a letter addressed by Charles the Bald to the clergy of Ravenna, which also refers to the Liturgies of Saint James and Saint Basil. The king was anxious to learn what had been the character of the Gallican Liturgy, but, this Liturgy having been lost, he stated that he had sent for some presbyters from Spain in order that he might watch the Spanish rite; for he had heard that the Gallican agreed closely with the service of Toledo. The words quoted by Mabillon have been frequently referred to, but it is not known where the letter is to be found in full; and thus a strange doubt hangs over them. The more important portion of the letter is said to have proceeded as follows: "Celebrata etiam sunt coram nobis missarum solemnias more Hierosolymitano, auctore Jacobo Apostolo, et more Constantinopolitano auctore Basilio: sed nos sequendam ducimus Romanam ecclesiam in missarum celebratione." The character of Mabillon is such that we must be convinced that he found this letter in a trustworthy form; and, if so, we must conclude that about the year 860 the Liturgy generally used at Constantinople was that which is attributed to Saint Basil. The leading position given to "Saint Basil" in the Barberini

come down to us, add to the narrative of the Institution that our Lord "mixed the cup." In the Liturgy of Constantinople however, which since the date of the Council "in Trullo" has been attributed to Chrysostom, this addition is not made. This is quite consistent with the statement of the Council.

¹ Canon LII. 'Εν πάσαις τῆς ἀγίας τεσσαρακοστῆς τῶν νηστειῶν ἡμεραῖς, παρεκτός σαββάτου καὶ κυριακῆς καὶ τῆς ἀγίας τοῦ εὐαγγελισμοῦ ἡμέρας, γνώσθω ἡ τῶν προηγουμένων ἱερὰ λειτουργία.

² This work is reprinted by Migne. Latin series LXXII. pp. 99, &c. See the preface, § III.

and Rossano manuscripts confirms this conclusion. It is of course a subject of regret that we cannot find the letter itself.

The name of Saint James is also prefixed to certain Liturgies of the Syrian Church, which agree in some remarkable respects with the Greek copies to which the name of the Lord's Brother is prefixed. Sir W. Palmer, in his valuable introduction to the "Origines Liturgicæ," drew attention to these common properties, and pointed out the probability that the common portions existed in the Liturgy before the schism which took place after the Council of Chalcedon.

The first time that we hear of a Liturgy of Saint Mark is in the eleventh or twelfth century. Fabricius (in his "Codex Apocryphus Novi Testamenti," part III. p. 8) quotes Isaac the Catholic of Armenia¹ (A.D. 1145) as stating that both Saint James and Saint Mark delivered in their Liturgies that the Lord mixed the cup of water and wine. In the earliest years of the next century Mark, Patriarch of Alexandria, submitted to the famous Theodore Balsamon (who had been librarian of Constantinople and became Patriarch of Antioch) a question², the answer to which is almost classical. The question was this: "Are the Liturgies which are read in the neighbourhoods of Alexandria and of Jerusalem, and are said to have been composed by the holy Apostles James, the brother of the Lord, and Mark, to be received by the Holy and Catholic Church or no?" In his answer Theodore quoted 1 Cor. i. 10 "that ye all speak the same thing," and proceeded, "We see, therefore, that neither from the Holy Scriptures nor from any canon synodically issued have we ever heard that a Liturgy was handed down by the holy Apostle Mark: and the thirty-second canon of the Council held 'in Trullo' is the only authority that a mystic Liturgy was composed by the holy James, the brother of the Lord⁴. Neither does the eighty-fifth canon of the Apostles nor the fifty-ninth canon of the Council of Laodicea make any mention whatever of these Liturgies, nor does the Catholic Church of the Œcumenical See of Constantinople in any way acknowledge them. We decide therefore that they ought not

¹ See Migne's collection cxxxii. 1875.

² Migne's collection cixkxviii. 953.

³ Αἱ περὶ τὰ μέρη τῆς Ἀλεξανδρείας καὶ τῶν Ἱεροσολύμων ἀναγνωσκόμεναι λειτουργίαι, καὶ λεγόμεναι συγγραφῆναι παρὰ τῶν ἁγίων ἀποστόλων Ἰακώβου τοῦ ἀδελφοθέου καὶ Μάρκου, δεκταὶ εἰσι τῇ ἁγίᾳ καὶ καθολικῇ ἐκκλησίᾳ ἢ οὐ;

⁴ Οὔτε ἀπὸ θείας γραφῆς, οὔτε ἀπὸ κανόνος ἐκφωνηθέντος συνοδικῶς, ἀνεδιδάχθημεν ιεροτελεστίας ὑπὸ τοῦ ἁγίου ἀποστόλου Μάρκου παραδοθῆναι· μόνος δὲ ὁ λβ' κανὼν τῆς ἐν τῷ Τρούλλῳ τοῦ μεγάλου παλατίου συστάσεως ἁγίας καὶ οἰκουμενικῆς συνόδου φησὶν ὑπὸ τοῦ ἁγίου Ἰακώβου τοῦ ἀδελφοθέου μυστικῶς λειτουργίαν συνεθῆναι.

to be received; and that all Churches should follow the example of New Rome, that is Constantinople, and celebrate according to the traditions of the great teachers and luminaries of the Church, the holy John Chrysostom and the holy Basil."

In a note on the canon of the Trullan Council, Balsamon speaks again of the Liturgy of Saint Mark. He acknowledges the tradition regarding the Liturgy of Saint James and mentions the assertion of the Christians of Alexandria that they possess and use a service written by Saint Mark. And he describes a scene at Constantinople when the Patriarch of Alexandria was sojourning there and desired to celebrate with a *κοντάκιον* of the Liturgy of Saint James, but was prevented. It would appear from his account that in Balsamon's time the Liturgy of Saint James was used only in Jerusalem and Palestine at the greater festivals, and that the Patriarch of Alexandria desired to use it, and not the Liturgy of Saint Mark, when he celebrated at Constantinople. It should also be observed that the Liturgy of Saint James was on a roll, a *κοντάκιον*¹.

It would thus seem that the ascription to Saint Mark of the Liturgy of the Church of Alexandria is of comparatively recent date: and our conclusion is confirmed by the fact that the Coptic Liturgies do not claim the same authority. The first translated by Renaudot is attributed to Saint Basil: the second to Saint Gregory: the third to Saint Cyril. The Anaphora of this last corresponds most closely to that of the Greek Saint Mark. Renaudot gives also an account of two MSS. in Greek and Arabic after the rite of Alexandria: of these the first resembles in some respects the well-known Greek Saint Basil, to whom indeed the Arabic is ascribed; the other, called the Liturgy of Gregory, has points of similarity with the Liturgy of Saint James.

I mentioned just now that Balsamon spoke of the services at Constantinople as celebrated according to the tradition of the holy John Chry-

¹ These are the words of Balsamon respecting the Liturgy of S. James; *παρ' ἡμῶν ἀγνοεῖται, παρὰ δὲ τοῖς Ἱεροσολυμίταις καὶ τοῖς Παλαιστίναις ἐνεργεῖται ἐν ταῖς μεγάλας ἑορταῖς. He proceeds; οἱ δὲ Ἀλεξανδρεῖς λέγουσιν εἶναι καὶ τοῦ ἀγίου Μάρκου ἢ καὶ χρῶνται ὡς τὰ πολλά. ἐγὼ δὲ συνοδικῶς, μᾶλλον δὲ καὶ ἐνώπιον Βασιλείου τοῦ ἀγίου, ἐλάλησα τοῦτο ὅτε ὁ πατριάρχης Ἀλεξανδρείας ἐνεδήμει εἰς τὴν βασιλεύουσαν. μελλῶν γὰρ λειτουργῆσαι μεθ' ἡμῶν καὶ τοῦ οἰκουμενικοῦ ἐν τῇ*

μεγάλῃ ἐκκλησίᾳ ὤρμησε κρατεῖν τὸ τῆς τοῦ Ἰακώβου λειτουργίας κοντάκιον, ἀλλ' ἐκωλύθη παρ' ἡμῶν καὶ ὑπέσχετο λειτουργεῖν καθὼς καὶ ἡμεῖς. A counterpart to the conduct of Balsamon may be seen in the history of S. Carlo Borromeo. (See Guéranger i. 221 after Le Brun iii. 192.) The Pope in this case attempted to force the Liturgy of Rome on the Church of Milan. The Cardinal resisted, and his letter on the subject was preserved as a relic at Milan.

sostom and the holy Basil. A short treatise attributed to Proclus, who was Patriarch of Constantinople from 434 to about 446, has often been quoted as authority for the statement that Chrysostom *reformed* the Liturgy of the Church of Constantinople. This treatise states that both Clement and James were authors of Liturgies, that Basil reduced the length of the services as he found them in his day, and then our father John of the golden mouth cut them down still more. The record has a controversial tone, and is now assigned to a much later writer¹. I have noticed the curious fact that the Barberini manuscript does not ascribe the Liturgy to Chrysostom, but only two of the prayers (see below, pp. 89, 90), whilst the Rossano Codex ascribes the whole of the Liturgy to him, but not specially any of its component parts. These facts seem to shew that the earlier date of the Proclus to whom the treatise is ascribed must be erroneous².

It remains for me to say a few words of the "Liturgy of Saint Peter." The editor, Bishop Linden, has laboured much to prove that it is possibly genuine. Renaudot and other liturgical scholars dismiss it with contempt. But these were not aware of the fact that it was transcribed by the writer of the Rossano Codex, upon whose sole authority the copy of the Liturgy of Saint Mark has hitherto rested. And now another copy, with variations, has been discovered at Paris. I have little doubt myself that it may be classed with the Liturgies of Saint Chrysostom and Saint Basil which Goar found in some of the convents of Southern Italy. In these we have clear proofs that attempts were made to adapt the services of the *Greek* Churches to the requirements of Greeks who lived within the sphere of the Roman communion. The "Liturgy of Saint Peter" was an attempt to draw near from the other side: the Canon of the *Roman* Church was translated, not very skilfully, into Greek. Only a few alterations were made in it: but prayers were prefixed which had their origin in the proanaphoral parts of distinctively Greek services.

¹ This tract may be seen on pages 1 and 2 of Morel's edition of the three Liturgies. Paris, 1560.

² It may have been observed that Balsa-

mon does not allude in any way to Proclus' notice of the Liturgy of S. James, which doubtless he would have done, if the treatise had been known in his day.

CHAPTER IV.

CHARACTER AND RESULTS OF THE PRESENT EDITION.

I. MY object has been in this work to reproduce, as nearly as I could without unnecessary repetitions, the manuscript authorities, still existing, for the various Liturgies of the Greek Churches. From the facts which I have already described it will have been seen that, since the original editions of Morel and Drouard were published, no attempt has been made to correct the text of the Liturgies of Saint James and Saint Mark by reference to the sources from which those editions were taken: still less (except by Monaldinius) to hunt up additional MSS. The Liturgies of Saint Chrysostom and Saint Basil have met with a different treatment: Goar threw a light upon their history for which every true student should be thankful: but his stores have been neglected, and the general tone of modern liturgical investigation is exhibited in the fact that, in the edition of "Ancient Liturgies," to which I have referred above as issuing from the University Press, Oxford, in 1878, only the modern uses of the Churches of Greece, with regard to Saint Chrysostom and Saint Basil were given; no notice being taken in the body of the work of the existence of the early copies in the Barberini Library, though these had been collated by Goar for his edition of 1647, and had been printed at length by Bunsen twice between 1851 and 1855. Yet the editor was fully aware of their existence. The mistake that the Liturgy of Saint James was printed by Demetrius Ducas in 1526, originally made in the margin of the *Bibliotheca Patrum* and accepted by Mr Palmer, by Dr Neale and by Dr Daniel, was repeated at the same time, even though a copy of the edition of Ducas is in the British Museum, if not in the Bodleian Library. A gratuitous statement was added that Ducas published this edition from a manuscript of the twelfth century.—Dr Daniel, without having seen the Messina Roll, stated that it was "mutilus et oscitanter conscriptus." Of course it is mutilated, but the latter charge, brought forward without any evidence, is simply contradicted

by the tracing in my possession. Even Bunsen asserted that Renaudot "primus edidit" the Liturgy of Saint Mark from a manuscript which "Joannes a S. Andrea" carried to Rome from a monastery of the Basilian monks in Calabria. The statement is entirely wrong; and indeed, if Bunsen meant by the word "edidit" what we generally understand by it, he contradicted himself by another assertion within nine lines of the former¹.

II. I have been very fortunate in obtaining without any extraordinary exertions copies of the "editiones principes" of Ducas, Drouard, Morel, and Plantin. I have been still more favoured by the success which has attended my efforts in the search for manuscripts; and, most of all, in the care and sympathy with which my friends at Rome, Messina, and Paris, have executed the work of copying and collating which they had most kindly undertaken. Nothing can exceed the beauty of the tracings made by the Reverend Papas Filippo Matrangas from the Messina Roll. The copy which he has sent me is a marvel of beautiful execution: and when I come to the marginal notes, which are reproduced in all the complexity of the original abbreviations, I can only wonder at the care, attention, and accuracy with which the Reverend Father has performed his self-imposed task. In Mr Joseph Stevenson who has transcribed for me at length the remains of the Rossano manuscript, and, as nearly as possible in facsimile, I have found an equally intelligent and accurate friend. He has collated also Bunsen's reprint of the Barberini Codex with the manuscript, and his notes and memoranda are patterns of accuracy and neatness. Of M. Henri Omont also I must speak in most grateful terms. His name is before the European world of Literature as the editor of the "Inventaire sommaire des manuscrits grecs conservés dans les Bibliothèques publiques" in Paris and in the Departments—and of the "Supplément Grec" of the National Library; and he has enabled me, almost at the last moment, to trace to its immediate source the edition of Morel, over which a cloud of uncertainty had hitherto rested.

In the last-named Catalogue (of which I received a copy on Nov. 3, 1883, after the earlier part of this Introduction was stereotyped) I found under the number 303 the following: "Liturgica Collectio a Constantino Palæocappa pro Card. Lotharingæ scripta, præmitt. epistola et index: Procli patriarchæ Constantinop. de traditione missæ (16);—Divina missa S. Jacobi (19);—Missa Basilii magni (58);—Missa D. Joannis Chrysostomi (89);—Collectanea

¹ "Analecta Antenicæna," III. 103.

CHAPTER IV.

CHARACTER AND RESULTS OF THE PRESENT EDITION.

I. MY object has been in this work to reproduce, as nearly as I could without unnecessary repetitions, the manuscript authorities, still existing, for the various Liturgies of the Greek Churches. From the facts which I have already described it will have been seen that, since the original editions of Morel and Drouard were published, no attempt has been made to correct the text of the Liturgies of Saint James and Saint Mark by reference to the sources from which those editions were taken: still less (except by Monaldinus) to hunt up additional MSS. The Liturgies of Saint Chrysostom and Saint Basil have met with a different treatment: Goar threw a light upon their history for which every true student should be thankful: but his stores have been neglected, and the general tone of modern liturgical investigation is exhibited in the fact that, in the edition of "Ancient Liturgies," to which I have referred above as issuing from the University Press, Oxford, in 1878, only the modern uses of the Churches of Greece, with regard to Saint Chrysostom and Saint Basil were given; no notice being taken in the body of the work of the existence of the early copies in the Barberini Library, though these had been collated by Goar for his edition of 1647, and had been printed at length by Bunsen twice between 1851 and 1855. Yet the editor was fully aware of their existence. The mistake that the Liturgy of Saint James was printed by Demetrius Ducas in 1526, originally made in the margin of the *Bibliotheca Patrum* and accepted by Mr Palmer, by Dr Neale and by Dr Daniel, was repeated at the same time, even though a copy of the edition of Ducas is in the British Museum, if not in the Bodleian Library. A gratuitous statement was added that Ducas published this edition from a manuscript of the twelfth century.—Dr Daniel, without having seen the Messina Roll, stated that it was "mutilus et oscitanter conscriptus." Of course it is mutilated, but the latter charge, brought forward without any evidence, is simply contradicted

by the tracing in my possession. Even Bunsen asserted that Renaudot "primus edidit" the Liturgy of Saint Mark from a manuscript which "Joannes a S. Andrea" carried to Rome from a monastery of the Basilian monks in Calabria. The statement is entirely wrong; and indeed, if Bunsen meant by the word "edidit" what we generally understand by it, he contradicted himself by another assertion within nine lines of the former¹.

II. I have been very fortunate in obtaining without any extraordinary exertions copies of the "editiones principes" of Ducas, Drouard, Morel, and Plantin. I have been still more favoured by the success which has attended my efforts in the search for manuscripts; and, most of all, in the care and sympathy with which my friends at Rome, Messina, and Paris, have executed the work of copying and collating which they had most kindly undertaken. Nothing can exceed the beauty of the tracings made by the Reverend Papas Filippo Matrangas from the Messina Roll. The copy which he has sent me is a marvel of beautiful execution: and when I come to the marginal notes, which are reproduced in all the complexity of the original abbreviations, I can only wonder at the care, attention, and accuracy with which the Reverend Father has performed his self-imposed task. In Mr Joseph Stevenson who has transcribed for me at length the remains of the Rossano manuscript, and, as nearly as possible in facsimile, I have found an equally intelligent and accurate friend. He has collated also Bunsen's reprint of the Barberini Codex with the manuscript, and his notes and memoranda are patterns of accuracy and neatness. Of M. Henri Omont also I must speak in most grateful terms. His name is before the European world of Literature as the editor of the "Inventaire sommaire des manuscrits grecs conservés dans les Bibliothèques publiques" in Paris and in the Departments—and of the "Supplément Grec" of the National Library; and he has enabled me, almost at the last moment, to trace to its immediate source the edition of Morel, over which a cloud of uncertainty had hitherto rested.

In the last-named Catalogue (of which I received a copy on Nov. 3, 1883, after the earlier part of this Introduction was stereotyped) I found under the number 303 the following: "Liturgica Collectio a Constantino Palæocappa pro Card. Lotharingæ scripta, præmitt. epistola et index: Procli patriarchæ Constantinop. de traditione missæ (16);—Divina missa S. Jacobi (19);—Missa Basilii magni (58);—Missa D. Joannis Chrysostomi (89);—Collectanea

¹ "Analecta Antenicæna," III. 103.

ex Conciliis, SS. Patribus, et scriptoribus ecclesiasticis de missa (108).—
xvi s. Pap. peint. (Sorbonne)."

On receiving this, I recollected that the edition of Morel of 1560 contained some Greek documents corresponding to this description, and that the Latin translations of the same date were dedicated to Cardinal Charles of Lorraine. At once I wrote to M. Omont to draw his attention to these points, and his answer, dated November 7, was this: "Vos prévisions sont pleinement confirmées: vous avez retrouvé le MS. qui a servi à l'édition de Morel, 1560, et je suis heureux que mon Inventaire ait déjà eu ce résultat.

"Le MS. Suppl. 303 vient de l'ancienne bibliothèque de Sorbonne, où il a porté le no. 460; c'est un grand in-folio, de 378 sur 256 millimètres, composé de 151 feuillets en papier. Il a été copié au milieu du xvi^e siècle pour le Cardinal Charles de Lorraine (1554—1574) par Constantin Palæocappa, copiste grec, dont nous avons un grand nombre de manuscrits à Paris. C'est un volume exécuté avec le plus grand luxe; l'encre rouge, bleue, verte et pourpre y est fréquemment employé avec l'encre noire; le blason du Cardinal de Lorraine, avec plusieurs ornements, y est souvent reproduit."

I had requested M. Omont to test the MS. by some of the peculiar readings of Morel's edition, e.g. by the ἡμῖν in ἡμῖν τοῖς αὐτοῦ μαθηταῖς in the words of institution (below, p. 273, notes 1 and 4); a word on which an argument has been based for the extreme antiquity of this part of the Liturgy¹. M. Omont replied: "Les passages que vous m'avez envoyés sont exactement donnés par le MS."

In his preface, addressed to the Cardinal, Palæocappa stated that in consequence of the "conspiracy of the Lutherans" as to the sacrifice of the body of Christ in the Eucharist, "omni studio per literas conquirere per totam Græciam non desii fratris Christi λειτουργίαν, ut, quum in hanc regionem perlata esset, pii homines hanc velut medicinam animi haberent, impii vero et qui pervicaces sunt de peccato convincerentur et hac velut scutica cæderentur. Etenim quid antiquius, sanctius, majorisque auctoritatis divini illius sacri quam divi Jacobi testimonium esse potest?"

It seems hopeless to seek for the manuscript which Palæocappa² em-

¹ "The word ἡμῖν in this place seems emphatic and to shew that this part of the Canon was composed by one present at the Last Supper." (Note in Dr Neale's reprint, 1868, p. 79.)

² Constantine Palæocappa was a professional

copyist of the sixteenth century. He is mentioned by Gardthausen (p. 818). Eleven manuscripts copied out by him are in the "Supplément Grec" of the Library at Paris. Two of these (148, 149) were prepared for Cardinal Charles of Lorraine, the former containing a series

ployed to produce the copy of Saint James which he submitted to his patron; for on comparing this copy with the four authenticated versions reproduced below, it will be seen that everything distinctive, both as to the place where and as to the date when it was used, is missing. The Messina Roll was intended for some monastery (see p. 284, col. 1, line 13) in a diocese within the patriarchate of Antioch (p. 294, lines 15—22), and was written about the year 983 (pp. 300, 301): the original of the Rossano copy was used at Jerusalem itself (p. 294, col. 2, lines 11—17), apparently about the year 1054 (p. 297, note *a*): a patriarch John is mentioned in the Paris MS. 2509 (pp. 231 and 235, and above p. xxv): the Paris MS. Sup. 476 contains a prayer fixing its date at about 1050 and its home at Jerusalem (p. 295, note *c*). But of such marks there is no vestige in Morel's copy, and yet his edition has a strange resemblance throughout to the Paris 2509. Important clauses found in 2509 are indeed omitted, but I have noticed only two additions,—the invocations which I have printed on p. 295. The impression made on my mind is this, that Paris 2509 served Palæocappa for his original; and that he modified it (no doubt, in his view, slightly) so as to represent this Liturgy as absolutely dateless. Thus alone would it convey "divi Jacobi testimonium" on the subject of the Eucharistic Sacrifice, and on the cultus of the Virgin.

III. I need not recapitulate here the statements which I have made in the Introductions to the several Liturgies. I may, however, briefly enumerate some of the results to which the following pages seem to lead.

The Liturgy of Saint Mark on the Vatican Roll and the fragment of the same on the Messina Roll, the Liturgies of Saint Chrysostom and Saint Basil, &c. generally, and the four copies of the Liturgy of Saint James, as printed below, were all clearly intended for church purposes. The prayers for the bishops who are specified as living prove this as to the last-named Liturgy; the Arabic directions prove it as to the first. That is to say, these are not to be considered as literary works, handed down, as such,

of treatises or extracts bearing on the Eucharist. Five of these passages (i.e. from Samonas of Gaza, Nicolaus of Methone, John Damascenus, Gregory of Nyssa, and Dionysius the Areopagite) may have furnished the text published by Morel in 1560 (pp. 111—120: 123—138). This manuscript was copied at Aptera in Crete. It will be

remembered that the Liturgies of S. Chrysostom and S. Basil printed by Demetrius Ducas came from Crete. Hence, possibly, the strong similarity between them and those printed by Morel. And we may possibly conclude that the Liturgy of Saint James which Palæocappa took as his original came also from Crete.

unaltered by successive writers: but they are Liturgies of definite dates, used by Churches—whatever the Churches may have been—at the times when they were written. The Messina Roll of Saint James exhibits, in its margin, either the additions of a later epoch, or the variations of a sister Church for which the roll was adapted.

Of the Liturgies of Saint Chrysostom (so called) and Saint Basil we can now trace the growth. In the oldest copy of the former—that of the Barberini manuscript—the Liturgy is not attributed to the great patriarch. Two prayers only are stated to have been his (see pp. 89 and 90). A few years later and we have a Liturgy almost identical with this early copy, but assigned *en bloc* to Saint Chrysostom. I refer of course to the Rossano copy. Then we have the Liturgy of the eleventh century (pages 100—143), in which we find every prayer of the Barberini and Rossano copies (except that τῆς ἄνω καθέδρας, pages 77 and 89), and also have the proanaphoral portions augmented with the addition of six or seven prayers originally found in Saint Basil, of the invocations ἀντιλαβοῦ, σῶσον, and of the frequently repeated commemoration τῆς παναγίας. Thus we learn that it was in this interval that the combination of the proanaphoral parts of the two Liturgies was made. The momentous additions between the eleventh and the sixteenth centuries are sufficiently marked on the same pages, as also the alterations between the sixteenth century and the present date. Amongst the former are the extremely realistic piercing of the σφραγίς (p. 104), and the placing of the προσφοραὶ εἰς τιμὴν of the various persons named (p. 105): amongst the latter must be put the prayers at the commencement of the modern service which Mr Hammond abstained from printing, and the increased number of particles into which the Holy Bread is divided.

May we hope that one result of the care and labour bestowed upon this book may be the calling of the attention of some of the authorities of the Churches of the East to the simpler ritual of earlier years?

IV. Another result of this publication will be, that the dates of the introduction of some rites and phrases which have perplexed earlier commentators will be more accurately fixed. Thus the ἡμῖν τοῖς αὐτοῦ μαθηταῖς (referred to above) was regarded by Bunsen as inserted by the interpolator of the Apostolic Constitutions, i.e. the writer who attributed the several portions of the Liturgy of those Constitutions to various Apostles. It seems clear now that the word ἡμῖν is found only in the copy used by Morel: and a grave

question might be raised whether it may not have been inserted by Palæocappa to give Apostolic authority to the Liturgy he was engaged to copy.

Again, the hymns in Morel's copy of Saint James (see p. 295 below) addressed to the Virgin, "Ἀξιόν ἐστὶν ὡς ἀληθῶς μακαρίζειν σε and Ἐπὶ σοὶ χαίρει, κεχαριτωμένη (which Mr Hammond, following Dr Daniel, placed in brackets), are not found in any one of the four copies which we must assign to the tenth and eleventh centuries. They seem to have been inserted in Palæocappa's sixteenth century copy from late Italian versions of the Liturgy of Saint Chrysostom (p. 131 n. e and p. 162 n. b).

V. But most marked of all is the history of the Invocation *Χαίρε, κεχαριτωμένη*. It is found in the current editions both of S. James (Hammond, p. 45) and S. Mark (do. p. 183), and in both cases in connexions which are palpably "impossible." In the former it seems (*primâ facie*) to have been interpolated in a series of appeals to GOD to "remember" those who are suffering and those for whom we have a special need or call to pray; between a petition to "remember" all who have been perfected in the faith of His Christ, and a petition to "remember" those who from Abel downwards have been amongst true believers. In S. Mark the position is similar, though not exactly the same. One cannot be surprised that earlier editors have seen reason to suspect that the passages were insertions of a later date than the rest of the text. The following pages give the true solution. In the Liturgy of S. James (pages 290, 291), according to the Messina Roll and Rossano Manuscript, there were a series of appeals to GOD, not only to remember those for whom prayers were offered, but also to remember the actions of saints of old (compare, *Remember David and all his trouble*) and His own great mercies (compare Exod. ii. 24, *God remembered His covenant*; Neh. i. 8, *Remember Thy word*; Ps. xxiv. 6, *Remember Thy mercies*). Thus the appeals included "Remember especially the Virgin, mother of God: and remember John the Baptist, the Apostles, Prophets. Remember the Œcumenical Synods." (All these except the first are omitted by Palæocappa.) And among these came "Remember, Lord, the archangel's voice, which said, Hail, thou that art highly favoured: the Lord is with thee. Blessed art thou amongst women, and blessed is the fruit of thy womb¹." Some years passed, and the appeal to GOD to remember His message was omitted, whilst the message was retained; and by this simple

¹ To this a later generation added "because thou didst give birth to the Saviour of our souls."

process the Commemoration of the Annunciation became an Invocation of the Virgin. The appeal to GOD became an appeal to her¹.

All this comes out clearly on pages 290, 291. But it is strange that, although Assemani after Monaldinius had given the facts, and Dr Daniel was aware of the facts (see "Codex Liturgicus," vol. IV. p. 119), this account has not been previously worked out. Exactly the same process may be seen in the Liturgy of S. Mark (p. 40), where the *Μνήσθητι, Κύριε, τῆς ἀρχαγγελικῆς φωνῆς ἐπιλεγούσης* of the Vatican Roll was already omitted when the Liturgy was transcribed in the Rossano Codex.

VI. And this leads us to another consideration. We can scarcely conceive that these omissions of the introductory *μνήσθητι* in both Liturgies could have been effected independently of each other. The alteration in the one must have been consequent on the alteration of the other. In other words the two Liturgies must have affected each other at dates below the year 1000. From this it follows that we may be wrong in considering that everything else which is common to the two must have been introduced at an early date. Indeed it seems clear to me that the Liturgy of S. James is largely indebted to the other Liturgies². It would prolong

¹ Here again we have a lesson of caution. The controversies between the Greek and Latin Churches were violent enough in the eighth century: the Roman legate excommunicated the Greek Patriarch in 1054. Now, as we find the *Ave Maria* in the Latin services and the *χαῖρε κεχαρισμένη* in the Greek Liturgies, the tendency (apart from evidence) would be to attribute the custom of using the Invocation to a time when the Churches were united. But the absence of the invocation from Latin service books of an early date is matter of history. We are told (Gieseler A.D. 1073—1305, ch. v. §78) that Odo Bishop of Paris (A.D. 1196—1208) was the first to urge that the people should be taught the Salutation, and that in the 13th century it became a regular prayer. Our manuscripts shew the history of its introduction into the East.—It will be noted too that the appeal "Remember" does not necessarily involve a prayer for the person mentioned: it may mean, Remember his life or his sufferings: Remember Thine own mercy shewn in him. Compare 2 Kings xix. 24, "I will defend

this city, to save it, for mine own sake, and for my servant David's sake."

² And this furnishes a comment upon the oft repeated statement that the Liturgy of Saint Basil is a recast of Saint James as Saint Chrysostom is an abbreviation and new edition of Saint Basil. The original suggestion as to this seems to have come from the notice printed in Morel's edition and elsewhere and attributed to Proclus the Patriarch of Constantinople 436. He is quoted as saying that Basil abbreviated the Liturgy of S. James because of the laziness of the Christians of his time; and that Chrysostom abbreviated this still more. We see how the Liturgies of S. Chrysostom and S. Basil grew from the seventh century onwards, and how their proanaphoral parts were cast in the same mould: and I think it is equally clear that the editions we have of S. James (when compared with the description of S. Cyril) exhibit that this Liturgy received accretions from the other two. The paper assigned to Proclus must certainly be of a much later date than the fifth century.

this Introduction too much to enter into details. A comparison of the Liturgy with the S. Chrysostom of the eleventh century will shew how much of similarity there is between the additions in the latter and the text of the former.

VII. The conviction is gaining ground that we shall never be able to understand these Liturgies thoroughly, until we have further knowledge than is as yet accessible of the Liturgies of the Jews at the time of our Lord. That the Greek Liturgies have been affected by Mosaic rites is evident from numerous phrases adopted. Thus we have the *εὐχή τῆς προθέσεως* in the Liturgy of S. Peter (p. 191), of S. Chrysostom (p. 108), and of S. Mark (pp. 2—26). In S. James when the priest brings in the offerings to present them in the *θυσιαστήριον* (p. 222), there is a prayer that “we may with a pure conscience offer to GOD, *δῶρα, δόματα, καρπώματα*, for the putting away of our sins and *εἰς ἰλασμόν* of all the people,” and the same terms are applied to the offerings on p. 305. We frequently meet with the language of the Epistle to the Hebrews as to the duty of the priest to offer “first for his own sins and then for the ignorances of the people” (see pp. 79, 126, 184, 256, 260, 262), but the question may reasonably be put whether such phrases, as used here, are of very early date. The term *εὐχή τῆς προθέσεως* is not found in S. James’ Liturgy, and it is not found in the earliest copy of S. Chrysostom: in fact the prayer so intituled in the S. Chrysostom and S. Basil of the eleventh century (pp. 108, 151) is intituled in the seventh century *εὐχή ἣν ποιεῖ ὁ ἱερεὺς ἐν τῷ σκευοφυλακίῳ ἀποτιθεμένου τοῦ ἄρτου ἐν τῷ δίσκῳ* (p. 76). I am inclined to doubt whether there was any table of *πρόθεσις* at the earlier date. Surely again when the word *καρπώματα* was used as we have seen it used, the knowledge must have died out that in the LXX. it almost invariably represents “offerings made by fire.” No doubt at a very early period Christians regarded their gifts as highly honoured when offered to GOD: but it is impossible to believe that the language of the Old Testament and the Epistle to the Hebrews as to the office of the Jewish priests could have thus been appropriated by Christians at a very early date¹.

¹ I think that an intimation of the late introduction of the term *πρόθεσις* in the Liturgy of Saint Mark is found, on comparing the difference between the Vatican Roll and the Rossano MS. The former (p. 2) describes

words from Isaiah liii. 7 as *εὐχή τῆς προθέσεως* and then designates the prayer *Δέσποτα Κύριε Ἰησοῦ Χριστέ*, by the same title. These are found at the commencement of the service. A prayer, almost identical, occurs with the same

But some passages must be noted as being of extreme antiquity. When the complete copies of the Letters of Clement of Rome were brought to England in the edition of Bryennius, Metropolitan of Serræ, my honoured predecessor in the chair of the Lady Margaret at once perceived that many clauses in the fifty-ninth chapter were of a liturgical character. Coincidences were speedily discovered in the Liturgy of Saint Mark. I will put the passages in parallel columns.

CLEMENS ROMANUS.

Ἄξιόν μιν σε, δέσποτα, βοηθὸν γενέσθαι καὶ ἀντιλήπτορα ἡμῶν. τοὺς ἐν θλίψει ἡμῶν σώσον· τοὺς ταπεινοὺς ἐλέησον· τοὺς πεπτωκότας ἔγειρον· τοὺς δεομένοις ἐπιφάνηθι· τοὺς ἀσεβεῖς ἴασαι· τοὺς πλανωμένους τοῦ λαοῦ σου ἐπίστρεψον· χόρτασον τοὺς πεινῶντας· λύτρωσαι τοὺς δεσμίους ἡμῶν· ἐξανάστησον τοὺς ἀσθενούντας· παρακάλεσον τοὺς ὀλιγοψυχούντας.

S. MARK, p. 48.

Λύτρωσαι δεσμίους, ἐξελοῦ τοὺς ἐν ἀνάγκαις, πεινῶντας χόρτασον, ὀλιγοψυχούντας παρακάλεσον, πεπληνημένους ἐπίστρεψον, ἐσκοτισμένους φωταγωγῆσον, πεπτωκότας ἔγειρον, σαλευομένους στήριξον, νεοσηκότας ἴασαι, πάντα ἀγαγε εἰς τὴν ὁδὸν τῆς σωτηρίας, σύναψον καὶ αὐτοὺς τῇ ἀγίᾳ σου ποιμνῇ· ἡμᾶς δὲ ῥῖσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν, φρουρὸς ἡμῶν καὶ ἀντιλήπτωρ κατὰ πάντα γινόμενος.

The Coptic Saint Cyril has, in addition, a clause rendered "salva eos qui necessitatem patiuntur," corresponding to the words *τοὺς ἐν θλίψει ἡμῶν σώσον*. As Dr Lightfoot remarked (Clement, p. 289), "the coincidences are far too numerous and close to be accidental¹."

Another point is also worthy of notice here. Dr Westcott, in a note on 1 John ii. 2, has quoted a remarkable passage from Philo, "De Monarchia" II. 6, which suggests that the prayers *ὑπὲρ εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν κ.τ.λ.* (Saint Chrys. p. 111, Saint James, pp. 251, 287) may have originated in Jewish usage. For Philo "contrasts the special offerings of other forms of worship with the universal intercession of the Jewish High Priest. Ὁ τῶν Ἰουδαίων ἀρχιερεὺς οὐ μόνον ὑπὲρ ἅπαντος ἀνθρώπων γένους ἀλλὰ καὶ ὑπὲρ τῶν τῆς φύσεως μερῶν, γῆς, ὕδατος, ἀέρος, καὶ πυρός, τὰς τε εὐχὰς καὶ τὰς εὐχαριστίας ποιεῖται."

title in the Rossano MS. (p. 26) after all are excluded except the faithful. The discrepancy is noteworthy.

¹ It is a curious problem how some of these petitions found their way into the English Litany of 1545.

VIII. Much information as to the time and circumstances under which any particular prayer or rite was introduced will be gained from collating different versions of the same Liturgy. For example, the hymn, Ὁ μονογενὴς Υἱὸς καὶ Λόγος, is directed to be used in the Rossano but not in the other version of Saint Mark.—The Cherubic hymn, Οἱ τὰ χερουβὶμ, is ordered or implied in both versions, although we know that it was first introduced into the Liturgy of Constantinople in the seventh century¹. The Coptic Liturgy does not contain it.—The Vatican Roll has the Ἡ χάρις τοῦ Κυρίου in S. Mark: the Rossano MS. omits all mention of it (p. 28).—The Liturgy of the Presanctified, according to all tradition, is late; and the language it uses respecting the consecrated elements (p. 96) is of a later character than any we meet with in the contemporaneous versions of S. Chrysostom or S. Basil. They preserve traces of an earlier date.—The manuscripts of Saint James shew how that Liturgy was altered. The Συνησάτω πᾶσα σὰρξ βροτεία (pp. 240, 241), which seems to be contemporaneous with the prayer in the Liturgy of the Presanctified to which I have just referred, is absent from two of the MSS.; the prayer Τὸ φρικτὸν absent from one.—Of course I cannot attempt to pursue this investigation. Some time must elapse before it can be carried out with complete satisfaction. But I must note the language of some of the services. The incense is sometimes offered with the prayer that GOD will receive it and send down in return the gift of His Holy Spirit: at others it is offered “for remission of our sins and the propitiation of all Thy people”: (compare pp. 2, 16, 26, 221, 229, 243). So are the δῶρα, δόματα, καρπώματα, the offerings of the people. We read frequently of the θυσία ἀνάλμακτος offered in the Eucharist: the earliest extant place where the words occur is found in Pliny (vol. I. p. 65 C and p. 70 F, edition of 1621), where the words “bloodless sacrifices” are used of the offerings of meal and wine which were prevalent in the time of Numa. We find frequent petitions that these gifts may be accepted. The prayers on behalf of these gifts—the honourable, heavenly, spotless, glorious, fearful, dread, divine gifts—would be perplexing unless we regarded them as equivalent to our petitions that GOD will receive our oblations, and conceived the epithets as justified by the use to which the offerings were to be applied and by the Person to Whom they were offered. They occur in two manuscripts of Saint James (p. 253) before the Consecration: in these again, as well as in the other two, after the Invocation (305).

¹ Palmer, 1. 24.

IX. In the very beautiful prayer commencing *Οὐδείς ἀξίος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις*, found originally in the Barberini copy of Saint Basil (p. 78), but transferred from Saint Basil not only to the modern Saint Chrysostom (p. 122), but also to Saint Peter (p. 194) and Saint James (i.e. to three copies, not to the fourth, pp. 242, 243), occurs in its earlier form the phrase *σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ ἀγιάζων καὶ ἀγιαζόμενος, Χριστέ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν*, with the conclusion (evidently incorrect), *τῷ Πατρὶ καὶ τῷ Τῷ*. The participles here seem certainly to have referred to the earliest teaching, that the Saviour offered Himself without spot to GOD, and that for the sake of His followers He sanctified Himself. Thus was He the Offerer and the Offered; the Sanctifier and the Sanctified. But in process of time the language of this prayer was altered, and we can trace the progress of the alterations. In the prayer of the incense at the commencement of the service, we have in the Rossano manuscript (p. 248), "For Thou art alone holy, the sanctifier and sanctified, offerer and offered and imparted to the faithful." The Paris MS. 2509 (p. 249) omits the words "offerer and offered." In the Chrysostom of the eleventh century, as well as in two of the extant copies of Saint James of the same date we find the language further changed: the words *ἀγιάζων καὶ ἀγιαζόμενος*, which recall us to the time of the Redeemer's self-dedication, are omitted, and we read *σὺ γὰρ εἶ ὁ προσφέρων καὶ προσφερόμενος καὶ προσδεχόμενος καὶ διαδιδόμενος, Χριστέ, ὁ Θεὸς ἡμῶν* (pp. 123, 242, 243), transferring the epoch of the Offering of the Saviour to the epoch of the Reception by Himself of the Eucharistic Sacrifice and the distribution of Himself. Yet the alteration seems not to have been made without remonstrance. We read in Dr Neale's Introduction (p. 434, note), that a question was raised in the year 1155 by Soterichus Panteugenus¹ who had been elected Patriarch of Antioch, whether the Eucharistic Sacrifice could be said to be offered to Christ. A council was held at Constantinople in the succeeding year, when Soterichus was declared unworthy of the office. He would scarcely have raised the question if antiquity could have been pleaded on behalf of the phraseology. In its altered form, however, it continues to this day.

¹ More correctly the question was raised by a deacon at Constantinople, and his doubts were upheld by Soterichus. That question was

this: Taking the contemporaneous view of the Eucharistic Sacrifice, could that Sacrifice be said to be received by Christ?

X. A difficulty of another kind is connected with the invocation frequently met with in the later editions of the Liturgies, *Ἐλεον εἰρήνης, θυσίαν αἰνέσεως*. In the Barberini Saint Chrysostom (p. 90), we find the people responding *ἔλεος, εἰρήνη*. I do not find this phrase in the eleventh century MSS. In the more modern copies we have at the same point of the service *ἔλεον εἰρήνης*, &c. as above (see p. 127). A friend has suggested that *ἔλεον* must have been used for *ἔλαιον*, "the oil of peace, the sacrifice of praise," and a clause in the MS. 2509 of the prayer of the veil, *ἵνα προσφέρωμέν σοι ἔλεον εἰρήνης, θυσίαν αἰνέσεως* (p. 265) seems to confirm this. And it will be noticed (p. 331) that the Paris MS. Supp. 476 has *ἔλαιον κατακαυχᾶται κρίσεως*, where we have (the other way) *ἔλαιον* for *ἔλεος*; and so the confusion continues. For in the same prayer of the veil, the Rossano MS. has *ἵνα προσφέρωμέν σοι ἔλεον εἰρήνης, θυσίαν αἰνέσεως*, yet the people respond *ἔλεον εἰρήνης, θυσίαν αἰνέσεως*.

XI. One result seems to follow from the comparison between one copy of these Liturgies and another: it is this, that we must look to the Anaphora in each, commencing with the Apostolic Benediction and concluding with the Lord's Prayer, as containing the only ancient parts of the service. The variations in the Commemorations of the Living and the Dead correspond merely to the variations in the diptychs of early times. When we have the advantage of comparing with the Greek S. Mark the Liturgies of the Coptic Churches, and with the Greek S. James the Liturgies of the Syriac Jacobites, we may avail ourselves of the further tests of antiquity which this comparison will furnish. So shall we be able to discover the most ancient conceptions of the Eucharistic Sacrifice and of the benefits received by the faithful in it; so learn what benefits were looked for from the Sacrifice of Christ Himself, and what was commemorated in compliance with His direction *τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν*. It would be beyond the object of this Introduction to enter further upon these subjects. The student must examine for himself what the Liturgies embody and what they do not embody. But I hope he will not content himself with these mere critical investigations. I hope he will draw in some of the spirit of deep reverence with which these ancient Liturgies are inspired, and will find many prayers which with but slight modification may be available for his own use when he approaches the Memories of his dying Saviour's love.

XII. I must add one more important statement. To enable my readers to compare with greater ease the Greek Liturgies and especially that of S. Mark with the Liturgy as used in the Coptic Church, I proposed, at an early date, to add at length a translation of some of the treasures of the British Museum which had as yet remained unused. In the first instance Dr Hörning undertook the task, but the accessions to the Library were such that he was compelled to desist. Dr Charles Bezold, of the University of Munich then undertook the work: and it was soon represented to me that Æthiopic scholars would consider it a great boon if the original were also printed. Of course it could only be printed under Dr Bezold's immediate superintendence, at Munich. Such is the origin of the 48 pages with which this volume closes. I feel confident that Dr Bezold's labour will meet with the approbation of many scholars. I have not thought it right for me to interfere with his translation. It will be seen that the Magdala MSS. do not proceed with the Anaphora proper. They both however contain the *Sursum corda* &c. which were omitted in the original of the copy translated by Renaudot I. 488.

XIII. It remains for me to express my obligations to those who have helped me in my work. I must again make mention of the kindness of Dr Wright, Mr Lewis, Signor Ignazio Guidi, the Papas Filippo Matrangas, Mr Henry Stevenson, and M. Henri Omont. The book would have been very deficient if I had not been favoured with the volumes from the library of Lady Burdett-Coutts, my knowledge of which I owe to Dr Scrivener. The Reverend Dr Atkinson, Master of Clare College, and the Reverend Albert Henry Wratislaw, my whilom colleague in the tutorship of my College, have taken the great trouble of examining my proofs throughout, have detected many errors which had escaped my notice, and have offered many valuable suggestions. I am most deeply indebted to them. To Dr Hörning of the British Museum, Mr Thompson, M. Delisle, I am also under great obligations. I must finally express the deep sense of my obligations to the Syndics of the Cambridge University Press for allowing this work to appear under their auspices and for undertaking the cost of the publication.

XIV. And now it remains only that I commend my work to Him who alone can make it useful to the promotion of His glory, the spread of His truth, and the strengthening of His Church and People.

CHRIST'S COLLEGE,
February 9, 1884.

POSTSCRIPT.

Inasmuch as I was unable to contribute any fresh information which would tend to the elucidation of the many difficulties connected with the liturgical fragments contained in the earlier Books of the so-called Apostolical Constitutions, or with the complete Liturgy contained in the Eighth Book of the same collection, it was not my intention to refer more pointedly to them. This Liturgy has been frequently reprinted, as by Dr Neale, Dr Daniel and Mr Hammond. But there appeared on Feb. 9, 1884 in the "Theologische Literaturzeitung" an article by Dr Harnack, of such a character that the Syndics of the Cambridge University Press at once authorized a delay in the publication of this work to enable me to use the materials referred to in that article. The learned PHILOTHEUS BRYENNIUS, Metropolitan, formerly of Serræ, now of Nicomedia, has, after years of careful preparation, given to the world the Book entitled *Διδαχὴ τῶν δώδεκα ἀποστόλων* which immediately follows the "Epistles of Clemens Romanus" in the celebrated Manuscript which is the treasure of the LIBRARY OF THE HOLY SEPULCHRE—now deposited in Constantinople.

This *Διδαχὴ* unquestionably contains an early document, out of which the Seventh Book of the Apostolic Constitutions grew. Dr Harnack considers that this Book bears to the *Διδαχὴ* a relation similar to that which the longer recension of the Ignatian letters bears to the shorter. The date of the *Διδαχὴ* he fixes as between the years 120 and 160. The date of the expanded work was certainly prior to the time of Epiphanius.

The *Διδαχὴ* commences with an account of the Two Ways, the good Way and the evil Way, the Way of Life and the Way of Death, with which must be compared the later chapters of the Epistle of Barnabas and the *Judicium Petri*. It then proceeds with the directions I have given below. I have given also the text of the Seventh Book of the Apostolic Constitutions chiefly from the text of Lagarde, that my readers may compare, the more easily, the directions in the two recensions. The comparison is most instructive. Dr Harnack draws attention to the fact that the word Apostles is used in the work to signify Missionary Evangelists, and that whilst we read of Apostles, Prophets and Teachers, of Bishops and Deacons, we never read of Presbyters. And I would draw attention to the interesting illustration of the well-known statement of S. Basil (that the words used in the Services of the Church were not committed to writing in the earliest years) which is furnished by the clause at the end of Section 10, allowing the Prophets to give thanks in the Eucharist to such extent as they may desire. It will be seen that this direction was entirely altered in the recension contained in the Apostolic Constitutions.

Ἡ διδασχὴ τῶν ἀποστόλων.

Κεφ. 5'. Περὶ δὲ τοῦ βαπτίσματος οὕτω βαπτίσατε ταῦτα πάντα προεπιόντες¹, βαπτίσατε εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, ἐν ὕδατι ζῶντι. Ἐὰν δὲ μὴ ἔχῃς ὕδωρ ζῶν, εἰς ἄλλο ὕδωρ βάπτισον· εἰ δ' οὐ δύνασαι ἐν ψυχρῷ, ἐν θερμῷ. Ἐὰν δὲ ἀμφότερα μὴ ἔχῃς, ἔκχεον εἰς τὴν κεφαλὴν τρεῖς ὕδωρ εἰς ὄνομα Πατρὸς καὶ Υἱοῦ καὶ ἁγίου Πνεύματος. Πρὸ δὲ τοῦ βαπτίσματος προνηστευσάτω ὁ βαπτίζων καὶ ὁ βαπτιζόμενος καὶ εἴ τινας ἄλλοι δύνανται· κελεύσεις δὲ νηστεύσαι τὸν βαπτιζόμενον πρὸ μιᾶς ἢ δύο.

¹ That is, having taught all concerning the way of life and the way of death.

APOSTOLIC CONSTITUTIONS, Book VII.

§ 22. Περὶ δὲ βαπτίσματος, ὃ ἐπίσκοπε ἢ πρεσβύτερε, ἤδη μὲν καὶ πρότερον διαταξάμεθα, καὶ νῦν δὲ φαμεν ὅτι οὕτως βαπτίσεις, ὡς ὁ Κύριος διατάξατο ἡμῖν λέγων Πορευθέντες μαθητεύσατε πάντα τὰ ἔθνη, βαπτίζοντες αὐτοὺς εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, διδάσκοντες αὐτοὺς τηρεῖν πάντα ὅσα ἐνετειλάμην ὑμῖν· τοῦ ἀποστείλαντος Πατρὸς, τοῦ ἐλθόντος Χριστοῦ, τοῦ μαρτυρήσαντος Παρακλήτου. χρίσεις δὲ πρῶτον ἐλαίῳ ἁγίῳ, ἔπειτα βαπτίσεις ὕδατι καὶ τὸ τελευταῖον σφραγίσεις μύρῳ· ἵνα τὸ μὲν χρίσμα μετοχὴ ᾗ τοῦ ἁγίου Πνεύματος, τὸ δὲ ὕδωρ σύμβολον τοῦ θανάτου, τὸ δὲ μύρον σφραγὶς τῶν συνθηκῶν. εἰ δὲ μήτε ἔλαιον ἢ μήτε μύρον, ἀρκεῖ τὸ ὕδωρ καὶ πρὸς χρίσιν καὶ πρὸς σφραγίδα καὶ πρὸς ὁμολογίαν τοῦ ἀποθανόντος ἦτοι συναποθνήσκοντος. πρὸ δὲ τοῦ βαπτίσματος νηστευσάτω ὁ βαπτιζόμενος· καὶ γὰρ ὁ Κύριος ὑπὸ Ἰωάννου πρῶτον βαπτισθεὶς καὶ εἰς τὴν ἔρημον αὐλισθεὶς, μετέπειτα ἐνήστευσε τεσσαράκοντα ἡμέρας καὶ τεσσαράκοντα νύκτας. ἐβαπτίσθη δὲ καὶ ἐνήστευεν, οὐκ αὐτὸς ἀπορρυψέως ἢ νηστείας χρεῖαν ἔχων ἢ καθάρσεως ὁ τῇ φύσει καθαρὸς καὶ ἅγιος, ἀλλ' ἵνα καὶ Ἰωάννη ἀλήθειαν προσμαρτυρήσῃ καὶ ἡμῖν ὑπογραμμὸν παράσχηται. οὐκοῦν ὁ μὲν Κύριος οὐκ εἰς ἑαυτοῦ πάθος ἐβαπτίσαστο ἢ θάνατον ἢ ἀνάστασιν (οὐδέπω γὰρ οὐδὲν τούτων ἐγεγονέι), ἀλλ' εἰς διάταξιν ἐτέραν· διὸ καὶ ἀπ' ἐξουσίας μετὰ τὸ βάπτισμα νηστεύει ὡς κύριος Ἰωάννου ὁ δὲ εἰς τὸν αὐτοῦ θάνατον μμούμενος πρότερον ὀφείλει νηστεῦσαι καὶ τότε βαπτισθῆναι (οὐ γὰρ δίκαιον τὸν συνταφέντα καὶ συναναστάντα παρ' αὐτὴν τὴν ἀνάστασιν κατηφεῖν), οὐ γὰρ κύριος ὁ ἄνθρωπος τῆς διατάξεως τῆς τοῦ Σωτῆρος· ἐπέπερ ὁ μὲν δεσπότης, ὁ δὲ ὑπήκοος.

Ἡ διδασχὴ τῶν ἀποστόλων.

η'. Αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν νηστεύουσι γὰρ δευτέρᾳ σαββάτων καὶ πέμπτῃ· ὑμεῖς δὲ νηστεύσατε τετράδα καὶ παρασκευῆν. Μηδὲ προσεύχεσθε ὡς οἱ ὑποκριταί, ἀλλ' ὡς ἐκέλευσεν ὁ Κύριος ἐν τῷ εὐαγγελίῳ αὐτοῦ. Οὕτω προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τῷ οὐρανῷ, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου, ὡς ἐν οὐρανῷ καὶ ἐπὶ γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον· καὶ ἄφες ἡμῖν τὴν ὀφειλὴν ἡμῶν ὡς καὶ ἡμεῖς ἀφιέμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας.

Τρὶς τῆς ἡμέρας οὕτω προσεύχεσθε.

APOSTOLIC CONSTITUTIONS, Book VII.

§ 23. αἱ δὲ νηστεῖαι ὑμῶν μὴ ἔστωσαν μετὰ τῶν ὑποκριτῶν, νηστεύουσι γὰρ δευτέρᾳ σαββάτων καὶ πέμπτην. ὑμεῖς δὲ ἢ τὰς πέντε νηστεύσατε ἡμέρας, ἢ τετράδα καὶ παρασκευῆν· ὅτι τῇ μὲν τετράδι ἡ κρίσις ἐξῆλθεν ἢ κατὰ τοῦ Κυρίου, Ἰούδα χρήμασιν ἐπαγγεῖλαμένου τὴν προδοσίαν· τῇ δὲ παρασκευῇ, ὅτι ἔπαθεν ὁ Κύριος ἐν αὐτῇ πάθος τὸ διὰ σταυροῦ ὑπὸ Ποντίου Πιλάτου. τὸ σάββατον μέντοι καὶ τὴν κυριακὴν ἐορτάζετε, ὅτι τὸ μὲν δημιουργίας ἐστὶν ὑπόμνημα, τὸ δὲ ἀναστάσεως. ἐν δὲ μόνον σάββατον ὑμῖν φυλακτέον ἐν ὅλῳ τῷ ἐνιαυτῷ, τὸ τῆς τοῦ Κυρίου ταφῆς, ὅπερ νηστεύειν προσήκειν, ἀλλ' οὐχ ἐορτάζειν· ἐν ὧσφ γὰρ ὁ Δημιουργὸς ὑπὸ γῆν τυγχάνει, ἰσχυρότερον τὸ περὶ αὐτοῦ πένθος τῆς κατὰ τὴν δημιουργίαν χαρᾶς, ὅτι ὁ Δημιουργὸς τῶν ἑαυτοῦ δημιουργημάτων φύσει τε καὶ ἀξία τιμιώτερος. § 24. ὅταν δὲ προσεύχησθε, μὴ γίνεσθε ὡσπερ οἱ ὑποκριταί, ἀλλ' ὡς ὁ Κύριος ἡμῖν ἐν τῷ εὐαγγελίῳ διετάξατο, οὕτως προσεύχεσθε· Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς, ἁγιασθήτω τὸ ὄνομά σου· ἐλθέτω ἡ βασιλεία σου· γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς· τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σημερον· καὶ ἄφες ἡμῖν τὰ ὀφειλήματα ἡμῶν, ὡς καὶ ἡμεῖς ἀφιέμεν τοῖς ὀφειλέταις ἡμῶν· καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ· ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν. τρὶς τῆς ἡμέρας οὕτως προσεύχεσθε, προπαρασκευάζοντες ἑαυτοὺς ἀξίους τῆς υἰοθεσίας τοῦ Πατρὸς, ἵνα μὴ, ἀναξίως ὑμῶν αὐτὸν Πατέρα καλούντων, ὀνειδισθῆτε ὑπ' αὐτοῦ, ὡς καὶ ὁ Ἰσραὴλ ὁ ποτε πρωτότοκος υἱὸς ἤκουσεν ὅτι Εἰ πατήρ εἰμι ἐγώ, ποῦ ἐστὶν ἡ δόξα μου; καὶ εἰ κύριός εἰμι, ποῦ ἐστὶν ὁ φόβος μου; δόξα γὰρ πατέρων ὁσιότης παίδων καὶ τιμὴ δεσποτῶν οἰκετῶν φόβος, ὡσπερ οὖν τὸ ἐναντίον ἀδοξία καὶ ἀναρχία· δι' ὑμᾶς γὰρ βλασφημεῖται τὸ ὄνομά μου ἐν τοῖς ἔθνεσιν.

Ἡ διδασχὴ τῶν ἀποστόλων.

θ'. Περὶ δὲ τῆς εὐχαριστίας, οὕτως εὐχαριστήσατε. Πρῶτον περὶ τοῦ ποτηρίου· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ἀγίας ἀμπέλου Δαβὶδ τοῦ παιδός σου, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου σοὶ ἡ δόξα εἰς τοὺς αἰῶνας.

Περὶ δὲ τοῦ κλάσματος· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ζωῆς καὶ γνώσεως ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ὡσπερ ἦν τοῦτο κλάσμα διεσκορπισμένον ἐπάνω τῶν ὀρέων καὶ συναχθὲν ἐγένετο ἓν, οὕτω συναχθῆτω σου ἡ ἐκκλησία ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν· ὅτι σοῦ ἐστὶν ἡ δόξα καὶ ἡ δύναμις διὰ Ἰησοῦ Χριστοῦ εἰς τοὺς αἰῶνας. Μηδεὶς δὲ φαγέτω μηδὲ πιέτω ἀπὸ τῆς εὐχαριστίας ὑμῶν, ἀλλ' οἱ βαπτισθέντες εἰς ὄνομα Κυρίου. Καὶ γὰρ περὶ τούτου εἶρηκεν ὁ Κύριος, Μὴ δώτε τὸ ἄγιον τοῖς κυσὶ.

APOSTOLIC CONSTITUTIONS, Book VII.

§ 25. γίνεσθε δὲ πάντοτε εὐχάριστοι ὡς πιστοὶ καὶ ἐγνώμονες δούλοι, περὶ μὲν τῆς εὐχαριστίας οὕτω λέγοντες· Εὐχαριστοῦμέν σοι, Πάτερ ἡμῶν, ὑπὲρ τῆς ζωῆς ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου, δι' οὐ καὶ τὰ πάντα ἐποίησας καὶ τῶν ὄλων προνοεῖς, ὃν καὶ ἀπέστειλας ἐπὶ σωτηρίᾳ τῇ ἡμετέρᾳ γενέσθαι ἄνθρωπον, ὃν καὶ συνεχώρησας παθεῖν καὶ ἀποθανεῖν, ὃν καὶ ἀναστήσας εὐδόκησας δοξάσαι καὶ ἐκάθισας ἐκ δεξιῶν σου, δι' οὐ καὶ ἐπηγγείλω ἡμῖν τὴν ἀνάστασιν τῶν νεκρῶν. σὺ, Δέσποτα παντοκράτορ, Θεὲ αἰώνιε, ὡσπερ ἦν τοῦτο διεσκορπισμένον καὶ συναχθὲν ἐγένετο εἰς ἄρτος, οὕτω συνάγαγέ σου τὴν ἐκκλησίαν ἀπὸ τῶν περάτων τῆς γῆς εἰς τὴν σὴν βασιλείαν. ἔτι εὐχαριστοῦμεν, Πάτερ ἡμῶν, ὑπὲρ τοῦ τιμίου αἵματος Ἰησοῦ Χριστοῦ τοῦ ἐκχυθέντος ὑπὲρ ἡμῶν καὶ τοῦ τιμίου σώματος, οὐ καὶ ἀντίτυπα ταῦτα ἐπιτελοῦμεν, αὐτοῦ διαταξαμένου ἡμῖν καταγγέλλειν τὸν αὐτοῦ θάνατον· δι' αὐτοῦ γάρ σοι καὶ ἡ δόξα εἰς τοὺς αἰῶνας· ἀμήν. μηδεὶς δὲ ἐσθιέτω ἐξ αὐτῶν τῶν ἀμυήτων, ἀλλὰ μόνοι οἱ βεβαπτισμένοι εἰς τὸν τοῦ Χριστοῦ θάνατον. εἰ δὲ τις ἀμύητος κρύψας ἑαυτὸν μεταλάβοι, κρίμα αἰώνιον φάγεται, ὅτι μὴ ὦν τῆς εἰς Χριστὸν πίστεως μετέλαβεν ὧν οὐ θέμις, εἰς τιμωρίαν ἑαυτοῦ· εἰ δὲ τις κατὰ ἄγνοιαν μεταλάβοι, τοῦτον τάχιον στοιχειώσαντες μνήσατε, ὅπως μὴ καταφρονητῆς ἐξέλθοι.

Ἡ διδασχὴ τῶν ἀποστόλων.

ί. Μετὰ δὲ τὸ ἐμπλησθῆναι οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι, Πάτερ ἄγιο, ὑπὲρ τοῦ ἁγίου ὀνόματός σου, οὐ κατεσκήνωσας ἐν ταῖς καρδίαις ἡμῶν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀθανασίας, ἧς ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Σὺ, Δέσποτα παντοκράτορ, ἔκτισας τὰ πάντα ἕνεκεν τοῦ ὀνόματός σου, τροφήν τε καὶ πότον ἔδωκας τοῖς ἀνθρώποις εἰς ἀπόλαυσιν ἵνα σοι εὐχαριστήσωμεν, ἡμῖν δὲ ἐχαρίσω πνευματικὴν τροφήν καὶ πότον καὶ ζωὴν αἰώνιον διὰ τοῦ παιδός σου. Πρὸ πάντων εὐχαριστοῦμέν σοι, ὅτι δυνατὸς εἶ σοὶ ἡ δόξα εἰς τοὺς αἰῶνας. Μνήσθητι, Κύριε, τῆς ἐκκλησίας σου τοῦ ῥύσασθαι αὐτὴν ἀπὸ παντὸς πονηροῦ, καὶ τελειῶσαι αὐτὴν ἐν τῇ ἀγάπῃ σου, καὶ συναξον αὐτὴν ἀπὸ τῶν τεσσάρων ἀνέμων, τὴν ἁγιασθεῖσαν εἰς τὴν σὴν βασιλείαν, ἣν ἡτοίμασας αὐτῇ· ὅτι σου ἐστὶν ἡ δύναμις καὶ ἡ δόξα εἰς τοὺς αἰῶνας. Ἐλθέτω χάρις καὶ παρελθέτω ὁ κόσμος οὗτος. Ὡσαννὰ τῷ υἱῷ Δαβίδ. Εἰ τις ἅγιος ἐστὶν, ἐρχέσθω. Εἰ τις οὐκ ἔστι, μετανοεῖτω. Μαριανθά. Ἀμήν.

Τοῖς δὲ προφήταις ἐπιτρέπετε εὐχαριστεῖν ὅσα θέλουσιν.

APOSTOLIC CONSTITUTIONS, BOOK VII.

§ 26. μετὰ δὲ τὴν μετάληψιν οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι, ὁ Θεὸς καὶ Πατὴρ Ἰησοῦ τοῦ Σωτῆρος ἡμῶν, ὑπὲρ τοῦ ἁγίου ὀνόματος οὐ κατεσκήνωσας ἐν ἡμῖν, καὶ ὑπὲρ τῆς γνώσεως καὶ πίστεως καὶ ἀγάπης καὶ ἀθανασίας ἧς ἔδωκας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου. Σὺ, Δέσποτα παντοκράτορ, ὁ Θεὸς τῶν ὅλων, ὁ κτίσας τὸν κόσμον καὶ τὰ ἐν αὐτῷ δι' αὐτοῦ, καὶ νόμον καταφυτεύσας ταῖς ψυχαῖς ἡμῶν καὶ τὰ πρὸς μετάληψιν εὐτρέπισας ἀνθρώποις, ὁ Θεὸς τῶν ἁγίων καὶ ἀμέμπτων πατέρων ἡμῶν, Ἀβραὰμ καὶ Ἰσαὰκ καὶ Ἰακώβ, τῶν πιστῶν δούλων σου, ὁ δυνατὸς Θεός, ὁ πιστὸς καὶ ἀληθινὸς καὶ ἀψευδὴς ἐν ταῖς ἐπαγγελίαις, ὁ ἀποστείλας ἐπὶ γῆς Ἰησοῦν τὸν Χριστόν σου ἀνθρώποις συναναστραφῆναι ὡς ἀνθρώπον, Θεὸν ὄντα Λόγον καὶ Ἄνθρωπον, καὶ τὴν πλάνην πρόρριζον ἀνελεῖν, αὐτὸς καὶ νῦν δι' αὐτοῦ μνήσθητι τῆς ἁγίας σου ἐκκλησίας ταύτης, ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ Χριστοῦ σου, καὶ ῥύσαι αὐτὴν ἀπὸ παντὸς πονηροῦ, καὶ τελειώσον αὐτὴν ἐν τῇ ἀγάπῃ σου καὶ τῇ ἀληθείᾳ σου, καὶ συνάγαγε πάντας ἡμᾶς εἰς τὴν βασιλείαν σου, ἣν ἡτοίμασας αὐτῇ. Μαριὰν ἀθά. Ὡσαννὰ τῷ υἱῷ Δαβίδ. εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου, Θεὸς Κύριος ὁ ἐπιφανεὶς ἡμῖν ἐν σαρκί. εἰ τις ἅγιος, προσερχέσθω· εἰ δὲ τις οὐκ ἔστι, γινέσθω διὰ μετανοίας. ἐπιτρέπετε δὲ καὶ τοῖς πρεσβυτέροις ὑμῶν εὐχαριστεῖν.

§ 27. περὶ δὲ τοῦ μύρου οὕτως εὐχαριστήσατε· Εὐχαριστοῦμέν σοι, Θεέ, Δημιουργε τῶν ὅλων, καὶ ὑπὲρ τῆς εὐωδίας τοῦ μύρου, καὶ ὑπὲρ τοῦ ἀθανάτου αἰῶνος οὐ ἐγνώρισας ἡμῖν διὰ Ἰησοῦ τοῦ παιδός σου· ὅτι σου ἐστὶν ἡ δόξα καὶ ἡ δύναμις εἰς τοὺς αἰῶνας· ἀμήν. ὅς ἐάν ἐλθῶν οὕτως εὐχαριστῇ, προσδέξασθε αὐτὸν ὡς Χριστοῦ μαθητὴν· ἐάν δὲ ἄλλην διδασχὴν κηρύσσει παρ' ἣν ὑμῖν παρέδωκεν ὁ Χριστὸς δι' ἡμῶν, τῷ τοιοῦτῳ μὴ συγχωρεῖτε εὐχαριστεῖν· ὑβρίζει γὰρ ὁ τοιοῦτος τὸν Θεὸν ἠπερ δοξάζει.

Ἡ διδαχὴ τῶν ἀποστόλων.

ια'. Ὃς ἂν οὖν ἐλθὼν διδάξῃ ὑμᾶς ταῦτα πάντα, τὰ προειρημένα, δέξασθε αὐτόν.

[Then follow some instructions for discerning a true prophet from a false prophet, to which the more modern recension scarcely furnishes a parallel. I print however the latter, to exhibit the change of language. It is much shorter than the earlier text.]

APOSTOLIC CONSTITUTIONS, BOOK VII.

§ 28. πᾶς δὲ ὁ ἐρχόμενος πρὸς ὑμᾶς, δοκιμασθεῖς, οὕτως δεχέσθω· σύνεσιν γὰρ ἔχετε, καὶ δύνασθε διαγινῶναι δεξιὰν ἢ ἀριστεράν καὶ διακρίναι ψευδοδιδασκάλους διδασκάλων. ἐλθόντι μέντοι τῷ διδασκάλῳ ἐκ ψυχῆς ἐπιχορηγίσατε τὰ δέοντα· τῷ δὲ ψευδοδιδασκάλῳ δώσετε μὲν τὰ δέοντα πρὸς τὴν χρείαν, οὐ παραδέξεσθε δὲ αὐτοῦ τὴν πλάνην οὔτε μὴν συμ-προσεύξησθε αὐτῷ, ἵνα μὴ συμμιαθῆτε αὐτῷ. πᾶς προφήτης ἀληθινὸς ἢ διδάσκαλος ἐρχόμενος πρὸς ὑμᾶς ἀξιόσ ἐστι τῆς τροφῆς ὡς ἐργάτης λόγου δικαιοσύνης. § 29. πᾶσαν ἀπαρχὴν γεννημάτων ληνοῦ, ἄλωνος, βοῶν τε καὶ προβάτων δώσεις τοῖς ἱερεῦσιν, ἵνα εὐλογηθῶσιν αἱ ἀποθήκαι τῶν ταμείων σου καὶ τὰ ἐκφόρια τῆς γῆς σου, καὶ στηριχθῆς σίτω καὶ οἴνῳ καὶ ἐλαίῳ, καὶ αὐξηθῇ τὰ βουκόλια τῶν βοῶν σου καὶ τὰ ποιμνία τῶν προβάτων σου. πᾶσαν δεκάτην δώσεις τῷ ὀρφανῷ καὶ τῇ χήρᾳ, τῷ πτωχῷ καὶ τῷ προσηλύτῳ. πᾶσαν ἀπαρχὴν θερμῶν, ἄρτων, κεράμιον οἴνου ἢ ἐλαίου ἢ μέλιτος ἢ ἀκροδρύων, σταφυλῆς ἢ τῶν ἄλλων τὴν ἀπαρχὴν δώσεις τοῖς ἱερεῦσιν, ἀργυρίου δὲ ἢ ἱματισμοῦ καὶ παντὸς κτήματος τῷ ὀρφανῷ καὶ τῇ χήρᾳ.

Ἡ ΔΙΔΑΧΗ ΤΩΝ ΑΠΟΣΤΟΛΩΝ.

ιδ'. Κατὰ κυριακὴν δὲ Κυρίου συναχθέντες κλίσατε ἄρτον καὶ εὐχαριστήσατε, προσεξομολογησάμενοι τὰ παραπτώματα ὑμῶν, ὅπως καθαρὰ ἡ θυσία ὑμῶν ᾗ. Πᾶς δὲ ἔχων ἀμφιβολίαν μετὰ τοῦ ἐταίρου αὐτοῦ μὴ συνελθέτω ὑμῖν, ἕως οὐ διαλλαγῶσιν, ἵνα μὴ κοινωθῇ ἡ θυσία ὑμῶν· αὕτη γὰρ ἐστὶν ἡ ῥηθεῖσα ὑπὸ Κυρίου· Ἐν παντὶ τόπῳ καὶ χρόνῳ προσφέρειν μοι θυσίαν καθαρὰν· ὅτι βασιλεὺς μέγας εἰμί, λέγει Κύριος, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσιν.

* * *

APOSTOLIC CONSTITUTIONS, Book VII.

§ 30. τὴν ἀναστάσιμον τοῦ Κυρίου ἡμέραν, τὴν κυριακὴν φάμεν, συνέρχεσθε ἀδιαλείπτως, εὐχαριστοῦντες τῷ Θεῷ καὶ ἐξομολογούμενοι ἐφ' οἷς εὐηργέτησεν ἡμᾶς Θεὸς διὰ Χριστοῦ, ῥυσάμενος ἀγνοίας, πλάνης, δεσμῶν, ὅπως ἀμεμπτος ἡ θυσία ὑμῶν ᾗ καὶ εὐανάφορος Θεῷ τῷ εἰπόντι περὶ τῆς οἰκουμενικῆς αὐτοῦ ἐκκλησίας ὅτι Ἐν παντὶ τόπῳ προσενεχθήσεται μοι θυμίαμα καὶ θυσία καθαρὰ· ὅτι μέγας βασιλεὺς ἐγώ εἰμι, λέγει Κύριος παντοκράτωρ, καὶ τὸ ὄνομά μου θαυμαστὸν ἐν τοῖς ἔθνεσιν.

* * *

With reference to the Coptic Liturgy with which this work concludes, I may add here that Dr Hörning informed me in November, 1881, that the Æthiopic text of the Ordinary Canon, printed at Rome in 1548, was full of mistakes and differed materially from the text of the MS. copies in the British Museum. This printed copy furnished the text used by Renaudot, of which I have availed myself in one of the columns of the Liturgy of Alexandria (pp. 3—21): Tesfa Sion, mentioned on p. 11, was the editor of the work (Renaudot, I. p. 469, compare Scrivener's "Introduction," Index). The copy which Dr Hörning recommended to me and which Dr Bezold has so ably edited, is taken from one of the five hundred MSS. which were brought to England from the spoil of Magdala, of which 350 are in the British Museum. Dr Wright in his Catalogue of the Æthiopic MSS. 1877, describes it as of "Vellum, about 17½ in. by 15¼, foll. 138, the first blank: 3 columns; 20 or 21 lines, written in a large elegant character, between 1670 and 1675. The Kēddāsē or Missal of the Æthiopic Church." The date is fixed by the mention of King John I. and his Queen (1667—1682), as well as of Matthew, Patriarch of Alexandria (1660—1675) and Sinōda, ābūnā of Æthiopia (1670—1693). The other MS. (Oriental 546) was written between 1730 and 1755. Thus they are both more recent than the edition printed at Rome. Both MSS., as well as one noted in Dr Dillmann's Catalogue, contain several Anaphoræ. "The Formulæ of Institution" of these have been translated by Dr Wright for the Appendix of Dr Littledale's editions of Dr Neale's translations of the Liturgies.

Dr Bezold informs me that, as a rule, the proper names Alexandria, Basilios, Cyrillos, are simply transliterated from Greek into Æthiopic. So are the words or expressions *αναγνώστης*, *διάκονος*, *ἐπίσκοπος*, *εὐαγγέλιον* (and *evangelista*, p. 20), *Κύριε ἐλέησον*, *μυστήριον*, *Παράκλητος*, *πάππας*. We have *bēta Kerestijān* = *domus χριστιανῶν*, a Church.

So too we have *εὐλόγιος Κύριος*, &c. on p. 10, and *ἀληθινός* on p. 12. Some Greek words are translated into Æthiopic: *ὀρθόδοξος* "right in faith": *θεολόγος* "who speaks about the Godhead": *χρυσόστομος* and *Κωνσταντινούπολις* "of the mouth of gold" and "city of Constantine."

March 8, 1884.

LITURGY OF ALEXANDRIA.

LITURGY OF ALEXANDRIA.

CODEX BOSSANENSIS.

ω ρ ✠ ἢ ἕλα μετῶσα τοῦ ἀγίου ἀπο-
στολίου καὶ ἀναγγελετοῦ μαρτυροῦ μάθη-
τοῦ τοῦ ἁγίου πατρὸς.

11 Βίβλ. ἱερῶν ἐν τῇ λαογραφίᾳ ὁ ἁγιώτης.
Ἦναι προσευχὴν ἰσότητος.

Ὁ ἱερεὺς. Βίβλη πίστευ.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ ἱερεὺς. Προσεύξασθε.

Ὁ λαός. Κύριε ἐλέησον. γ'

BOUCLUS VATICANUS.

ω

✠ ἢ ἕλα μετῶσα τοῦ ἀγίου ἀπο-
στολίου μαρτυροῦ.

p. 1

* Εἶχ' ἡ τὴν ἐπιπέτα.

Ὅτι πρόβατον ἐπὶ σοφίᾳ ἤχθη καὶ εἰς
ἀμνὸς ἐπατίσθη τοῦ κλέπτου αἰτὸς ἀφῆστος,
οὔτως οὐκ ἀνοίγει τὸ στόμα αἰτοῦ ἐν τῇ
ταπεινώσει αἰτοῦ ἢ κρίσις αἰτοῦ ἤρθη τὴν
δὲ γενεὴν αἰτοῦ τίς διγγήσεται; ὅτι αἶρεται
ἀπὸ τῆς γῆς ἢ ζωὴ αἰτοῦ, τοῦ Πατρὸς καὶ
τοῦ Υἱοῦ καὶ τοῦ.

Εἶχ' ἡ τὸ θεμάριον.

Θεμίμα προσφέρομεν ἐνώπιον τῆς ἁγίας
δόξης σου, Κύριε ἀναληφθῆτω δεόμεθα
εἰς τὸ ἐπερουράνιον σου θυσιαστήριον, εἰς
ὁσμὴν εὐωδίας, εἰς ἀφεσιν ἁμαρτιῶν ἡμῶν,
καὶ ἰλασμόν παντὸς τοῦ λαοῦ σου, χάριτι
καὶ οἰκτιρμοῖς καὶ τῇ φιλανθρωπίᾳ τοῦ Υἱοῦ
σου.

p. 2

Ὁ ἱερεὺς εὐχῆν τῆς προθέσεως.

Δέσποτα Κύριε Ἰησοῦ Χριστέ, ὁ συνάναρ-
χος Υἱὸς τοῦ ἀρχαίου Πατρὸς καὶ Πνεύματος
ἁγίου, ὁ μέγας ἀρχιερεὺς, ὁ προσθεὶς ἑαυτὸν
ἄμνον ἁμῶμων ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς,

(b)

(1) The Paris edition of 1643 (Drouard) and
the rest omit these two lines.

(a) At the head of the Roll is an Arabic note
(partly mutilated) signifying, "Service of the
Mass: for the Mass of.....Mark the Evangelist."

(b) MS. ἀχρότου.

LITURGIA ALEXANDRINA.

ROTULUS MESSANENSIS.

[Ἡ θεία λειτουργία τοῦ ἀγίου μάρκου
τοῦ ἀποστ[όλου καὶ εὐαγγελιστοῦ.]

Ὁ διάκονος. Ἐπὶ προσευχὴν στάθητε.

Ὁ λαός. Κύριε ἐλέησον. γ΄.

Ὁ διάκονος. Προσεύξασθε.

Ὁ λαός. Κύριε [ἐλέησον. γ΄.] Ἐ[υχὰ-
ριστοῦμεν.....]

Plurima desunt.

[The few surviving letters are found
in the fragment of the Roll that contains
the end of the Liturgy of S. James.
The lacunæ are supplied from the Ros-
sano MS.]

CANON UNIVERSALIS ÆTHI- OPUM. [EXCERPTA.]

Diaconus dicit. Surgite ad orationem.

Sacerdos. Pax vobis omnibus.

Diaconus. Domine miserere mei.

Et cum spiritu tuo.

*Sacerdos dicit orationem gratiarum
actianis.* Gratias agamus benefactori
nostro Domino misericordii, Patri Domini
Dei et Salvatoris nostri Jesu Christi, quia
protexit nos, juvit, et custodivit, et mi-
sertus est nostri; ad se accedere fecit,
suscepit nos, roboravit, et multiplicavit
nos usque ad hanc horam: rogemus
ergo illum iterum, ut custodiat nos in
hoc die sancto omnibusque diebus vitæ
nostræ in pace omnipotens Dominus
Deus noster. Orate.

LITURGIA COPTITARUM SANCTI BASILII. [EXCERPTA.]

Sacerdos. Gratias agamus bonorum
autori misericordii, Deo, Patri Domini
Dei et Salvatoris nostri Jesu Christi,
quia ipse protexit nos, adjuvit et serva-
vit nos, suscepitque nos ad se, misertus
est nostri, perduxitque nos ad hanc
horam. Ipsum nunc precemur, ut cus-
todiat nos hoc sancto die et omnibus
diebus vitæ nostræ in omni pace om-
nipotens Dominus Deus noster.

Diaconus. Προσεύξασθε.

Renaudot,
I. 476

Renaudot,
I. 2

CANON UNIVERSALIS ÆTHIOPUM.

Sacerdos. Domine, Domine omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi, gratias agimus tibi de omnibus, pro omnibus et in omnibus, quia protexisti nos, juvisti nos, custodisti nos, et misertus es nostri, suscepisti, roborasti et multiplicasti nos usque ad hanc horam.

Diaconus. Petite et rogate ut miseretur nostri Dominus et parcat nobis: suscipiatque orationem et deprecationem quae fit pro nobis a sanctis suis, ut benignus erga nos semper efficiat nos dignos ut suscipiamus, participesque simus communionis mysterii benedicti, et dimittat nobis peccata nostra.

Dicetque omnis populus ter. Kyrie eleison.

Sacerdos. Ut ducamus hunc diem sanctum et omnes dies vitae nostrae in pace cum timore tuo: omnem invidiam, omnem dolum, omnemque operationem satanae, omnem machinationem hominum improborum, insultationemque inimici secretam et manifestam procul fac et depelle a me et ab omni populo tuo et ab hoc loco sancto tuo; quaecunque bona, quaecunque praestantia, mandato tuo praesta nobis: quia tu es qui dedisti nobis potestatem calcandi serpentes et scorpiones, omnemque virtutem inimici. Et ne nos inducas, Domine, in tentationem, sed libera et eripe nos ab omni malo; per gratiam, misericordiam, et amorem erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi: per quem, cum quo, et cum

LITURGIA COPTITARUM SANCTI BASILII.

Sacerdos. Domine Deus omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi, gratias agimus tibi de omnibus, et propter omnia, et in omnibus, quia protexisti nos, adjuvisti nos, conservasti nos, suscepisti nos ad te, et misertus es nostri, auxilium dedisti nobis, et ad hanc horam nos perduxisti.

Diaconus. Orate ut Deus miseretur nostri.

Sacerdos. Ea propter petimus et obsecramus bonitatem tuam, O amator hominum, ut concedas nobis hunc diem sanctum et omnes dies vitae nostrae in pace cum timore tuo transigere. Omnem invidiam, omnem tentationem, omnem operationem satanae, et consilium hominum improborum, impetumque hostium tam occultorum quam manifestorum depelle a nobis, ab omni populo tuo et ab hoc loco sancto: quae autem bona, quae placita sunt, nobis jube. Tu enim ipse es, qui dedisti nobis potestatem calcandi serpentes et scorpiones, omnemque virtutem inimici. Et ne nos inducas in tentationem, sed libera nos a malo, per gratiam et misericordiam amoremque erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi, per quem tibi debetur honor, gloria et imperium, cum ipso, et Spiritu sancto

CODEx BOGHANENSIS.

61. 28 φέρντα ἡμῶν ἐπιχορηγήσῃ· καὶ εἴ τι σοὶ ἡμάρτομεν ἐν λόγῳ, ἢ ἔργῳ, ἢ κατὰ διά-
 ρουαν, σὺ εἰς ἀγαθὸν καὶ φιλόανθρωπον παρε-
 δόν καταξύνῃς, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς,
 ὁ Θεός, τὸν Διπίπτοντα ἐπὶ σοὶ, μὴδὲ εὐ-
 σπέρην ἡμῶν εἰς πειρασμόν, ἀλλὰ ῥύσαι
 ἡμᾶς ἀπὸ τοῦ ποτηρίου καὶ ἐκ τῶν ἔργων
 αὐτοῦ, χάριτι καὶ οἰκτιρμοῖς καὶ φιλοανθρω-
 πίᾳ τῷ μονογενοῦς σου Υἱοῦ,

Ἐκφώνησις. Δὲ ἰδὲ, μὲθ' οὗ, σοὶ ἡ δόξα καὶ
 τὸ κράτος, σὺν τῷ πατρὶ καὶ ἀγαθῷ καὶ
 ζωτικῷ σου Πνεύματι, νῦν καὶ.

Ὁ λαός. Ἄμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματι σου.

Ὁ διάκονος. Προσεύξασθε ὑπὲρ τοῦ βα-
 σιλέως.

Ὁ λαός. Κύριε ἐλέησον. γ'.

(1) Ὁ δὲ ἱερεὺς ἐπέχεται.

(2) Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
 ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
 ἡμῶν Ἰησοῦ Χριστοῦ, δεόμεθα καὶ παρακα-
 λούμεν σε, τὸν βασιλέα ἡμῶν ἐν εἰρήνῃ καὶ
 ἀνδρείᾳ καὶ δικαιοσύνῃ διαφύλαξον. καθυ-
 πίπτειν αὐτῷ, ὁ Θεός, πάντα ἐχθρὸν καὶ
 πολέμιν· ἐπιλαβῆν ὄπλου καὶ θυραίου, καὶ
 ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ. δὸς αὐτῷ,
 61. 40 ὁ Θεός, νίκας, εἰρημικὰ φρονεῖν [πρὸς] ἡμᾶς
 καὶ πρὸς τὸ ὄνομά σου τὸ ἅγιον· ἵνα καὶ
 ἡμῶν ἐν τῇ γαληνότητι τῶν ἡμερῶν αὐτοῦ
 ἤρμεον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ
 εὐσεβείᾳ καὶ σεμνότητι, χάριτι καὶ οἰκτιρμοῖς
 καὶ φιλοανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ·

(1) Dr Noale added μουσικῶς.

(2) Pseudoct, and then Dr Noale, omitted ὁ
 παντοκράτωρ.

BOLLIS VATICANUS.

τῷ ζῆλῳ ἡμῶν αἰκονόμενον· καὶ εἴ τι σοὶ
 ἡμάρτομεν εἴτε ἐν λόγῳ, εἴτε ἐν ἔργῳ, εἴτε
 ἐν γούνατι, εἴτε ἐν ἀγνοίᾳ, σὺ εἰς ἀγαθὸν καὶ
 φιλόανθρωπον Θεὸν παρεδόν καταξύνῃς, καὶ
 μὴ εὐσπέρην ἡμῶν εἰς πειρασμόν, ὃν ὑπ-
 οσεύχων σὺ δεόμεθα· χάριτι καὶ οἰκτιρμοῖς.
 Ἀντιλαβοῦ. Τῆς παναγίας.

Ὁ ἱερεὺς ἐκφωνῶ. Ὅτι πρέσβει σου πῦσα δόξα,
 τιμὴ καὶ προσ.

Ἀπτόμα ε'. Ὁ ἀρχιδιάκονος. Προσεύξασθε
 ὑπὲρ τοῦ βασιλέως.

Ὁ λαός. Ἐτι καὶ ἐτι ἐν εἰρήνῃ.

Ὁ ἱερεὺς εἶχεται.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
 ὁ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
 ἡμῶν Ἰησοῦ Χριστοῦ, βασιλεὺς τῶν βασι-
 λευόντων καὶ κύριος τῶν κυριούντων, τὴν
 βασιλείαν τοῦ δούλου σου ὃν προώρισας
 βασιλεύειν ἐπὶ τῆς γῆς ἐν εἰρήνῃ καὶ αἰδρίᾳ
 διαφύλαξον. δὸς αὐτῷ, ὁ Θεός, νίκας, ἐν
 εἰρήνῃ καὶ φρονήσει πρὸς ἡμᾶς καὶ πρὸς
 τὸ ὄνομά σου τὸ ἅγιον· ἵνα καὶ ἡμεῖς ἐν
 τῇ γαλήνῃ αὐτοῦ ἤρμεον καὶ ἡσύχιον βίον
 διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι
 ταῖς εἰς σε καταληφθῶμεν, χάριτι καὶ οἰκ-
 τιρμοῖς:—

Ὁ διάκονος. Ἀντιλαβοῦ. Τῆς παναγίας.

(a) These words will be found again below,
 p. 27. The ms. has here καταληφθῶμεν and τοῖς.

CANON UNIVERSALIS ÆTHIOPUM.

Spiritu tuo sancto, te decet gloria et imperium, nunc et semper, et in saecula saeculorum. Amen.

* * *

(1) *Oratio Oblationis mysticae.*

p. 477. Princeps Jesu Christe, cujus substantia facta non est, Verbum purum Genitoris ...Patri et Spiritui sancto tu aequalis es; panis vivus qui descendit de caelo; qui prius fuisti in figura agni immaculati pro vita mundi: nunc rogamus et obsecramus benignitatem tuam, amator hominum, ostende faciem tuam super hunc panem et super hunc calicem, quos proposuimus super hoc altare spirituale tuum: benedic, sanctifica et purifica illos; et transmuta hunc panem, ut fiat corpus tuum purum: et quod mistum est in hoc calice sanguis tuus pretiosus; fiantque nobis omnibus oblatio ad medelam et ad salutem animae nostrae et corporis: quia tu es Rex omnium nostrum, Christe Deus noster, et mittimus tibi sursum sanctificationem, gloriam et adorationem, simulque Patri tuo bono caelesti, et Spiritui tuo sancto vivificanti, nunc et semper, et in saecula saeculorum. Amen.

* * *

LITURGIA COPTITARUM SANCTI BASILII.

vivificante, tibi que consubstantiali, nunc et semper, et in omnia saecula saeculorum. Amen.

Oratio Oblationis sive Propositionis Panis et Calicis.

p. 3
(1)

Domine Jesu Christe, Fili unigenite, Verbum Dei Patris, eique consubstantiale et coaeternum et Spiritui sancto; tu es panis vivus, qui descendisti de caelo, et praevenisti nos, impendistisque animam tuam perfectam et absque vitio, pro vita mundi: rogamus obsecramusque bonitatem tuam, O amator hominum, ostende faciem tuam super hunc panem et super hunc calicem, quos super mensam hanc tuam sacerdotalem posuimus: benedic eos ✠, sanctifica eos ✠, et consecra eos ✠: transfer eos, ita ut panis quidem hic fiat corpus tuum sanctum, et hoc mistum in hoc calice sanguis tuus pretiosus, ut sint nobis omnibus praesidium, medicina, salus animarum corporum spirituumque; quia tu es Deus noster, tibi que debetur laus et potestas, cum Patre tuo bono, et Spiritu vivificante tibi que consubstantiali, nunc et semper, et in omnia saecula saeculorum. Amen.

* * *

(1) The concluding portions of these prayers may be compared with the termination of the prayer *Δέσποτα Κύριε* in the Vatican Roll, pages 2 and 4.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTITARUM SANCTI BASILII.

CODEX ROSSANENSIS.

καὶ φιλανθρωπία τοῦ μονογενοῦς σου
Υἱοῦ·

Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα
καὶ τὸ κράτος σὺν τῷ πανα[γίῳ].

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί.

Ὁ διάκονος. Ἐπὶ προσευχὴν σταθῆτε.

(1) Ὁ λαός. Κύριε ἐλέησον.

Ὁ δὲ ἱερεὺς ἐπέυχεται· εὐχή τῆς εἰσόδου καὶ εἰς
τὸ θυμίαμα.

fol. 41 b

(2) Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ τὴν
δωδεκάφωτον λαμπάδα τῶν δώδεκα ἀποστό-
λων ἐκλεξάμενος, καὶ ἐξαποστείλας αὐτοὺς
ἐν ὄλῳ τῷ κόσμῳ κηρῦξαι καὶ διδάξαι τὸ
εὐαγγέλιον τῆς βασιλείας σου, καὶ θερα-
πεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν
ἐν τῷ λαῷ, καὶ ἐμφυσήσας εἰς τὰ πρόσωπα
αὐτῶν, καὶ εἰπὼν αὐτοῖς, Λάβετε Πνεῦμα
(3) ἅγιον, τὸν παράκλητον· ἂν τινων ἀφίετε τὰς
ἁμαρτίας, ἀφέωνται αὐτοῖς, ἂν τινων κρα-
τεῖτε, κεκράτηνται· οὕτως καὶ ἐφ' ἡμᾶς τοὺς
(4) παρεστηκότας δούλους σου, ἐν τῇ εἰσόδῳ
(5) τῆς ἱερουργίας ταύτης, ἐπισκόπους, πρεσβυ-
τέρους, διακόνους, ἀναγνώστας, ψάλτας τε
καὶ λαϊκοὺς, σὺν παντὶ τῷ πληρώματι τῆς
ἀγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλη-
σίας· ῥύσαι ἡμᾶς, Κύριε, ἀπὸ ἀρᾶς καὶ
κατάρας, καὶ ἀπὸ ἀναθέματος καὶ δεσμοῦ
fol. 42 καὶ ἀφορισμοῦ, καὶ ἐκ τῆς μερίδος τοῦ ἀντι-
κειμένου· καὶ καθάρισον ἡμῶν τὰ χεῖλη καὶ

BOTULUS VATICANUS.

Ὁ διάκονος. Ἀντιλαβοῦ. Τῆς παναγίας.

Ὁ ἱερεὺς ἐκφών.

Ὅτι ἀγαθὸς καὶ φιλάνθρωπος Θεὸς ὑπάρ-
χεις, καὶ σοὶ τὴν δ.

Ἀντίφων. γ'.

Ὁ ἱερεὺς τὴν εὐχήν.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ τὴν
δωδεκάφωτον λαμπάδα τῶν δώδεκα ἀπο-
στόλων ἐκλεξάμενος, καὶ ἐξαποστείλας αὐ-
τοὺς ἐν ὄλῳ τῷ κόσμῳ κηρῦξαι καὶ διδάξαι
τὸ εὐαγγέλιον τῆς βασιλείας σου, καὶ θερα-
πεύειν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν ἐν
τῷ λαῷ, καὶ ἐμφυσήσας εἰς τὰ πρόσωπα
αὐτῶν, καὶ εἰπὼν αὐτοῖς, Λάβετε Πνεῦμα
ἅγιον, τὸν παράκλητον· ἂν τινων ἀφίετε τὰς
ἁμαρτίας, ἀφέονται, ἂν τινων κρατεῖτε, κε-
κράτηνται· οὕτως καὶ ἐφ' ἡμᾶς τοὺς παρε-
στηκότας δούλους σου, ἐν τῇ εἰσόδῳ τῆς
ἱερουργίας ταύτης, πρεσβυτέρους, διακόνους,
ὑποδιακόνους, ἀναγνώστας, ψάλτας τε καὶ
λαϊκοὺς, σὺν παντὶ τῷ πληρώματι τῆς ἀγίας
καθολικῆς καὶ ἀποστολικῆς ὀρθοδόξου τοῦ
Θεοῦ ἐκκλησίας· ῥύσαι ἡμᾶς, Κύριε, ἀπὸ
κατάρας καὶ δεσμοῦ καὶ ἀφορισμοῦ, καὶ ἐκ
τῆς μερίδος τοῦ ἀντικειμένου· καὶ καθάρισον
ἡμῶν τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς

p. 7

(1) Drouard added *tris*.

(2) Drouard *Κύριε* for *Χριστέ*.

(3) Drouard τὸ παράκλητον and ἀφίεται.

(4) Drouard *περιστηκότας*.

(5) MS. *ταύτης ἐπισκόποις &c.* Drouard *τάς τοῖς ἐπισκόποις*. Neale *σὺν τοῖς ἐπισκόποις*.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGLIA COPTITARUM SANCTI BASILII.

*Sacerdos dicit Orationem Absolutionis ad
Filium.*

p. 478

Domine Jesu Christe Fili unigenite, Verbum Dei Patris, qui rupisti a nobis omnia vincula peccatorum nostrorum, per passionem tuam salutarem et vivificantem: qui insufflavisti in discipulos tuos sanctos et Apostolos puros, dicens: Accipite Spiritum sanctum, quorum remiseritis peccata remittentur eis, et quorum non remiseritis retenta erunt: Tu, Domine, nunc per Apostolos tuos puros gratiam sacerdotibus dedisti, ut idem facerent in Ecclesia sancta tua, remitterentque peccata super terram, omni tempore, ligarentque et solverent omnia iniquitatis vincula. Igitur etiam nunc rogamus et obsecramus bonitatem tuam, amator hominum, omnibus servis tuis, patribus et fratribus meis, mihi quoque servo tuo Tesfa Sion, et omnibus qui inclinaverunt colla sua coram altari tuo sancto, planam fac viam misericordiae tuae: scinde et rumpe omne vinculum peccatorum nostrorum, quae commisimus coram te, Domine, scienter vel ignoranter: per malitiam cordis, aut imbecil-

Oratio Absolutionis ad Filium.

p. 3

Domine Jesu Christe, Fili unigenite, et Verbum Dei Patris, qui dirupisti omnia vincula peccatorum nostrorum passione tua salutare et vivifica, qui inspiravisti in faciem discipulorum tuorum Apostolorumque sanctorum, dicens eis, Accipite Spiritum sanctum: quorum remiseritis peccata remittuntur eis, et quorum retinueritis retenta sunt; tu etiam nunc, Domine, per Apostolos tuos sanctos, eos elegisti qui sacerdotio semper in Ecclesia tua sancta fungerentur, ut relaxarent peccata super terram, ligarentque et solverent omnia iniquitatis vincula. Rogamus obsecramusque bonitatem tuam, O amator hominum, pro servis tuis patribus meis, fratribus meis, et infirmitate mea, qui capita sua coram gloria tua sancta inclinant; praesta nobis misericordiam tuam, et solve omnia vincula peccatorum nostrorum. Quod si adversum te peccaverimus, prudenter vel imprudenter vel cordis duritia, opere aut verbo aut pusillanimitate, tu, Domine, qui nosti humanam imbecillitatem, tan-

p. 4

CODEX ROSSANENSIS.

τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ καὶ ἀπὸ πάσης βρᾶδιουργίας· ἵνα ἐν καθαρᾷ καρδίᾳ καὶ καθαρῷ συνειδίῳ προσφέρωμέν σοι τὸ θυμίαμα τοῦτο, εἰς ὄσμην εὐωδίας καὶ εἰς ἄφεισιν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ·

Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ [τὸ] κράτος σὺν τῷ παναγίῳ.

Ἐπίθω. Ὁ διάκονος. Ὁρθοί.

Καὶ ψάλλουσιν τὸ

Ἐπίθω. Ὁ μονογενῆς Υἱὸς καὶ Λόγος.

Καὶ γίνεται ἡ εἰσοδος τοῦ εὐαγγελίου. Καὶ λέγει ὁ διάκονος· Ἐπὶ προσευχῆν.

Ἐπίθω. Ἐπίθω. Εἰρήνη πᾶσιν.

Ἐπίθω. Ἐπίθω. Καὶ τῷ πνεύματί σου.

Ἐπίθω. Ἐπίθω. Ἐπὶ προσευχῆν.

Ἐπίθω. Ἐπίθω. Κύριε ἐλέησον.

(1) D (Drouard) adds ὁ λαός. Ἀμήν.

(2) Dr Neale completes the hymn. It is this:

Ἐπίθω. Ἐπίθω. Ὁ μονογενῆς Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος ὑπάρχων, καταδεξάμενος διὰ τὴν ἡμετέραν σωτηρίαν σαρκωθῆναι ἐκ τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀτρέπτως ἐνανθρωπήσας, σταυρωθεὶς τε, Χριστὲ ὁ Θεός, θανάτῳ θανάτου πατήσας, εἰς ὧν τῆς ἁγίας Τριάδος, συνδοξαζόμενος τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι, σῶσων ἡμᾶς.

(3) Dr Neale introduced here the Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς.

BOTULUS VATICANUS.

μολυσμοῦ καὶ ἀπὸ πάσης βρᾶδιουργίας· ἵνα ἐν καθαρᾷ καρδίᾳ καὶ καθαρῷ συνειδίῳ προσφέρωμέν σοι τὸ θυμίαμα τοῦτο, εἰς ὄσμην εὐωδίας καὶ εἰς ἄφεισιν τῶν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία.

Ἅγιε, ὕψιστε, φοβερὲ, ὁ ἐν ἁγίοις ἀναπαύμενος, Κύριε, αὐτὸς ἡμᾶς ἁγιάσον, καὶ ἀξίους ἡμᾶς ποίησον τῆς φοβερᾶς σου ἱερωσύνης, καὶ προσάγαγε ἡμᾶς τῷ τιμῷ σου θυσιαστηρίῳ, μετὰ πάσης συνειδήσεως ἀγαθῆς· καθάρισον ἡμῶν τὰς καρδίας ἀπὸ παντὸς μολυσμοῦ· πᾶσαν αἴσθησιν πονηρὰν ἐκδίωξον ἀφ' ἡμῶν· ἁγιάσον ἡμῶν τὸν νοῦν καὶ τὴν ψυχὴν καὶ τὸ σῶμα καὶ τὸ πνεῦμα, καὶ δὸς ἡμῖν τὴν τῶν ἁγίων πατέρων ἐπιτελεῖν λατρείαν, μετὰ τοῦ φόβου σου, ἐξίλασκομένους τὸ πρόσωπόν σου διὰ παιτός. σὺ γὰρ εἶ ὁ εὐλογῶν καὶ ἁγιάζων τὰ σύμπαντα, καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν, τιμὴν καὶ προσκύνησιν ἀναπέμπομεν, τῷ Π.

Ἐπίθω. Ἐπίθω. Σοφία.

Ἐπίθω. Ἐπίθω. Δεῦτε προσ.

(a) (An Arabic note unintelligible.) In the margin has been added εὐχὴ τῆς εἰσόδου.

(b) MS. ἐξίλασκομένοι.

CANON UNIVERSALIS ÆTHIOPUM.

litatem: per sermonem aut pusillanimitatem, aut per fallaciam: quia tu Deus nosti fragilitatem humanam. O bone amator humani generis et omnium Domine, concede nobis remissionem peccatorum nostrorum: benedic nobis, sanctifica nos, munda nos, bonum odorem da nobis, libera nos et fac nos absolutos.

* * *

LITURGIA COPTITARUM SANCTI BASILII.

quam bonus et hominum amator Deus, concede nobis remissionem peccatorum nostrorum; benedic nos, et purifica nos, absolveque nos et omnem populum tuum: imple nos timore tuo, et dirige nos ad voluntatem tuam sanctam et bonam quia tu es Deus noster et tibi debetur gloria honor et potestas cum Patre tuo bono et Spiritu tuo Sancto nunc, etc.

* * *

p. 479

Sacerdos dicit Orationem incensi.

* * *

CODEX ROSSANENSIS.

Ἄξιον ἑστὶν ὑμῶν ἡμεῖς ἱκετεύειν·

Δέσποτα Κύριε, Ἰησοῦ Χριστέ, ὁ συναΐ-
 διος Λόγος τοῦ ἀνάρχου Πατρός, ὁ καθ' ἡμῶς
 γενόμενος κατὰ πάντα χωρὶς ἁμαρτίας ἐπὶ
 σωτηρίᾳ τοῦ γένους ἡμῶν ὁ ἐξαποστείλας
 τοὺς ἁγίους σου μαθητὰς καὶ ἀποστόλους
 κηρῦξαι καὶ διδάξαι τὸ εὐαγγέλιον τῆς βασι-
 λείας σου, καὶ θεραπεύειν πᾶσαν νόσον καὶ
 πᾶσαν μαλακίαν ἐν τῷ λαῷ σου, αὐτὸς καὶ
 νῦν, Δέσποτα, ἐξαπόστειλον τὸ φῶς σου
 καὶ τὴν ἀλήθειάν σου· καὶ καταύγασον τοὺς
 ὀφθαλμοὺς τῆς διανοίας ἡμῶν εἰς κατανόησιν
 τῶν θείων σου λογίων· καὶ ἰκάνωσον ἡμᾶς
 ἀκροατὰς αὐτῶν γενέσθαι· καὶ μὴ μόνον
 ἀκροατὰς, ἀλλὰ καὶ ποιητὰς λόγου γενο-
 μένους εἰς τὸ καρποφορῆσαι καὶ ποιῆσαι
 καρποὺς ἀγαθοῦ, ἀνὰ τριάκοντα καὶ ἐξή-
 κοντα καὶ ἑκατόν, ὅπως καταξιωθῶμεν τῆς
 βασιλείας τῶν οὐρανῶν·

Ἐκφώνως. Καὶ ταχὺ προκαταλαβέτωσαν
 ἡμᾶς οἱ οἰκτιρμοὶ σου, Κύριε· ἐκφώνως.

Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς, σωτὴρ καὶ
 φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν,
 Κύριε ὁ Θεός, καὶ σοὶ τὴν δόξαν καὶ τὴν
 εὐχαριστίαν καὶ τὸν τρισάγιον ὕμνον ἀνα-
 πέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ
 ἁγίῳ Πνεύματι, νῦν.

Ὁ λαός. Ἀμήν. Ἅγιος ὁ Θεός, ἅγιος
 ἰσχυρός.

(1) D omitted καὶ ἐξήκοντα.

(2) MS. ἐν ἑκατόν.

(3) Dr Neale omitted the earlier ἐκφώνως.

(4) Renaudot omitted ὁ.

(5) D added ἅγιος ἀθάνατος. Dr Neale omit-
 ted the hymn here.

ROTULUS VATICANUS.

Ἄξιον ἑστὶν ὑμῶν ἡμεῖς ἱκετεύειν·
 ἐν τῷ θυσιαστηρίῳ.

Δέσποτα Κύριε, Ἰησοῦ Χριστέ, δεόμεθα
 καὶ παρακαλοῦμέν σε, φιλιάνθρωπε, ἀγαθέ,
 ὁ ἐξαποστείλας τοὺς ἁγίους μαθητὰς καὶ
 ἀποστόλους κηρῦξαι καὶ διδάξαι τὰ ἅγια
 εὐαγγέλια, καὶ θεραπεύειν πᾶσαν νόσον καὶ
 πᾶσαν μαλακίαν ἐν τῷ λαῷ, αὐτὸς καὶ νῦν,
 Δέσποτα, ἐξαπόστειλον τὸ φῶς σου καὶ τὴν
 ἀλήθειάν σου· καὶ φώτισον τοὺς ὀφθαλμοὺς
 τῆς διανοίας ἡμῶν καὶ ἄνοιξον τὰ ὄρα τῆς
 καρδίας ἡμῶν· καὶ ἀξίωσον ἡμᾶς ἀκροατὰς
 γενέσθαι τῶν ἁγίων σου εὐαγγελίων, καὶ
 μὴ μόνον ἀκροατὰς, ἀλλὰ καὶ ποιητὰς λό-
 γου γενομένους εἰς τὸ καρποφορῆσαι καὶ
 ποιῆσαι καρποὺς ἀγαθοῦ, ἀνὰ τριάκοντα
 καὶ ἐξήκοντα καὶ ἑκατόν, ὅπως καταξιωθῶ-
 μεν τῆς βασιλείας τῶν οὐρανῶν·

Ἄξιον ἑστὶν ὑμῶν ἡμεῖς ἱκετεύειν·
 ἐκφώνως. Καὶ ταχὺ προκαταλα-
 βέτωσαν ἡμᾶς οἱ οἰκτιρμοί.

Ὁ λαός. Κύριε ἐλέησον. γ΄.

Ὅτι σὺ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς,
 σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμά-
 των ἡμῶν, Κύριε ὁ Θεός, καὶ σοὶ τὴν δόξαν
 καὶ τὴν εὐχαριστίαν καὶ τὸν τρισάγιον ὕμνον
 ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ
 ἁγίῳ Πνεύματι, νῦν.

(a) Sic. The latter part of the Rubric seems
 to have been added by a later hand.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTITARUM SANCTI BASILII.

[Compare

Oratio post Evangelium secreto dicenda.

p. 3

Longanimis, multae misericordiae et verax, suscipe orationes, deprecationes et supplicationes nostras, poenitentiamque et confessionem nostram super altare tuum sanctum, purum et caeleste, ut digni efficiamur auditores Evangeliorum tuorum sanctorum, et praecepta et mandata tua observemus, et in iis centesimum, sexagesimum, et trigesimum fructum proferamus, in Christo Jesu Domino nostro.]

p. 479

Deus noster in aeternum, primus et novissimus, absque initio et absque fine, magnus in consiliis tuis, potens in operibus tuis, et sapiens in operatione tua, qui es ubique; rogamus et deprecamur te, Domine, ut sis nobiscum in hac hora: ostende faciem tuam super nos: esto nobiscum et in medio nostri: purifica corda nostra et sanctifica animas nostras: dele nequitiam nostram, et dimitte peccata nostra quae commisimus voluntarie aut involuntarie: et praesta nobis ut offeramus tibi oblationem rationalem, sacrificiumque gratiarum actionis et spirituale, ut introeamus in penetrale Sancti Sanctorum.

p. 480

Memento, Domine, unius sanctae Ecclesiae Apostolicae, quae est a finibus usque ad fines mundi.

Memento, Domine, Patriarchae nostri Abba N. et sancti beatique Metropolitanæ nostri Abba N. omniumque Patriar-

Oratio Thuris.

Deus aeternus, absque principio et fine, magnus in praeceptis tuis et potens in operibus tuis: qui es ubicumque, et in omnibus: esto nobiscum peccatoribus, Domine, in hac hora: consiste in medio omnium nostrum: purifica corda nostra, et sanctifica animas nostras: munda nos ab omnibus peccatis quae commisimus voluntarie aut involuntarie. Concede nobis, ut offeramus coram te sacrificia rationabilia, sacrificia benedictionis, et incensum spirituale. Ingrediatur intra velum, in locum Sancti Sanctorum.

p. 4

Rogamus te, Deus noster, memento, Domine, pacis unius tuae et unice Catholicae et Apostolicae Ecclesiae.

Memento, Domine, Beati Patris nostri et venerandi Archiepiscopi Papae Anba N. et Patris nostri Episcopi Anba N.

p. 5

CODEX BOSSANENSIS.

ROTULUS VATICANUS.

- (1) Καὶ μετὰ τὸν τρισάγιον, σφραγίζει ὁ ἱερεὺς τὸν λαόν, λέγων·
Εἰρήνη πᾶσιν.
Ὁ λαός. Καὶ τῷ πνεύματί σου.
Εἶτα τὸ Πρόσχωμεν· ὁ Ἀπόστολος ὁ πρῶτος λόγος τοῦ ἀλληλοῦτα.
Οἱ διάκονοι κατὰ βῆτόν λέγουσι· Κύριε εὐλόγησον.
- (2) Ὁ ἱερεὺς λέγει· Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει ἡμῖν τῇ αὐτοῦ χάριτι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.
- Ὁ ἱερεὺς πρὸ τοῦ εὐαγγελίου βάλλει θυμίαμα, λέγων οὕτως
- (3) Θυμίαμα προσφέρωμεν ἐνώπιον τῆς ἁγίας δόξης σου, ὁ Θεός, ὁ προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος, ὅτι εὐλογημένοι ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπα.
- (4) Ὁ διάκονος δεξιῶς εἰπεὺν τὸ εὐαγγέλιον λέγει, Κύριε εὐλόγησον.
- (5) Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσει καὶ ἐνισχύσει, καὶ ἀκροατὰς ἡμᾶς ποιήσει τοῦ ἁγίου αὐτοῦ εὐαγγελίου, ὁ ὢν εὐλογητὸς Θεός, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.
- Ὁ διάκονος. Στάθητε· ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.
- Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.
- Ὁ λαός. Καὶ τῷ πνεύματί σου. Καὶ λέγει τὸ εὐαγγέλιον.

Ἐκχὴ τοῦ θυμιάματος.

Ὁ Θεός, ὁ προσδεξάμενος Ἀβὴλ τὰ δῶρα, Νῶε καὶ Ἀβραάμ τὴν θυσίαν, Ἰακώβ καὶ Ζαχαρίου τὸ θυμίαμα, οὕτως καὶ ἐκ χειρὸς ἡμῶν τῶν ἀμαρτωλῶν πρόσδεξαι τὸ θυμίαμα τοῦτο, εἰς ὁσμὴν εὐωδίας καὶ εἰς ἄφεσιν τῶν ἀμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου· ὅτι εὐλογημένοι ὑπάρχεις καὶ πρέπει σοὶ ἡ δόξα, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι νῦν.

(a)

p. 11

- (1) Renaudot omitted τὸν.
(2) D. εὐλόγησον, &c.
(3) MS. προσφέρωμεν.
(4) MS. ὁ: D omitted it.
(5) D σὺ τὴν δόξαν ἀντικατέμψον.
(6) D. εὐλόγησον, &c.

(a) τοῦ θυμιάματος seems to have been added by a later hand. (Arabic, "Prayer of Incense.")

CANON UNIVERSALIS ÆTHIOPUM.

charum, Metropolitanarum, Episcoporum,
Sacerdotum et Diaconorum.

Memento, Domine, etiam Regis nostri
N.

Memento, Domine, patrum et fratrum
nostrorum, qui dormierunt et quieverunt
in fide orthodoxa.

Memento, Domine, congregationis nos-
trae et benedic iis qui in illa sunt usque
in finem.

Sacerdos. Adoremus Patrem, et Fili-
um, et Spiritum Sanctum, unum in Trini-
tate. *Et dicitur ter.*

* * *

*Coadjutor Sacerdotis dicit antequam
legatur Epistola Pauli.*

* * *

p. 433

*Sacerdos ter incensat Evangelium et
tunc annuntiat illud populo dicens,
Evangelium sanctum quod praedicavit
aut annuntiavit N., verbum Filii Dei.*

Populus. Gloria tibi sit semper
Christe Domine et Deus noster.....

*Post lectionem Evangelii populus dicit,
Cherubim et Seraphim sursum mittunt
ei gloriam.*

Tunc dicent. Sanctus, Sanctus, Sanc-
tus Omnipotens: pleni sunt caeli et terra
sanctitate gloriae ejus.

Diaconus. Surgite ad orationem.

LITURGIA COPTITARUM SANCTI BASILII.

Memento, Domine, congregationum
nostrarum et eis benedic: fac ut sint
absque impedimento et perturbatione, ut
celebremus eas juxta sanctam et beatam
voluntatem tuam. Domos orationis, do-
mos mundationis, domos sanctitatis, do-
mos benedictionis concede ut illas pos-
sideamus, Domine, nos et servi tui qui
nobis usque in aeternum successuri sunt.
Exsurge, Domine Deus, et dissipentur
inimici tui, et fugiant a facie tua omnes
qui oderunt nomen tuum sanctum. Et
populus tuus fruatur benedictionibus
millies millenis et decies millies millenis,
perficiatque voluntatem tuam, per gra-
tiam, clementiam, amoremque erga ho-
mines Filii tui unigeniti Domini Dei et
Salvatoris nostri Jesu Christi, per quem,
etc.

* * *

*Oratio post Apostoli seu Paulinae
Epistolae lectionem.*

* * *

Oratio post Catholicon.

* * *

Oratio Actuum Apostolorum.

* * *

Oratio Evangelii Sancti.

p. 6

CODEX BOSSANENSIS.

(1) Ὁ διάκονος τὴν συνάπτην. Ὁ κερὶς ἐπεύχεται.
 Τοὺς νοσιώτους, Κύριε, τοῦ λαοῦ σου
 ἐπισκεψάμενος, ἐν ἑλέει καὶ οἰκτιρμοῖς ἴσαι
 τοὺς ἀποδημήσαντας ἡμῶν ἀδελφοὺς,
 ἢ μύλλοντας ἀποδημῶν, ἐν παντὶ τύπῳ κα-
 τεύδωσον.

(2) Ἐκαστος εἰς τὸν καιρὸν.
 Τοὺς ἀγαθοὺς ὑετοὺς καταπέμψον ἐπὶ τοὺς
 χρήζοντας καὶ ἐπιδομένους τόποις.
 Τὰ ποτάμια ὕδατα ἀνάγαγε ἐπὶ τὸ μέτρον
 αὐτῶν, κατὰ τὴν σὴν χάριν.
 Τοὺς καρποὺς τῆς γῆς αὐξήσον εἰς σπέρμα
 καὶ εἰς θερισμόν.

61. 44 Τὴν βασιλείαν τοῦ δούλου σου, ὃν ἔδι-
 καύσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ
 καὶ ἀνδρείᾳ καὶ δικαιοσύνῃ καὶ γαληνότητι
 διαφύλαξον.

Τὴν ταπεινὴν καὶ ἑλεεινὴν καὶ φιλό-
 χριστον πόλιν ταύτην, ῥύσαι αὐτήν, ὁ Θεός,
 ἀφ' ἡμερῶν ποτηρῶν, ἀπὸ λιμοῦ, λοιμοῦ,
 καὶ ἐπαναστάσεως ἐθνῶν, ὡς καὶ Νινευὶ τῆς
 πόλεως ἐφείσω· ὅτι ἐλεήμων καὶ οἰκτίρμων
 εἶ, καὶ ἀμνησίκκος ἐπὶ κακίας ἀνθρώπων.
 σὺ διὰ τοῦ προφήτου σου Ἡσαίου εἶπας,
 Ὑπερασπιῶ ὑπὲρ τῆς πόλεως ταύτης, τοῦ
 σώσαι αὐτήν δι' ἐμὲ καὶ διὰ Δαυεὶδ τὸν
 παῖδά μου. διὸ δεόμεθα καὶ παρακαλούμεν
 σε, φιλάνθρωπε, ἀγαθέ, ὑπεράσπισαι τῆς
 πόλεως ταύτης, διὰ τὸν μάρτυρα καὶ εὐαγγε-
 λιστὴν Μάρκον, τὸν ὑποδείξαντα ἡμῖν ὁδὸν
 τῆς σωτηρίας, χάριτι καὶ οἰκτιρμοῖς καὶ
 φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ,

BUTULIS VATICANUS.

Καὶ μετὰ τὴν εὐαγγέλιον ὁ διάκονος. Σοφία·
 ἄρθροι ἔστωμεν.

Ὁ κερὶς τὴν εὐχήν.

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου
 ἐπισκεψάμενος ἐν ἑλέει καὶ οἰκτιρμοῖς ἴσαι.
 ἀπόστησον ἀπέστων τῶσαν νόσον καὶ τῶσαν
 μαλακίαν τὸ πνεῦμα τῆς ἀσθενείας ἐξέλασον
 ἐκ' αὐτῶν.

Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφοὺς, ἢ
 μύλλοντας ἀποδημῶν, ἐν παντὶ τύπῳ κα-
 τεύδωσον.

Τοὺς καρποὺς τῆς γῆς, Κύριε, ἐλίγησον,
 αὐξήσον, τελεσφόρησον, σῶσον καὶ ἀβλα-
 βεῖς ἡμῖν αὐτοὺς διαφύλαξον.

Τὴν βασιλείαν τοῦ δούλου σου, ὃν προ-
 ρήσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ
 ἀνδρείᾳ διαφύλαξον.

Τὴν ταπεινὴν καὶ ἑλεεινὴν καὶ φιλόχρι-
 στον πόλιν ταύτην, ῥύσαι αὐτήν, ὁ Θεός, ἀφ'
 ἡμερῶν ποτηρῶν,

Ἄπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταπο-
 τισμοῦ, καὶ ἐπαναστάσεως ἐθνῶν, ὡς καὶ
 Νινευὶ τῆς πόλεως ἐφείσω· ὅτι ἐλεήμων καὶ
 οἰκτίρμων εἶ, καὶ ἀμνησίκκος ἐπὶ κακίας
 ἀνθρώπων. σὺ καὶ διὰ τοῦ προφήτου σου
 Ἡσαίου εἶπας, Ὑπερασπιῶ τῆς πόλεως ταύ-
 τῆς, τοῦ σώσαι αὐτήν δι' ἐμὲ καὶ διὰ Δαυεὶδ
 τὸν παῖδά μου. διὸ δεόμεθα καὶ παρακαλοῦ-
 μέν σε, φιλάνθρωπε, ἀγαθέ, ὑπεράσπισαι
 τῆς πόλεως ταύτης, διὰ τὸν μάρτυρα καὶ
 εὐαγγελιστὴν Μάρκον, τὸν ὑποδείξαντα ἡμῖν
 ὁδὸν σωτηρίας, χάριτι καὶ οἰκτιρμοῖς.

(1) Thus in the MS. D. prints thus: καὶ λέγει τὸ εὐ. ὁ διάκονος, τὴν συνάπτην ὁ ἰ. ἐπεύχεται.

(2) This is a rubrical direction affecting the next three petitions. Drouard and the rest have printed it as part of the prayer.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTITARUM SANCTI BASILII.

p. 434

Sacerdos. Pax vobis omnibus. Iterum rogemus omnipotentem Dominum, Patrem Domini Dei et Salvatoris nostri Jesu Christi. Oramus et obsecramus bonitatem tuam, Amator hominum: memento, Domine, pacis Ecclesiae sanctae, unice, Catholicae et Apostolicae,

(*Diaconus.* Orate pro hac Ecclesia sancta, unica, Catholica et Apostolica, Orthodoxa, in Domino.

Populus. Domine Deus noster, da nobis pacem: Christe Rex noster, miserere nobis.)

Sacerdos. Quae est a finibus usque ad fines mundi, totius populi et totius gregis, benedicque illis: pacem de caelis mitte super omnes animas nostras; pacem vitae nostrae concede nobis benigne in ea. Benignus esto, Domine, Regi nostro Claudio, proceribus, iudicibus, et exercitibus ejus, et circa nos congregatis, tam intra quam extra. Orna eos omni pace, Rex pacis: pacem da nobis, quia omnia nobis dedisti. Conserva nos, Domine, quia praeter te alium non novimus: nomen tuum sanctum pronunciamus et invocamus, ut vivat anima nostra in Spiritu Sancto, neque praevalcat mors peccati super nos servos tuos, et omnem populum tuum.

Oratio pro pace.

Sacerdos. Iterum oremus Deum omnipotentem, Patrem Domini Dei et Salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, Amator hominum; memento, Domine, pacis unice illius tuae, sanctae, Catholicae et Apostolicae Ecclesiae, quae a finibus ad fines usque terrae diffunditur: omni populo et terris benedic. Pacem illam caelestem cordibus nostris immitte, sed et pacem istius vitae nobis benigne concede.

Reges orthodoxos, exercitum, duces, consiliarios, vulgus promiscuum, et vicinos nostros, ingressum et exitum nostrum omni pace exorna. O Rex pacis, da nobis pacem tuam, qui omnia dedisti nobis. Posside nos, Deus Salvator noster; nam praeter te alium non novimus, et nomen tuum sanctum invocamus. Vivant itaque animae nostrae per Spiritum tuum Sanctum, neque mors peccati dominetur super nos servos tuos, nec super omnem populum tuum. Domine miserere.

p. 9

(1)

(1) In the margin, παρακαλοῦμέν σε φιλάνθρωπε, ἀγαθέ, κύριε.

CODEX ROSSANENSIS.

Ἐκφώνως. Δι' οὐ καὶ μεθ' οὐ σοὶ ἡ δόξα
καὶ τὸ κράτος, σὺν τῷ π.

fol. 44 b

Ἄρχαι.
Καὶ λέγουσι τὸν στίχον.
Ἄρχαι λέγει τὰς γ'.
Ἄρχαι ἐπεύχεται.

Δέσποτα Κύριε, ὁ Θεός, ὁ παντοκράτωρ,
ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
δεόμεθα καὶ παρακαλοῦμέν σε, τὴν ἐξ οὐ-
ρανοῦ εἰρήνην βράβευσον ταῖς ἀπάντων
ἡμῶν καρδίαις· ἀλλὰ καὶ τοῦ βίου τούτου
τὴν εἰρήνην ἡμῖν δώρησαι. τὸν ἀγιώτατον
καὶ μακαριώτατον ἡμῶν Πάπαν τὸν Δ. καὶ
τὸν ὀσιώτατον ἡμῶν ἐπίσκοπον τὸν Δ.
συντηρῶν, συντήρησον ἡμῖν αὐτοὺς ἕτεσι
πολλοῖς, χρόνοις εἰρηνικοῖς ἐκτελοῦντας
τὴν ὑπὸ σοῦ ἐμπειστευμένην ἀγίαν ἀρχιε-
ρωσύνην, κατὰ τὸ ἅγιον καὶ μακαρίον σου
θέλημα, ὀρθοτομοῦντας τὸν λόγον τῆς ἀλη-
θείας, σὺν πᾶσιν ὀρθοδόξοις ἐπισκόποις,
πρεσβυτέροις, διακόνοις, ὑποδιακόνοις, ἀνα-
γνώσταις, ψάλταις, σὺν παντὶ τῷ πληρώματι
τῆς ἀγίας καθολικῆς καὶ ἀποστολικῆς ἐκ-
κλησίας. τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε,
εὐλόγησον· δὸς αὐτὰς ἀκωλύτως καὶ ἀνεμπο-
δίστως γενέσθαι κατὰ τὸ ἅγιόν σου θέλημα.
δικούς εὐχῶν, οἴκους εὐλογιῶν, ἡμῖν τε καὶ
τοῖς μεθ' ἡμᾶς δούλοις σου, εἰς τὸν αἰῶνα
δώρησαι.

fol. 45

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθή-
τωσαν οἱ ἐχθροὶ σου· φυγέτωσαν πάντες
οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. τὸν
δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλό-

(1) D. for χρόνοις εἰρηνικοῖς had εἰρηνικῶς.

(2) MS. ἐκτελοῦντων.

ROTULUS VATICANUS.

Ἄρχαι. Ἐκφώνως. Δι' οὐ καὶ μεθ' οὐ σοὶ ἡ δόξα
καὶ τὸ κράτος, σὺν τῷ π.

Ἄρχαι.
Καὶ λέγουσι τὸν στίχον.
Ἄρχαι λέγει τὰς γ'.
Ἄρχαι ἐπεύχεται.

Ἄρχαι λέγει τὰς γ'.
Ἄρχαι ἐπεύχεται.

Ἄρχαι λέγει τὰς γ'.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

Ἄρχαι ἐπεύχεται.

(a)

(b)

p. 14

Δὸς ἡμῖν αὐτὰς ἀκωλύτως καὶ ἀνεμπο-
δίστως γενέσθαι κατὰ τὸ ἅγιον καὶ μακαρίων
σου θέλημα. ἐξεγέρθητι, Κύριε, καὶ δια-
σκορπισθήτωσαν οἱ ἐχθροὶ σου· καὶ φυγέ-
τωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες
τὸ ὄνομά σου τὸ ἅγιον. τὸν δὲ λαόν σου

(a) The words in brackets appear to have been written by a later hand over an erasure.

(b) MS. συντηρῶν συντή|ρισον ἡμῖν τε καὶ αὐτὸν· ἐτι σὺν πολλοῖς καὶ χρόνος εἰρηνικῆς τὰς ἐπι|συναγωγὰς ἡμῶν κύριε εὐλόγησον· | Δὸς ἡμῖν... (sic.)

CANON UNIVERSALIS ÆTHIOPUM.

Oratio pro Pontificibus.

Iterum deprecemur omnipotentem Deum, Patrem Domini Dei, et Salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, Amator hominum: memento, Domine, Patris nostri venerandi Patriarchae nostri Abba Gabrielis: sanctique et beati Metropolitanæ nostri N.;

(*Diaconus.* Orate pro Pontificibus, Patriarcha nostro Abba N., Domino Archiepiscopo magnæ urbis Alexandriae, et Metropolitana nostro Abba N., omnibusque Episcopis, Sacerdotibus et Diaconis Orthodoxis.)

Sacerdos. Servans conserva eos nobis, annis multis diebusque tranquillis in justitia et pace: ut perficiant sacrificium quod illis commisisti cum ordine sacerdotali, secundum voluntatem tuam sanctam et beatam: ut judicent in justitia et aequitate, et pascant populum tuum in justitia: omnes etiam Episcopos, Sacerdotes et Diaconos Orthodoxos, omnesque pariter unius sanctæ Ecclesiæ Apostolicæ: orationesque quas faciunt pro nobis et pro omni populo tuo suscipe ad altare tuum supernum, in odorem suavitatis: omnes hostes et adversarios eorum subijce et contere sub pedibus eorum velociter: illos vero nobis conserva in justitia et pace in Ecclesia tua sancta.

LITURGIA COPTITARUM SANCTI BASILII.

Rursus precamur te, Domine omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi: rogamus et obsecramus bonitatem tuam, O Amator hominum;

Memento, Domine, beati Patris nostri et venerandi Archiepiscopi Papæ N., ejusque in ministerio Apostolico consortis venerandi Patris Episcopi N.; custodi et conserva nobis illos annis multis et tranquillis temporibus, ut opere impleant et perficiant sanctitatem Episcopatus, quæ ipsis a te concredita est, secundum voluntatem tuam sanctam et beatam; verbumque veritatis recte dispensent, plebem tuam cum sanctitate et justitia regant, simul cum reliquis Episcopis Orthodoxis, Hegumenis, Presbyteris, et Diaconis, omnique plenitudine unice tuæ, unius, sanctæ, Catholicæ et Apostolicæ Ecclesiæ. Da nobis et ipsis pacem et salutem in omni loco, precesque omnes, quas fundunt pro nobis et omni populo tuo, ad te suscipe, ut etiam eas quæ a nobis pro ipsis fiunt,

Hic Sacerdos semel adolet incensum, dicens ea quæ supra declarata sunt: quod si socium Sacerdotem habuerit, id ipsius vice faciet.

Super altare tuum sanctum, spirituale, caeleste, ut etiam thuris odoramenta: universos eorum hostes visibiles et invisibiles contere et deprime sub vestigiis eorum velociter: eos autem in pace ac justitia custodi in Ecclesia tua sancta. Domine miserere.

CODEX BOSSANENSIS.

(1) γησον· ποιήσον αὐτοὺς εἰς χιλιάδας καὶ μυριάδας, καὶ μὴ κατισχύσῃ θάνατος ἀμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ,

Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Βλέπετε μὴ τις τῶν κατηχομένων.

Καὶ ψάλλουσιν. Οἱ τὰ χερουβίμ μυστικῶς.

Ὁ ἱερεὺς βάλλει θυμίαμα εἰς τὴν εἰσοδον, καὶ εὐχεται.

Κύριε ὁ Θεὸς ἡμῶν, ὁ πάντων ἀπροσδεῆς καὶ δεσπόζων πάσης κτίσεως, πρόσδεξαι τὸ θυμίαμα τοῦτο, ἐξ ἀναξίου χειρὸς προσφερόμενον, καὶ τῆς παρὰ σοῦ εὐλογίας πάντας ἡμᾶς ἀξίωσον. σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν.

Καὶ εἰσέρχονται τὰ ἅγια εἰς τὸ θυσιαστήριον.

(1) D. αὐτὸν.

(2) Dr Neale Καὶ ψάλλουσιν τὸν χερουβικὸν which he printed at length thus: Οἱ τὰ χερουβίμ μυστικῶς εἰκονίζοντες, καὶ τῷ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ἄδοντες, πᾶσαν τὴν βιωτικὴν ἀποθήμεθα μέμνηται, ὡς τὸν Βασιλέα τῶν ὄλων ὑποδεξάμενοι ταῖς ἀγγελικαῖς ἀοράτως δορυφορούμενον τάξεσιν, ἀλληλοῦσιν.

(3) D. εἰς τὸ εἰσοδον, Benandot εἰς τὸ εἰσόδιον.

(4) D. omitted καὶ τὴν εὐχαριστίαν.

ROTULUS VATICANUS.

τὸν πιστὸν ποιήσον ἐπ' εὐλογίαις χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιούντας τὸ θέλημά σου τὸ ἅγιον· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία.

{Ὁ ἱερεὺς ἐκφών·}

Ὅπως ὑπὸ τὸ κράτος σου πάντοτε φυλαττ.

Ὁ ἀρχιδιάκονος. Βλέπετε μὴ τις τῶν κατηχομένων. {Τὰς θύρας, ὑποδιάκονος·}

Ὁ ἱερεὺς εὐχεται ··· τοῦ χερουβικοῦ.

Ὁ Θεός, ὁ παντοκράτωρ, ὁ μεγαλῶνυμος Κύριος, ὁ δὸς ἡμῖν εἰσοδον εἰς τὰ ἅγια τῶν ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ ἔμφοβοὶ ἐσμεν καὶ ἔντρομοι μέλλοντες παρίστασθαι τῷ φοβερῷ καὶ ἐνδόξῳ σου θυσιαστηρίῳ, ἐξαπόστειλον ἐφ' ἡμᾶς τὴν χάριν τοῦ παναγίου σου Πνεύματος, καὶ ἀγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἐν καθαρᾷ καρδίᾳ προσενέγκωμέν σοι δῶρα, δόματα, καρπώματα, εἰς ἄφεσιν τῶν ἡμετέρων ἀμαρτημάτων καὶ ἰλασμόν παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς.

Καὶ μετὰ τὸ τεθῆναι τὰ ἅγια δῶρα λέγει ὁ διάκονος

(a) These words are added in the margin.

(b) These words seem to have been written on an erasure. They extend into the margin.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIÀ COPTITARUM SANCTI BASILII.

Oratio pro congregatione.

Iterum deprecemur omnipotentem Deum, Patrem Domini Dei et Salvatoris nostri Jesu Christi. Rogamus et obsecramus bonitatem tuam, Amator hominum: memento, Domine, congregationis nostrae, et benedic illis qui in ea sunt.

Diaconus. Orate pro hac Ecclesia sancta et congregatione nostra quae in ea est.

[The following is brought forward for comparison. See too p. 17 above.

p. 485 *Sacerdos.* Fac ut congregationes nostrae sint nobis absque impedimento et intermissione: fiantque per voluntatem tuam sanctam et beatam domus orationis, domus puritatis, domus benedictionis. Benigne concede illas nobis servis tuis, et illis qui post nos venturi sunt, usque in saeculum. Exsurge, Domine Deus noster, et dissipentur inimici tui, et fugiant a facie tua omnes qui oderunt nomen tuum sanctum et benedictum. Plebesque tuae benedictae sint benedictionibus millenis et decies millies millenis, ut faciant omnem voluntatem tuam, per gratiam, misericordiam, et amorem erga homines unigeniti Filii tui, Domini Dei et Salvatoris nostri Jesu Christi, per quem tibi, et cum eo, et cum Spiritu Sancto sit gloria et imperium, nunc et semper, et in saecula saeculorum. Amen.]

p. 486

Pro congregatione.

Iterum etiam oramus te, Deus omnipotens, Pater Domini Dei et Salvatoris nostri Jesu Christi: petimus et obsecramus bonitatem tuam, O Amator hominum; memento, Domine, congregationum nostrarum, et benedic illis. Da ut sint nobis absque turbatione et impedimento, ut eas celebremus secundum voluntatem tuam sanctam et beatam. Domos orationis, domos benedictionis, domos sanctitatis concede nobis in illis esse, Domine, et servis tuis qui post nos in saeculum usque futuri sunt.

Cultum idolorum ab omni orbe procul remove. Satanam et omnem virtutem ejus contere.

* * *

Exsurge, Domine Deus, dissipentur omnes inimici tui, et fugiant a facie tua omnes qui oderunt nomen sanctum tuum;

Conversus ad Occidentem, Sacerdotes Diaconos et populum incensabit.

Et populus tuus millies millenis benedictionibus et decem millies millibus cumulatus adimpleat omnes voluntates tuas;

Tum conversus ad Orientem dicet

Per gratiam, clementiam et amorem erga homines Filii tui unigeniti, Domini Dei et Salvatoris nostri Jesu Christi, etc.

CODEX BOSSANENSIS.

Καὶ ὁ κρείς εἴχεται αἶψα

Ἄγνα, ὑψίστη, φοβερά, ὁ ἐν ἁγίοις ἀνα-
 παύμενος, Κύριε, αἰτῶς ἡμᾶς ἁγιάσων καὶ
 ἀξίωσον ἡμᾶς τῆς φοβερᾶς ἱερωσύνης, καὶ
 προσέγεγε ἡμᾶς τῷ τιμίῳ σου θουσιωτηρίῳ,
 μετὰ πάσης συνειδήσεως ἐγαθῆς καὶ καθά-
 ρισον ἡμῶν τὰς καρδίας ἀπὸ παντὸς μολυ-
 μῶν πάσης αἰσθησιῦ ποτηρᾶν ἐκδιώξον ἀφ'
 ἡμῶν ἁγιάσων τὸν νυτὴν καὶ τὴν ψυχὴν
 καὶ δὲς ἡμῖν τὴν τῶν ἁγίων πατέρων ἡμῶν
 ἐπιτελεῖν λατρείαν, μετὰ φόβου σου, ἐξι-
 λασκομένους τὸ πρόσωπόν σου διὰ παντός·
 σὺ γὰρ εἶ ὁ εὐλογῶν καὶ ἀγαθίζων τὰ σύμ-
 παντα, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχα-
 ριστίαν ἀναπέμπομεν.

Ὁ δίκαιος. Ἀσπασάσθε ἀλλήλους.

Ὁ κρείς εὐχὴν τοῦ ἁσπασμοῦ.

Δέσποτα Κύριε παντοκράτωρ, οὐρανύθεν
 ἐπίβλεψον ἐπὶ τὴν ἐκκλησίαν σου, καὶ ἐπὶ
 πάντα τὸν λαόν σου, καὶ πᾶν τὸ ποιμνίον
 σου καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους
 δούλους σου, τὰ θρέμματα τῆς σῆς ἀγέλης·
 καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην καὶ τὴν
 σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν καὶ κατὰ-
 πεμψον ἡμῖν τὴν δωρεὰν τοῦ παναγίου σου
 Πνεύματος, ὅπως ἐν καθαρᾷ καρδίᾳ καὶ συν-
 ειδῆσαι ἀγαθῇ ἁσπασώμεθα ἀλλήλους ἐν
 φιλήματι ἀγίῳ, μὴ ἐν δόλῳ, μὴ ἐν ὑπε-
 κρίσει, μὴ τὴν τοῦ ἄλλοτρίου κεκτημένοι
 προαίρεσιν ἀλλὰ ἄμωμον καὶ ἄσπιλον, ἐν
 ἐνὶ πνεύματι, ἐν τῷ συνδέσμῳ τῆς εἰρήνης
 καὶ τῆς ἀγάπης, ἐν σῶμα καὶ ἐν πνεύμα,

(1) D. φοβεράς σου ἱερωσύνης.

(2) D. εἴχεται τὸν ἁσπασμόν.

(3) MH. παντὶ τῷ ποιμνίῳ.

(4) D. omitted μὴ ἐν δόλῳ.

VOTULUS VATICANUS.

Πληρώσωμεν τὴν δόξαν ἡμῶν.

Ὁ κρείς ἐκφών.

Διὰ τῶν οἰκτιρῶν τοῦ μενοειχοῦ σου.

Ὁ κρείς. Εἴρηνη πᾶσιν.

Ὁ δίκαιος. Ἀγαπήσωμεν ἀλλήλους.

Ὁ κρείς εὐχὴν τοῦ ἁσπασμοῦ, ἐκφών.

Δέσποτα Κύριε παντοκράτωρ, οὐρανόθεν
 ἐπίβλεψον ἐπὶ τὴν ἐκκλησίαν σου, καὶ ἐπὶ
 πάντα τὸν λαόν σου, καὶ πᾶν τὸ ποιμνίον
 σου, καὶ σῶσον πάντας ἡμᾶς τοὺς ἀναξίους
 δούλους σου, τὰ θρέμματα τῆς σῆς ἀγέλης·
 καὶ δώρησαι ἡμῖν τὴν σὴν εἰρήνην καὶ τὴν
 σὴν ἀγάπην καὶ τὴν σὴν βοήθειαν, καὶ
 κατὰπεμψον ἡμῖν τὴν δωρεὰν τοῦ ἀγίου
 σου Πνεύματος, ὅπως ἐν καθαρᾷ καρδίᾳ
 καὶ συνειδήσει ἀγαθῇ ἁσπασώμεθα ἀλλή-
 λους ἐν φιλήματι ἀγίῳ,

Καὶ εὐθὺς ὁ ἁσπασμός.

Καὶ μετὰ τὸν ἁσπασμόν (λέγει ὁ κρείς τὴν αὐ-
 τὴν καὶ εἰς τὴν πρώτην εἰσοδόν).

Μὴ ἐν δόλῳ, μὴ ἐν ὑποκρίσει, μὴ τὴν
 τοῦ ἄλλοτρίου κεκτημένοι προαίρεσιν ἀλλὰ
 ἄμωμον καὶ ἄσπιλον ἐν ἐνὶ πνεύματι, ἐν τῷ
 συνδέσμῳ τῆς εἰρήνης καὶ τῆς ἀγάπης, ἐν
 σῶμα καὶ ἐν πνεύμα, ἐν μιᾷ πίστει, καθὼς

(a) MS. seems to add ὁ δίκαιος πῶν.

(b) These words apparently by the more recent hand.

[The following prayer is brought up
for comparison with the Greek :

Oratio Pacis Jacobi Apostoli.

p. 13

Sacerdos. Deus, omnium Domine,
dignos effice hac salute nos peccatores
indignissimos, ut ab omni labe omnique
hypocrisi purgemur, amplectamurque
invicem in osculo sancto ; et unum corpus

ΕΣΤΟΤΙ ΕΣΤΡΑΦΕΝΟΣΗ

Ὁ μαθ. πόντος, καθίει καὶ ἀκούσθημι ὡς μαθ.
ἐκείνη τῆς ἀκούσεως ἡμῶν, ἵνασι καταστρέψω-
μεν ἡ πύριτος εἰς τὴν θέλω καὶ ἀπέμωστον
στην ἴση, ὡς Χριστῷ Ἰησοῦ τῆς Κορίας ἡμῶν,
μαθ. ἡ ἀλλοιρηται εἰ.

Καὶ ἡ ἄραυ θύλακ ἡμῶν ἴσως

ἡμῶν πρὸς φέρωται τῷ ἰσώματι σου
ἀποκαρθηθῆτω λῆ λείρωται ἐκ τῶν τευχῶν
χειρῶν ἡμῶν τῶν ἀρρηταίων εἰς τὸ ἔτερο-
μῶν σου θουνατῆμα, εἰς ἰσῶν εὐλόγας,
εἰς ἰσῶν ποντίς τοῦ λαοῦ σου ὅτι
σὺ πρέσει πᾶσα ἰδέα, τῆς, πρὸς ἐπέστη,
καὶ εὐχαριστίαι, τῆ Πατρὶ καὶ τῆ Υἱῷ καὶ
τῆ ἁγίῳ Πνεύματι, τῶν καὶ.

Καὶ μετὰ τὴν ἰσπασμὸν ἱερωνῶ ὁ δίκωνος

Ἰησοῦ φέρωται κατὰ τρῖς ποὺς στάθητε.

(1) ἱερὸν σφραγίζω τοὺς δίκωνος καὶ τὰ ποτήρια

κα. 11 ἱερωνῶ

Ἰησοῦ εἰς ἴνα θύλιν.

(1) δίκωνος. Ἐπὶ προσευχῆν στάθητε.

(1) ἱερὸν. Ἐλήγη πᾶσιν.

(1) δίκωνος. Προσεύξασθε ὑπὲρ τῶν προσ-
φερόντων.

(1) ἱερὸν λέγει εὐχὴν τῆς προθέσεως.

(1) Δύσπιτα Ἰησοῦ Χριστέ, Κύρια, ὁ συνάν-
αρχος Λίγος τοῦ ἀνάρχου Πατρὸς καὶ τοῦ
ἀγίου Πνεύματος, ὁ μέγας ἀρχιερεὺς, ὁ ἄρτος
δ' ἐκ τοῦ οὐρανοῦ καταβάς καὶ ἀναγαγὼν ἐκ
φθορᾶς τὴν ζωὴν ἡμῶν, ὁ δοὺς ἑαυτὸν ἀμὺν
ἀμωμὸν ὑπὲρ τῆς τοῦ κοσμοῦ ζωῆς, δεόμεθα
καὶ παρακαλοῦμέν σε, Κύρια φιλόανθρωπε,
ἐπίβανυ τὸ πρόσωπόν σου ἐπὶ τὸν ἄρτον

(1) D. and the rest σύναρχος.

ΕΣΤΟΤΙ ΕΣΤΡΑΦΕΝΟΣΗ

καὶ ἀκούσθημι ὡς μαθ. ἐκείνη τῆς ἀκούσεως
ἡμῶν. ἵνασι καταστρέψωμεν ἡ πύριτος εἰς τὴν
θέλω καὶ ἀπέμωστον ἡμῶν, ὡς Χριστῷ
Ἰησοῦ τῆς Κορίας ἡμῶν, ἡ τὸ καὶ μαθ. εἰ
ἡ ἴσως καὶ τὶ ἀρῆς τῶν τῶ ποντίαι καὶ
εὐλόγας καὶ ἰσῶν σου Πνεύματι τῶν.

p. 17

Θηλάωται τρὶς ποὺς ποὺς σου Κύρια,
εἰς ἰσῶν εὐλόγας ἀποκαρθηθῆτω ἡμῶν τῶν
χειρῶν τοῦ ἀγίου σου Πνεύματος πᾶσιν τῶν
κα. κα. καὶ εἰς τῆς.

Εὐλόγη τῆς.

Ὁ λαός. Καὶ τῶ ποντίαι σου.

Ὁ ἱερὸν ἱερωνῶ.

Μεγαλύνετε τὸν Κύριον σὺν ἡμῶ.

Ὁ λαός. Πρῶτα ἔργον ἐτελείσεται ἐπὶ
σε καὶ ὄναμος ἡτίστοις ἐπισκῆσαι σε.

Ὁ λαός. Ἄρῆν.

(a)

Τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
Πνεύματος τῶν.

Ὁ ἀρχιδίκωνος. Προσεφῆται κατὰ τ.

Ὁ λαός. Πιστεύω εἰς.

(a) This seems to have been added.

CANON UNIVERSALIS ÆTHIOPUM.

p. 485

Populus. Benedic congregationi nostrae, et conserva eam in pace: *moxque dicunt Symbolum fidei.*

Diaconus. In sapientia Dei, dicite Symbolum fidei et canite.

Credimus in unum Deum, Patrem Omnipotentem, Factorem caeli et terrae, visibilium et invisibilium. Credimus etiam in unum Dominum Jesum Christum, Filium Patris unicum: qui erat cum eo antequam crearetur mundus: Lumen de Lumine, Deum de Deo vero: genitum non factum, aequalem Patri secundum divinitatem suam: per quem omnia facta sunt, et sine ipso factum est nihil quidquam, in caelo et in terra. Qui propter nos homines et propter nostram salutem descendit de caelis. Et incarnatus est de Spiritu Sancto, et ex Maria Virgine sancta, et homo factus est. Crucifixus est tempore Pontii Pilati, passus, mortuus, et sepultus est. Et resurrexit a mortuis tertia die, sicut scriptum erat in sacris scripturis: ascendit cum gloria in caelos, sedetque ad dexteram Patris sui; iterumque venturus est cum gloria iudicaturus vivos et mortuos, cujus regni non erit finis. Credimus etiam in Spiritum Sanctum, Dominum et Vivificantem, qui ex Patre procedit: quem adoramus et glorificamus cum Patre et Filio: qui locutus est per Prophetas. Credimus etiam in unam sanctam Ecclesiam, Catholicam et Apostolicam. Credimus unum Baptisma in remissionem peccatorum: et

LITURGIA COPTITARUM SANCTI BASILII.

unusque spiritus efficiamur in vinculo caritatis et pacis Domini nostri Jesu Christi, cum quo benedictus es et cum Spiritu tuo Vivificante tibi que Consubstantiali, nunc et semper et in omnia saecula saeculorum. Amen.]

Populus dicet Symbolum fidei Orthodoxae. Adolebit Sacerdos ter incensum ad Orientem, dabitque thuribulum illi qui deferre solet; tum dicent Symbolum: quo tempore lavabit Sacerdos ter manus suas, et antequam eas abstergat, convertetur ad populum, educetque manus ex aqua coram eo, et a sordibus diligenter purgabit.

p. 11

Post recitationem Symboli dicet. Pax omnibus.

Respondebitque populus. Et cum spiritu tuo.

Oratio Pacis Jacobi Apostoli.

p. 12

Sacerdos. Deus, omnium Domine [as on p. 25].

[The Coptic S. Basil proceeds, Renaudot, p. 12:

Diaconus. Accedite, adstate, O viri, cum tremore et ad orientem aspiciete. Attendamus.

Populus. Misericordia, pax et sacrificium laudis.

p. 13

Or, apparently in Greek:

Προσφέρειν κατὰ τρόπον στάθητε.

Εἰς ἀνατολὰς βλέπετε.

Πρόσχωμεν.

*Ἐλεος εἰρήνης, θυσία αἰνέσεως.

*Ὁ Κύριος μετὰ πάντων ὑμῶν.

Καὶ μετὰ τοῦ πνεύματός σου.

*Ἄνω ἡμῶν τὰς καρδίας.

CODEX BOSSANENSIS.

BOTULUS VATICANUS.

101. 47 b τούτον καὶ ἐπὶ τὰ ποτήρια ταῦτα, ἃ ἡ παν-
αγία τράπεζα ὑποδέχεται, δι' ἀγγελικῆς λει-
τουργίας καὶ ἀρχαγγελικῆς χοροστασίας καὶ
ιερατικῆς ἱερουργίας, εἰς σὴν δόξαν καὶ ἀνα-
καινισμὸν τῶν ἡμετέρων ψυχῶν, χάριτι καὶ
οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς
σου Υἱοῦ, δι' οὗ καὶ μεθ' οὗ σοὶ [ἡ] δόξα
καὶ τὸ κράτος.

Καὶ ὅταν λέγῃ ὁ λαός, Καὶ σαρκωθέντα ἐκ
Πνεύματος ἁγίου, ποιεῖ σταυρόν·

Καὶ σταυρωθέντα ὑπὲρ ἡμῶν,—καὶ πάλιν
σφραγίζει·

Καὶ εἰς τὸ Πνεῦμα τὸ ἅγιον.

Ὁμοίως καὶ μετὰ τὴν πίστιν σφραγίζει ὁ ἱερεὺς
τὸν λαόν, ἐκφωνῶν

Ὁ Κύριος μετὰ πάντων.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

(1) Ὁ ἱερεὺς. Ἄνω ἡμῶν τὰς καρδίας.

Ὁ λαός. Ἐρχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ λαός. Ἄξιον καὶ δίκαιον.

(2) Ὁ διάκονος. Πετάσατε.

Ὁ ἱερεὺς ἀρχεται τῆς ἀναφορᾶς.

Ἀληθῶς γὰρ ἄξιόν ἐστιν καὶ δίκαιον,
ὄσιόν τε καὶ πρέπον, καὶ ταῖς ἡμετέραις
ψυχαῖς ἐπωφελές, ὃ ὦν, Δέσποτα Κύριε
Θεέ, Πάτερ παντοκράτωρ, σὲ αἰνεῖν, σὲ

Ὁ ἀρχιδιάκονος. Στῶμεν καλῶς· στῶμεν
μετὰ.

Ὁ ἱερεὺς ἐκφών.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ,
καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ
κοινωνία καὶ ἡ δωρεὰ τοῦ ἁγίου Πνεύματος
εἴη μετὰ πάντων.

Ἄνω σχῶμεν τὰς καρδίας.

Ὁ λαός. Ἐρχομεν π.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ λαός. Ἄξιον καὶ δ.

Ὁ ἱερεὺς εὐχ.

Ἀληθῶς ἄξιόν ἐστιν, καὶ ταῖς ἡμετέραις
ψυχαῖς, ὃ ὦν, Δέσποτα Κύριε Θεέ, Πάτερ
παντοκράτωρ, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλο-
γεῖν, σὲ προσκυνεῖν, σοὶ ἀνθρομολογεῖσθαι

(3)

p. 18

(1) Both MSS. have ἐρχομεν.

(2) D. omitted πετάσατε, marking the omission thus * * *. In the margin of his translation he noted "Fortè. Stomus decenter." Renaudot simply printed ὁ διάκονος * * *. Dr Neale omitted the ὁ διάκονος.

(3) This is in the margin.

CANON UNIVERSALIS ÆTHIOPUM.

expectamus resurrectionem mortuorum,
et vitam venturam in saeculum. Amen.

Sacerdos. Fac ut, &c. [as on p. 23].

LITURGIA COPTITARUM SANCTI BASILII.

*Ἐχομεν πρὸς τὸν Κύριον.

Εὐχαριστήσωμεν τὸν Κύριον.

*Ἄξιον καὶ δίκαιον.

The *Vere dignum* resembles in some degree the Greek S. Basil. The remainder of this Liturgy is unlike the Greek "S. Mark," but the Coptic S. Cyril has strong resemblance to "S. Mark." The translation which I follow will be found in Renaudot I., p. 39, &c.]

LITURGIA COPTITARUM
SANCTI CYRILLI.

Anaphora S. Cyrilli.

Sacerdos. Dominus vobiscum.

Populus. Et cum spiritu tuo.

Sacerdos. Sursum corda.

Populus. Habemus ad Dominum.

Sacerdos. Gratias agamus Domino.

Populus. Dignum et justum est.

Sacerdos. Dignum et justum est, quia
tu vere dignus es: justum et sanctum,
conveniens et necessarium animabus
corporibus spiritibusque nostris, aeterne
Domine, Domine Deus Pater omnipotens,
semper et in omni loco dominationis tuae,
ut laudem te, psallam tibi, benedicam
tibi, serviam tibi, adorem te, gratias agam
tibi, celebrem te et confitear tibi die ac
nocte, labiis indesinentibus, corde nun-
quam silenti, et laude non interrupta.
Tu creasti caelos et quae in caelis sunt,
terram et omnia quae in ea sunt, maria,
flumina, fontes, et paludes, et quaecum-

p. 39

p. 40

LITURGY OF ALEXANDRIA.

VOSEX BOSSANENSIS.

... καὶ εὐχαριστεῖν, σοὶ ἀνομολογεῖ-
 νων τε καὶ καθ' ἡμέραν ἀκατα-
 πύκτων στόματι καὶ ἀσιγήτοις χεῖλεσι καὶ
 ἀσωκλήτῃ καρδίᾳ· σοὶ τῷ ποιήσαντι τὸν
 οὐρανὸν καὶ τὰ ἐν τῷ οὐρανῷ, γῆν καὶ τὰ ἐν
 τῇ γῆ, θαλάσσας, πηγὰς, ποταμούς, λίμνας,
 καὶ πάντα τὰ ἐν αὐτοῖς· σοὶ τῷ ποιήσαντι
 τὸν ἄνθρωπον κατ' ἰδίαν εἰκόνα καὶ καθ'
 ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν ἐν παραδείσῳ
 τρυφήν· παραβάνα δὲ αὐτὸν οὐχ ὑπερείδες,
 οὐδὲ ἐγκατέλιπες, ἀγαθὲ, ἀλλὰ
 πάλιν ἀνεκαλέσω διὰ νόμου, ἐπαιδαγωγήσας
 διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνισας
 διὰ τοῦ φοβεροῦ καὶ φρικτοῦ καὶ ζωποιοῦ
 καὶ οὐρανοῦ τούτου μυστηρίου· πάντα δὲ
 ἐποίησας διὰ τῆς σῆς σοφίας, τοῦ φωτὸς
 τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου Υἱοῦ,
 τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν
 Ἰησοῦ Χριστοῦ· δι' οὗ σοὶ σὺν αὐτῷ
 καὶ ἀγίῳ Πνεύματι εὐχαριστοῦντες
 προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον
 λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε,
 πάντα τὰ ἔθνη ἀπὸ ἀνατολῶν ἡλίου καὶ
 μέχρι δυσμῶν, ἀπὸ ἄρκτου καὶ μεσημβρίας·
 ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι,
 καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ
 ὀνόματι τῷ ἀγίῳ σου καὶ θυσία καθαρὰ,
 ἐπιθυσία καὶ προσφορά.

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φι-
 λάνθρωπε, ἀγαθὲ, μνήσθητι, Κύριε, τῆς ἀγίας
 καὶ μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλη-
 σίας, τῆς ἀπὸ γῆς περάτων μέχρι τῶν περά-
 των αὐτῆς, πάντων τῶν λαῶν καὶ πάντων τῶν

(1) The punctuation here seems to be deter-
 mined by a corresponding passage in the
 Liturgy of S. James.

(2) D. omitted καθαρὰ, ἐπιθυσία.

ROTULUS VATICANUS.

νύκτων τε καὶ μεθ' ἡμέρας ἀκαταπαύστῳ
 στόματι καὶ ἀσιγήτοις χεῖλεσιν καὶ ἀσω-
 κλήτῃ καρδίᾳ· σοὶ τῷ ποιήσαντι τὸν οὐρανόν,
 γῆν καὶ τὰ ἐν τῇ γῆ, θαλάσσας, πηγὰς,
 ποταμούς, λίμνας, καὶ πάντα τὰ ἐν αὐτοῖς·
 σοὶ τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἰδίαν
 εἰκόνα καὶ καθ' ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν
 ἐν παραδείσῳ τρυφήν· παραβάνα δὲ αὐτὸν
 οὐχ ὑπερείδες, οὐδὲ ἐγκατέλιπες, ἀγαθὲ, ἀλλὰ
 πάλιν ἀνεκαλέσω διὰ νόμου, ἐπαιδαγωγήσας
 διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνισας
 διὰ τοῦ φοβεροῦ καὶ φρικτοῦ καὶ ζωποιοῦ
 καὶ οὐρανοῦ τούτου μυστηρίου· πάντα δὲ
 ταῦτα ἐποίησας διὰ τῆς σῆς σοφίας, τοῦ
 φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου
 Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
 ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ σὺν αὐτῷ καὶ
 ἀγίῳ Πνεύματι εὐχαριστοῦντες προσφέρο-
 μέν σοι τὴν λογικὴν καὶ ἀναίμακτον λατρείαν
 ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ
 ἔθνη τῶν πιστῶν ἀπὸ ἀνατολῶν ἡλίου μέχρι
 δυσμῶν, ἀπὸ ἄρκτου καὶ μέχρι μεσημβρίας·
 ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι,
 καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ
 ὀνόματι σου τῷ ἀγίῳ καὶ θυσία καθαρὰ, ἐπι-
 θυσία καὶ προσφορά. διὸ δεόμεθα καὶ πα-
 ρακαλοῦμέν σε, φιλάνθρωπε, ἀγαθὲ, Κύριε
 ὁ Θεὸς ἡμῶν, μνήσθητι, Κύριε, τῆς ἀγίας
 σου καὶ μόνης καθολικῆς καὶ ἀποστολικῆς
 ἐκκλησίας, τῆς ἀπὸ γῆς περάτων μέχρι τῶν
 περάτων αὐτῆς, καὶ πάντων τῶν λαῶν, καὶ

(a) A single Arabic word "incense" inter-
 lined.

(b) In the margin, in Arabic, "Remember
 thy servant Joseph."

fol. 48 b

(1)

(2)

66

p. 19

(a)

(b)

p. 20

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI CYRILLI.
 que in eis sunt. Tu creasti hominem ad imaginem et similitudinem tuam, et omnia creasti in Sapientia tua, in Lumine tuo vero, unigenito Filio tuo, Domino, Deo, Salvatore et Rege nostro Jesu Christo: propter quod gratias agimus tibi et offerimus tibi, eique simul et Spiritui Sancto, Trinitati Sanctae, Consubstantiali et Indivisae, hoc sacrificium rationabile et hoc ministerium incruentum, quod offerunt tibi omnes populi ab ortu solis usque ad occasum, a septentrione ad austrum; quia nomen tuum, Domine, magnum est in omnibus gentibus et in omni loco offerunt incensum nomini tuo sancto, et sacrificium purum, simul cum hoc sacrificio et hac oblatione.

Sacerdos accipit thuribulum et adolet incensum.

p. 40

Domine miserere. Rogamus et obsecramus bonitatem tuam, Amator hominum. Memento, Domine, pacis unius, unice, sanctae, Catholicae, et Apostolicae Ecclesiae,

(*Diaconus.* Orate pro pace unius, sanctae, Catholicae et Apostolicae Ecclesiae, pro salute populorum, et securitate cujuscumque loci, et ut dimittantur nobis peccata nostra.)

Sacerdos. quae est a finibus ad fines terrae, etc. *ut in Missa Basilii.*

(1)

(1) I conceive that this means the Greek S. Basil. The words in the Greek S. Mark are almost the same.

CODEX ROSSANENSIS.

ὑμνεῖν, σοὶ εὐχαριστεῖν, σοὶ ἀνθομολογεῖσθαι νύκτωρ τε καὶ καθ' ἡμέραν ἀκαταπαύστῳ στόματι καὶ ἀσιγήτοις χεῖλεσι καὶ ἀσιωπῆτῃ καρδίᾳ· σοὶ τῷ ποιήσαντι τὸν οὐρανὸν καὶ τὰ ἐν τῷ οὐρανῷ, γῆν καὶ τὰ ἐν τῇ γῆ, θαλάσσας, πηγάς, ποταμούς, λίμνας, καὶ πάντα τὰ ἐν αὐτοῖς· σοὶ τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἰδίαν εἰκόνα καὶ καθ' ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν ἐν παραδείσῳ τρυφήν· παραβάντα δὲ αὐτὸν οὐχ ὑπερείδες, οὐδὲ ἐγκατέλιπες, ἀγαθέ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νόμου, ἐπαιδαγωγῆσας διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνισας διὰ τοῦ φρικτοῦ καὶ ζωοποιοῦ καὶ οὐρανοῦ μυστηρίου τούτου· πάντα δὲ ἐποίησας διὰ τῆς σῆς σοφίας, τοῦ φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ σοὶ σὺν αὐτῷ καὶ ἁγίῳ Πνεύματι εὐχαριστοῦντες προσφέρομεν τὴν λογικὴν καὶ ἀναίμακτον λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ ἔθνη ἀπὸ ἀνατολῶν ἡλίου καὶ μέχρι δυσμῶν, ἀπὸ ἄρκτου καὶ μεσημβρίας· ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ ὀνόματι τῷ ἁγίῳ σου καὶ θυσία καθαρὰ, ἐπιθυσία καὶ προσφορά.

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φίλῳ ἀνθρώπε, ἀγαθέ, μνήσθητι, Κύριε, τῆς ἀγίας καὶ μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ γῆς περάτων μέχρι τῶν περάτων αὐτῆς, πάντων τῶν λαῶν καὶ πάντων τῶν

(1) The punctuation here seems to be determined by a corresponding passage in the Liturgy of S. James.

(2) D. omitted *καθαρά, ἐπιθυσία*.

ROTULUS VATICANUS.

νύκτωρ τε καὶ μεθ' ἡμέρας ἀκαταπαύστῳ στόματι καὶ ἀσιγήτοις χεῖλεσιν καὶ ἀσιωπῆτῃ καρδίᾳ· σοὶ τῷ ποιήσαντι τὸν οὐρανόν, γῆν καὶ τὰ ἐν τῇ γῆ, θαλάσσας, πηγάς, ποταμούς, λίμνας, καὶ πάντα τὰ ἐν αὐτοῖς· σοὶ τῷ ποιήσαντι τὸν ἄνθρωπον κατ' ἰδίαν εἰκόνα καὶ καθ' ὁμοίωσιν, ᾧ καὶ ἐχαρίσω τὴν ἐν παραδείσῳ τρυφήν· παραβάντα δὲ αὐτὸν οὐχ ὑπερείδες, οὐδὲ ἐγκατέλιπες, ἀγαθέ, ἀλλὰ πάλιν ἀνεκαλέσω διὰ νόμου, ἐπαιδαγωγῆσας διὰ προφητῶν, ἀνέπλασας καὶ ἀνεκαίνισας διὰ τοῦ φοβεροῦ καὶ φρικτοῦ καὶ ζωοποιοῦ καὶ οὐρανοῦ τούτου μυστηρίου· πάντα δὲ ταῦτα ἐποίησας διὰ τῆς σῆς σοφίας, τοῦ φωτὸς τοῦ ἀληθινοῦ, τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· δι' οὗ σὺν αὐτῷ καὶ ἁγίῳ Πνεύματι εὐχαριστοῦντες προσφέρομέν σοι τὴν λογικὴν καὶ ἀναίμακτον λατρείαν ταύτην, ἣν προσφέρει σοι, Κύριε, πάντα τὰ ἔθνη τῶν πιστῶν ἀπὸ ἀνατολῶν ἡλίου μέχρι δυσμῶν, ἀπὸ ἄρκτου καὶ μέχρι μεσημβρίας· ὅτι μέγα τὸ ὄνομά σου ἐν πᾶσι τοῖς ἔθνεσι, καὶ ἐν παντὶ τόπῳ θυμίαμα προσφέρεται τῷ ὀνόματι σου τῷ ἁγίῳ καὶ θυσία καθαρὰ, ἐπιθυσία καὶ προσφορά· διὸ δεόμεθα καὶ παρακαλοῦμέν σε, φίλῳ ἀνθρώπε, ἀγαθέ, Κύριε, ὁ Θεὸς ἡμῶν, μνήσθητι, Κύριε, τῆς ἀγίας σου καὶ μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ γῆς περάτων μέχρι τῶν περάτων αὐτῆς, καὶ πάντων τῶν λαῶν, καὶ

(a) A single Arabic word "incense" interlined.

(b) In the margin, in Arabic, "Remember thy servant Joseph."

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI CYRILLI.

que in eis sunt. Tu creasti hominem ad imaginem et similitudinem tuam, et omnia creasti in Sapientia tua, in Lumine tuo vero, unigenito Filio tuo, Domino, Deo, Salvatore et Rege nostro Jesu Christo: propter quod gratias agimus tibi et offerimus tibi, eique simul et Spiritui Sancto, Trinitati Sanctae, Consubstantiali et Indivisae, hoc sacrificium rationabile et hoc ministerium incruentum, quod offerunt tibi omnes populi ab ortu solis usque ad occasum, a septentrione ad austrum; quia nomen tuum, Domine, magnum est in omnibus gentibus et in omni loco offerunt incensum nomini tuo sancto, et sacrificium purum, simul cum hoc sacrificio et hac oblatione.

Sacerdos accipit thuribulum et adolet incensum.

p. 40

Domine miserere. Rogamus et obsecramus bonitatem tuam, Amator hominum. Memento, Domine, pacis unius, unice, sanctae, Catholicae, et Apostolicae Ecclesiae,

(*Diaconus.* Orate pro pace unius, sanctae, Catholicae et Apostolicae Ecclesiae, pro salute populorum, et securitate cujuscumque loci, et ut dimittantur nobis peccata nostra.)

Sacerdos. quae est a finibus ad fines terrae, etc. *ut in Missa Basilii.*

(1)

(1) I conceive that this means the Greek S. Basil. The words in the Greek S. Mark are almost the same.

CODEX BOSSANENSIS.

(1) ποιμνίων σου. τὴν ἐξ οὐρανοῦ εἰρήνην βράβυσον ταῖς ἀπάντων ἡμῶν καρδίαις· ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι. τὸν βασιλέα, τὰ στρατιωτικά, τοὺς ἄρχοντας, βουλὰς, δήμους, γειτονίας, εισόδους καὶ ἐξόδους ἡμῶν, ἐν πάσῃ εἰρήνῃ κατακόσμησον.

fol. 49

sic

Βασιλεῦ τῆς εἰρήνης, τὴν σὴν εἰρήνην δὸς ἡμῖν· ἐν ὁμοιοίᾳ καὶ ἀγάπῃ κτήσασθαι ἡμᾶς, ὁ Θεός· ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν· τὸ ὄνομά σου ὀνομάζομεν· ζωοποίησον τὰς ἀπάντων ἡμῶν ψυχάς, καὶ μὴ κατισχύσει θάνατος ἀμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου.

τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου ἐπισκεψάμενος, ἐν ἐλείῃ καὶ οἰκτιρμοῖς ἴασαι. ἀπόστησον ἀπ' αὐτῶν καὶ ἀφ' ἡμῶν πᾶσαν νόσον καὶ μαλακίαν· τὸ πνεῦμα τῆς ἀσθενείας ἐξέλασον ἀπ' αὐτῶν. τοὺς ἐν μακροῖς ἀρρώστημασι προκατακειμένους ἐξανάστησον. τοὺς ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένους ἴασαι. τοὺς ἐν φυλακαῖς, ἢ ἐν μετάλλοις, ἢ δίκαις, ἢ καταδικαῖς, ἢ ἐν ἐξορίαις, ἢ πικρᾷ δουλείᾳ, ἢ φόροις κατεχομένους πάντας ἐλέησον, πάντας ἐλευθέρωσον· ὅτι σὺ ὁ Θεὸς ἡμῶν, ὁ λύων τοὺς πεπεδημένους, ὁ ἀνορθῶν

(3) fol. 49 b

- (1) Ren., &c., read τὴν βίου.
 (2) D. and the rest read ἐξάλωσον.
 (3) D. omitted τοὺς before πεπεδημένους.

ROTULUS VATICANUS.

πάντων τῶν ποιμνίων σου. τὴν ἐξ οὐρανοῦ εἰρήνην βράβυσον ταῖς ἀπάντων ἡμῶν καρδίαις· ἀλλὰ καὶ τοῦ βίου τούτου τὴν εἰρήνην ἡμῖν δώρησαι. τὸν βασιλέα, τὰ στρατιωτικά, τοὺς ἄρχοντας, βουλὰς, δήμους, γειτονίας ἡμῶν, εισόδους καὶ ἐξόδους ἡμῶν, ἐν πάσῃ εἰρήνῃ κατακόσμησον.

Ὁ ἱερεὺς. Βασιλεῦ τῆς εἰρήνης, {Γ'. Κύριε ἐλέησον Γ'.}

καὶ πληροῖ μυστικῆ. (sic)

(a)

τὴν σὴν εἰρήνην δὸς ἡμῖν, πάντα γὰρ ἀπέδωκας ἡμῖν· κτήσασθαι ἡμᾶς, ὁ Θεός, ἐν ὁμοιοίᾳ καὶ ἀγάπῃ.

p. 21

ἐκτὸς σοῦ ἄλλον οὐκ οἶδαμεν· τὸ ὄνομά σου ὀνομάζομεν· ζωοποίησον τὰς ἀπάντων καρδίας, καὶ μὴ κατισχύσει θάνατος ἀμαρτίας καθ' ἡμῶν, μηδὲ κατὰ παντὸς τοῦ λαοῦ σου.

sic

Τοὺς νοσοῦντας, Κύριε, τοῦ λαοῦ σου

Ὁ λαός. Ἐπισκέψαι καὶ ἴασαι, Κύριε·

(b)

ἐπισκεψάμενος ἐν ἐλείῃ καὶ οἰκτιρμοῖς ἴασαι. ἀπόστησον ἀπ' αὐτῶν καὶ ἀφ' ἡμῶν πᾶσαν νόσον καὶ πᾶσαν μαλακίαν· τὸ πνεῦμα τῆς ἀσθενείας ἐξέλασον ἀπ' αὐτῶν. τοὺς ἐν μακροῖς ἀρρώστημασι προκατακειμένους ἐξανάστησον. τοὺς ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένους ἴασαι. τοὺς ἐν φυλακαῖς, ἢ ἐν μετάλλοις, ἢ δίκαις, ἢ καταδικαῖς, ἢ ἐν ἐξορίαις, ἢ πικρᾷ δουλείᾳ, ἢ φόροις κατεχομένους πάντας ἐλέησον, πάντας ἐλευθέρωσον· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ λύων τοὺς πεπεδημένους, ὁ ἀνορθῶν τοὺς κατεβράχ-

(a) Arabic note =, apparently, "soft voices." The words written in the brackets are apparently more recent.

(b) This line in the margin.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIC. SANCTI CYRILLI.

CODEX ROSSANENSIS.

τοὺς κατεβραγμένους, ἢ ἐλπίς τῶν ἀπελπισμένων, ἢ βοήθεια τῶν ἀβοηθήτων, ἢ ἀνάστασις τῶν πεπτωκότων, ὁ λιμὴν τῶν χειμαζομένων, ὁ ἔκδικος τῶν καταπονουμένων· πάση ψυχῇ χριστιανῇ θλιβομένη καὶ περιεχομένη δὸς ἔλεος, δὸς ἄνεσις, δὸς ἀνάψυξις. ἀλλὰ καὶ ἡμῶν, Κύριε, τὰς κατὰ ψυχὴν νόσους ἴασαι, τὰς σωματικὰς ἀσθενείας θεράπευσον, ἰατρὲ ψυχῶν καὶ σωματικῶν. ἐπίσκοπε πάσης σαρκός, ἐπίσκεψαι καὶ ἴασαι ἡμᾶς διὰ τοῦ σωτηρίου σου.

τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἢ μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κατεούδωσον, εἴτε διὰ γῆς, ἢ ποταμῶν, ἢ λιμνῶν, ἢ ὁδοποριῶν, ἢ οἰουδήποτε τρόπου τὴν πορείαν ποιοῦντας, πάντας πανταχοῦ ἀποκατάστησον εἰς λιμένα εὐδίων, εἰς λιμένα σωτήριον· σύμπλους καὶ συνοδοιπόρος αὐτῶν γενέσθαι καταξίωσον· ἀπόδος τοῖς οἰκείους αὐτῶν, χαίροντας χαίρουσιν, ὑγαίνοντας ὑγαίνουσιν· ἀλλὰ καὶ ἡμῶν, Κύριε, τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῆ καὶ ἀχείμαστον μέχρι τέλους διαφύλαξον. τοὺς ἕτεροὺς ἀγαθοὺς πλουσίως κατέπεμψον ἐπὶ τοὺς χηρὸντας καὶ ἐπιδομένους τόπους· εὐφρανον καὶ ἀνακαίνισον τῇ καταβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς, ἵνα ἐν ταῖς σταγόνισιν αὐτῆς εὐφρανθήσεται ἀνατέλλουσα. τὰ ποτάμια ὕδατα ἀγάγε ἐπὶ τὸ ἴδιον μέτρον αὐτῶν· εὐφρανον καὶ ἀνακαίνισον τῇ ἀναβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς. τοὺς αὐλακας αὐτῆς μέθυσον· πλήθυνον τὰ γεννήματα αὐτῆς.

(1) D. read ἐπὶ τοῖς δεομένοις.

(2) Dr Neale read εὐφρανθή.

ROTULUS VATICANUS.

μένους, ἢ ἐλπίς τῶν ἀπελπισμένων, ἢ βοήθεια τῶν ἀβοηθήτων, ἢ ἀνάστασις τῶν πεπτωκότων. ἀλλὰ καὶ ἡμῖν, Κύριε ὁ Θεός, ἰσχὺν καὶ δύναμιν παρασχεῖν ἀξίωσον.

{Ὁ διάκονος. Ἐπιστρέψατε εἰς ἀνατολάς.}

Τοὺς ἀποδημήσαντας ἡμῶν ἀδελφούς, ἢ μέλλοντας ἀποδημεῖν, ἐν παντὶ τόπῳ κατεούδωσον, ἀλλὰ καὶ ἡμῖν, Δέσποτα Κύριε, τὴν παρεπιδημίαν τὴν ἐν τῷ βίῳ τούτῳ ἀβλαβῆ καὶ ἀχείμαστον καὶ ἀτάραχον διαφύλαξον.

{Ὁ ἀρχιδιάκονος. Προσεύξασθε ὑπὲρ τῶν ἀγαθῶν ἕτερον.}

{Ὁ ἱερεὺς εὐχ. μυστικῶς.}

Τοὺς ἀγαθοὺς ἕτεροὺς κατέπεμψον ἐπὶ τοὺς χηρὸντας καὶ ἐπιδομένους τόπους· εὐφρανον καὶ ἀνακαίνισον τὸ πρόσωπον τῆς γῆς· τοὺς αὐλακας αὐτῆς μέθυσον· πλήθυνον τὰ γεννήματα αὐτῆς, ἵνα ἐν ταῖς σταγόνισιν αὐτῆς εὐφρανθήσεται ἀνατέλλουσα.

{Ὁ διάκονος. Κλίνωμεν γόνυ. {Ὁ ἱερεὺς ἐκφών.}

Μὴ μνησθῆς Κύριε ἀνομιῶν ἡμῶν ἀρχαίων, καὶ ταχὺ προκαταλαβέτωσαν ἡμᾶς οἱ οἰκτιρμοί.

{Ὁ διάκονος. Κύριε ἐλέησον Γ'. Ὁ ἱερεὺς ἐκφών.}

(a) This has been added in the margin.

(b) An Arabic note.

(c) Added in the margin.

(d) Apparently added. There is also an Arabic note.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI BASILII.

[*Tempore Nili exundationis et pluviae dicitur.*

Memento, Domine, aquarum fluminis et benedic illis, augens illas juxta mensuram suam.

Tempore sementis dicitur a prima Paophi ad primam Baini.

Memento, Domine, seminum plantarumque, ut crescant et multiplicentur.

Ab Epiphania ad primam ejusdem mensis.

Memento, Domine, aëris cæli et fructuum terrae, eisque benedic. Memento, Domine, salutis loci hujus sancti tui, omniumque locorum et Monasteriorum sanctorum, patrum nostrorum Orthodoxorum. Memento, Domine, salutis hominum et animalium. Memento, Domine, servi tui Regis terrae nostrae, atque illum in pace et dignitate conserva. Memento, Domine, patrum fratrumque nostrorum, qui obdormierunt quieveruntque in fide Orthodoxa. Memento, Domine, sacrificiorum oblationumque, et iis retribue mercedem qui has tibi oblationes obtulerunt, easque ad te suscipe. Memento, Domine, captivorum qui in servitutem abducti sunt, reducere captivitatem eorum. Memento, Domine, eorum qui calamitatibus et angustiis opprimuntur. Memento, Domine, Catechumenorum populi tui, miserere eorum, confirma eos in fide tua, et reliquias omnes cultus idolorum aufer ab eorum cordibus: legem tuam, timorem tuum, praecepta tua, veritates tuas et mandata tua statue in cordibus eorum: da illis firmam cognitionem verbi quo per catechesin instituti sunt: utque statuto tempore digni evadant lavacro regenerationis in remissionem peccatorum suorum, praepara eos habitaculum Spiritui sancto tuo per gratiam.]

p. 9

p. 9

(1)

(1) These prayers are found in the Coptic Saint Basil. They are introduced there after the reading of the Gospel (p. 15, above).

CODEX BOSSANENSIS.

ROTULUS VATICANUS.

Εὐλόγησον καὶ νῦν, Κύριε, τὸν στέφανον
τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου.

Ὁ λαός. Ἀμήν. Γ'.

Ὁ ἀρχιδιάκονος. Προσεύξασθε ὑπὲρ ἀγαθῶν
ὑετῶν.

Ὁ λαός. Κύριε ἐλέησον. Γ'.

* μηρὶ Ἀπριλλίω εὐχ. λεγ. Ὁ ἱερεὺς (α)
μυστικῶς.

τοὺς καρποὺς τῆς γῆς, Κύριε, εὐλόγησον,
sol. 80 b
σώους καὶ ἀκεραίους ἡμῖν διατήρησον· πα-
ράστησον ἡμῖν αὐτοὺς εἰς σπέρμα καὶ εἰς
(1) θερισμόν· ἵνα ἐν ταῖς σταγόναι αὐτῆς εὐ-
φρανθῆσεται ἀνατέλλουσα. εὐλόγησον καὶ
νῦν, Κύριε, τὸν στέφανον τοῦ ἐνιαυτοῦ τῆς

Τοὺς καρποὺς τῆς γῆς, Κύριε, εὐλόγησον·
σώους καὶ ἀβλαβεῖς ἡμῖν αὐτοὺς διαφύλαξον.
εὐφρανον καὶ ἀνακαίνισον τὸ πρόσωπον τῆς
γῆς. τοὺς αὐλακας αὐτῆς μέθυσον, πλήθυνον
τὰ γεννήματα αὐτῆς, ἵνα ἐν ταῖς σταγόναι
αὐτῆς εὐφρανθῆσεται ἀνατέλλουσα.

Ὁ ἱερεὺς ἐκφών.

Εὐλόγησον καὶ νῦν, Κύριε, τὸν στέφανον
τοῦ ἐνιαυτοῦ.

Ὁ λαός. Ἀμήν.

Μηρὶ Ἰουλίω.

Ὁ ἀρχιδιάκονος. Προσεύξασθε ὑπὲρ ἀναβά-
σεως τῶν ποταμίων ὑδάτων.

Κύριε ἐλέησον.

Ὁ ἱερεὺς τὴν εὐχὴν μυστικῶς.

Τὰ ποτάμια ὕδατα ἀγάγαγε ἐπὶ τὸ μέτρον
αὐτῶν κατὰ τὴν σὴν χρηστότητα· εὐφρανον
τῇ ἀναβάσει αὐτῶν τὸ πρόσωπον τῆς γῆς.
τοὺς αὐλακας αὐτῆς μέθυσον, πλήθυνον τὰ
γεννήματα αὐτῆς, ἵνα ἐν ταῖς σταγόναι αὐ-
τῆς εὐφρανθῆσεται ἀνατέλλουσα.

Ὁ ἱερεὺς ἐκφών. Εὐλόγησον καὶ νῦν, Κύ-
ριε, τὸν στέφανον τοῦ ἐνιαυτοῦ

Ὁ λαός. Ἀμήν. Γ'.

(a) An Arabic note, "harvest." Several of
the rubrics seem to have been added.

(b) An Arabic note, "Nile rising." See
previous note.

(1) This clause (repeated in the MS., ap-
parently by mistake) is omitted in D.

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI BASILII.

[*Dicet in tempore exundationis Nili a duodecima Bainsi ad nonam Paophi.*

Dignare, Domine, implere aquas fluminum hoc anno, et illis benedicere.

Tempore sementis, nempe a decima Paophi ad vigesimam Tybi.

Memento, Domine, seminis herbarum, et viroris agri hoc anno: fac ut crescant, quantum fieri potest, per gratiam tuam. Lætifica faciem terrae, ut appareat foecunditas ejus, et fructus ipsius multiplicentur: praepara ei sementem et messem: vitam nostram prout expedit gubernas: benedic coronae anni per benignitatem tuam, propter egenos populi tui, propter viduas et orphanos, propter peregrinos et necessitatem patientes, et propter nos omnes qui in te confidimus et nomen sanctum tuum ardentem quaerimus; quia oculi omnium in te sperant, quod in tempore suo sis ipsis bonum largiturus. Age nobiscum juxta bonitatem tuam, tu qui das escam omni carni: imple corda nostra laetitia et suavitate, ut nobis semper in omnibus rebus suppetant necessaria, et abundemus in omni opere bono.]

(1)

(1) The above are also from the Coptic Saint Basil. Renaudot, p. 16. They occur after the words of Institution.

CODEX ROSSANENSIS.

(1) χρηστότητός σου, διὰ τοὺς πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ διὰ τὸν ὄρφανόν, διὰ τὸν ξένον καὶ διὰ τὸν προσήλυτον, δι' ἡμᾶς πάντας τοὺς ἐλπίζοντας ἐπὶ σέ καὶ ἐπικαλουμένους τὸ ὄνομά σου τὸ ἅγιον. οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σε ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ. ὁ δίδους τροφήν πάσῃ σαρκί, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν ἔχοντες περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν. Βασιλεῦ τῶν βασιλευόντων καὶ Κύριε τῶν κυριευόντων, τὴν βασιλείαν τοῦ δούλου σου τοῦ ὀρθοδόξου καὶ φιλοχρίστου ἡμῶν βασιλέως, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδρείᾳ καὶ δικαιοσύνῃ διαφύλαξον. καθυπόταξον αὐτῷ, ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον, ἐμφυλίῳν τε καὶ ἀλλόφυλον· ἐπιλαβοῦ ὄπλου καὶ θυραίου, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ· καὶ ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξ ἐναντίας τῶν καταδιωκόντων αὐτόν· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ τῆς ὀσφύος αὐτοῦ ἐπὶ τὸν θρόνον αὐτοῦ. λάλησον εἰς τὴν καρδίαν αὐτοῦ ἀγαθὰ ὑπὲρ τῆς ἀγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι αὐτοῦ ἤρε-

(1) D. omitted τὸν ξένον καὶ.

(2) D. omitted διαφύλαξον. καθυπόταξον αὐτῷ, and thus occasioned confusion.

(3) MS. σύγκλεισον.

(4) D. again omitted ἐπὶ τὸν θρόνον αὐτοῦ. λάλησον εἰς τὴν καρδίαν αὐτοῦ with the same result.

BOTULUS VATICANUS.

Εὐχὴν.

Διὰ τοὺς πτωχοὺς τοῦ λαοῦ σου, διὰ τὴν χήραν καὶ τὸν ὄρφανόν, διὰ τὸν ξένον καὶ τὸν προσήλυτον, δι' ἡμᾶς πάντας τοὺς ἐλπίζοντας καὶ ἐπικαλουμένους τὸ ὄνομά σου τὸ ἅγιον. οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σε ἐλπίζουσιν, καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ. ὁ δίδους τροφήν πάσῃ σαρκί, πλήρωσον χαρᾶς καὶ εὐφροσύνης τὰς καρδίας ἡμῶν, ἵνα πάντοτε πᾶσαν αὐτάρκειαν σχόντες περισσεύωμεν εἰς πᾶν ἔργον ἀγαθὸν ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν.

Ὁ ἱερεὺς ἐκφών. Τὴν βασιλείαν τοῦ δούλου σου

{Ὁ λαός. Δόξα τῷ βασιλεῖ.} τοῦ εὐσεβεστάτου ἡμῶν βασιλέως, ὃν ἐδικαίωσας βασιλεύειν ἐπὶ τῆς γῆς, ἐν εἰρήνῃ καὶ ἀνδρείᾳ καὶ γαληνότητι διαφύλαξον. καθυπόταξον αὐτῷ, ὁ Θεός, πάντα ἐχθρὸν καὶ πολέμιον, ἐμφυλίῳν τε καὶ ἀλλόφυλον· ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ· ἔκχεον ῥομφαίαν καὶ σύγκλεισον ἐξ ἐναντίας τῶν διωκόντων αὐτόν· ἐπισκίασον ἐπὶ τὴν κεφαλὴν αὐτοῦ ἐν ἡμέρᾳ πολέμου· κάθισον ἐκ τῆς ὀσφύος αὐτοῦ ἐπὶ τὸν θρόνον αὐτοῦ· λάλησον εἰς τὴν καρδίαν αὐτοῦ ἀγαθὰ ὑπὲρ τῆς ἀγίας μόνης καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας καὶ παντὸς τοῦ φιλοχρίστου λαοῦ, ἵνα καὶ ἡμεῖς ἐν τῇ γαληνότητι

(a) Arabic note: "raising of voice."

(b) Added in the margin.

(c) MS. γαλῆν | ὁ τάτην ἐκη διαφύλαξον.

(d) MS. ἐμφυλιῶν τε καὶ ἀλλ | οφυλόν.

(e) The reader must here have gone to the verso of the MS.

p. 25

(a)

(b)

(c)

(d)

(e)

p. 25

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI CYRILLI.

Domine miserere. Infirmos populi tui sana. P. 40

Diaconus. Orate pro patribus et fratribus nostris.

Sacerdos. Visita eos in misericordia. *Et perficitur ex oratione incensi diluculo diei.*

Patres fratresque nostros peregre profectos.

Diaconus. Orate pro patribus fratribusque nostris peregre profectis.

Sacerdos. Et pro illis qui designaverunt ad quemcumque locum proficisci, etc. *Perficitur ex eadem oratione incensi.*

Serenum et salubrem praesta, Domine, aërem caeli, et fructibus terrae benedic. P. 41

Diaconus. Orate pro aëre caeli et fructibus.

Sacerdos. Fac ut crescant juxta virtutem suam, etc. *ut in Missa Basilii.*

Domine, miserere Regis terrae, famuli tui.

Diaconus. Orate ut Christus Deus noster, etc.

Sacerdos. Conserva illum in pace et justitia et potentia, ut subjiciantur illi omnes barbari, et gentes quae bella volunt: da nobis bonorum affluentiam: loquere ad cor ejus pro pace unice tuae Catholicae et Apostolicae Ecclesiae: fac ut cogitet ea quae pacis sunt erga nos et erga nomen tuum sanctum, ut vitam tranquillam et placidam ducamus, atque

CODEX BOSSANENSIS.

(1) *μον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι τῇ εἰς σε καταληφθῶμεν. τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν τὰς ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν,*

fol. 51 b

μνηστῆς τῶν ἀπ' αἰῶνος προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὁμολογητῶν, ἐπισκόπων, ὁσίων, δικαίων, παντὸς πνεύματος ἐν πίστει Χριστοῦ τετελειωμένων· καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ τὴν ὑπόμνησιν ποιούμεθα, καὶ τοῦ ἁγίου πατρὸς ἡμῶν Μάρκου τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ, τοῦ ὑποδείξαντος ἡμῖν ὁδὸν σωτηρίας.

Χαίρε κεχαριτωμένη, ὁ Κύριος μετὰ σου· εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας σου, ὅτι ἔτεκες σωτήρα τῶν ψυχῶν ἡμῶν.

Ἐκφώνως. Ἐξαιρέτως τῆς παναγίας, ἀχράντου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσει σε τῇ αὐτοῦ χάριτι, νῦν καὶ αἰεὶ, καὶ εἰς.

Ὁ διάκονος τὰ διπτυχα τῶν κεκοιμημένων. Ὁ δὲ ἱερεὺς κλιθόμενος ἐπέεχεται.

fol. 53

Καὶ τούτων πάντων τὰς ψυχὰς ἀνάπαυσον, Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐν ταῖς τῶν ἁγίων σου σκηναῖς, ἐν τῇ βασιλείᾳ σου,
(1) MS. τῆς εἰς σε καταλίφθωμεν. D. omitted the words. (See above, p. 6.)

BOTULUS VATICANUS.

αὐτοῦ ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι τῇ εἰς σε καταληφθῶμεν.

(a)

Ὁ ἱερεὺς. Τῶν ἐν πίστει Χριστοῦ ἱ' Ὁ λαός. Τὰς ψυχὰς ἀνάπαυσον.

(b)

προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν τὰς ψυχὰς ἀνάπαυσον, Κύριε ὁ Θεὸς ἡμῶν.

Μνησθητι, Κύριε, τῶν ἁγίων ἀπ' αἰῶνος προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὁμολογητῶν, διδασκάλων, ἐπισκόπων, ὁσίων, δικαίων, παντὸς πνεύματος ἐν πίστει τετελειωμένων· καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ τὴν ὑπόμνησιν ποιούμεθα· καὶ τοῦ ἁγίου πατρὸς ἡμῶν Μάρκου τοῦ ἀποστόλου καὶ εὐαγγελιστοῦ, τοῦ ὑποδείξαντος ἡμῖν ὁδὸν σωτηρίας.

Μνησθητι, Κύριε, τῆς ἀρχαγγελικῆς φωνῆς ἐπιλεγούσης,

p. 27

Ὁ ἱερεὺς. Χαίρε κεχαριτωμένη, Μαρία, ὁ Κύριος μετὰ σου· εὐλογημένη σὺ ἐν γυναιξίν, καὶ εὐλογημένος ὁ καρπὸς.

Ὁ ἱερεὺς ἐκφών. Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν.

Κύριε, εὐλόγησον.

(c)

Ὁ ἱερεὺς. Ἡ χάρις τοῦ παναγίου Πνεύματος μετὰ πάντων ἡμῶν, ἀδελφοί. Ἀμήν.

Ὁ διάκονος τὰ διπτυχα.

Ὁ ἱερεὺς εὐχ.

Καὶ τούτων καὶ πάντων τὰς ψυχὰς ἀνάπαυσον, Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ἐν ταῖς τῶν ἁγίων σκηναῖς, ἐν τῇ βασιλείᾳ

(a) MS. τῆ εἰσσαι κατὰ | λήφθωμεν.

(b) Added in the margin.

(c) The MS. seems to have ὁ ἱερεὺς, or αὐ..... Then an Arabic note, "The priest blesses."

CANON UNIVERSALIS ÆTHIOPUM.

LITURGIA COPTIT. SANCTI CYRILLI.

in omni pietate et honestate confirmati inveniamur apud te.

Domine miserere. Patribus, fratribusque nostris, qui obdormierunt et quorum animas suscepisti, quietem præsta. Memento etiam omnium sanctorum qui a saeculo tibi placuerunt, Patrum nostrorum sanctorum, Patriarcharum, Prophetarum, Apostolorum, Evangelistarum, Martyrum, Confessorum, Prædicatorum, et omnium spirituum iustorum qui in fide perfecti fuerunt, præcipue autem sanctæ gloriosissimæ, Deiparæ, semper Virginis, puræ et illibatæ sanctæ Mariæ, etc. (*ex Missa Basilii*), et omnis chori sanctorum tuorum. ⁽¹⁾

Sacerdos. (Tono Jobi) Et nos, Domine, digni non sumus qui pro beatis illis supplicemus: sed quoniam illi stant coram solio Filii tui unigeniti, ipsi intercedant loco nostro pro paupertate et infirmitate nostra. Dimitte iniquitates nostras, propter deprecationes eorum et propter Nomen tuum benedictum quod invocatum est super nos.

Diaconus. Orate pro patribus, etc.

Sacerdos. Memento, Domine, Patrum nostrorum Orthodoxorum Archiepiscoporum, quorum obitus præcessit, eorum qui verbum veritatis recte dispensaverunt, et da nobis partem et hæreditatem cum eis. Rursus eorum memento quorum hodie memoriam facimus.

Sacerdos post Diptycha. Et illorum

(1) This seems again to refer to the Greek S. Basil, but compare the Greek of S. Mark.

CODEX ROSSANENSIS.

χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν σου ἀγαθὰ, ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπων οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσι τὸ ὄνομά σου τὸ ἅγιον. αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον, καὶ βασιλείας οὐρανῶν καταξίωσον· ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα δώρησαι· καὶ δὸς ἡμῖν μερίδα καὶ κλῆρον ἔχειν μετὰ πάντων τῶν ἁγίων σου. τῶν προσφερόντων τὰς θυσίας, τὰς προσφοράς, τὰ εὐχαριστήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἅγιον καὶ ἐπουράνιον καὶ νοερόν σου θυσιαστήριον, εἰς τὰ μεγέθη τῶν οὐρανῶν, διὰ τῆς ἀρχαγγελικῆς σου λειτουργίας, τῶν τὸ πολὺ καὶ ὀλίγον, κρύφα καὶ παρῆρησίᾳ, βουλομένων καὶ οὐκ ἐχόντων· καὶ τῶν ἐν τῇ σήμερον ἡμέρᾳ τὰς προσφοράς προσενεγκάντων, ὡς προσεδέξω τὰ δῶρα τοῦ δικαίου σου Ἄβελ,

καὶ βάλλει θυμίαμα ὁ ἱερεὺς καὶ λέγει,

τὴν θυσίαν τοῦ πατρὸς ἡμῶν Ἄβραάμ, Ζαχαρίου τὸ θυμίαμα, Κορνηλίου τὰς ἐλεημοσύνας, καὶ τῆς χήρας τὰ δύο λεπτά, πρόσδεξαι καὶ αὐτῶν τὰ εὐχαριστήρια, καὶ ἀντιδὸς· αὐτοῖς ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα, ἀντὶ τῶν ἐπιγειῶν τὰ οὐράνια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια. τὸν ἀγιώτατον καὶ μακαριώτατον Πάπαν τὸν Δ. ὄν προέγνωσ καὶ προχειρίσασθαι τὴν ἁγίαν σου

(1) D. omitted ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα.

(2) There is a mark (a cross) opposite to this in the manuscript.

BOTULUS VATICANUS.

σου, χαριζόμενος αὐτοῖς τὰ τῶν ἐπαγγελιῶν σου ἀνεκλάλητα ἀγαθὰ, ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ὁ Θεὸς τοῖς ἀγαπῶσι τὸ ὄνομά σου τὸ ἅγιον. αὐτῶν μὲν τὰς ψυχὰς ἀνάπαυσον, Κύριε, καὶ βασιλείας οὐρανῶν καταξίωσον· ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα καὶ ἀναμάρτητα δώρησαι· καὶ δὸς ἡμῖν μερίδα καὶ κλῆρον ἔχειν μετὰ πάντων τῶν ἁγίων σου. τῶν προσφερόντων τὰς θυσίας, τὰς προσφοράς, τὰ εὐχαριστήρια πρόσδεξαι ὁ Θεὸς εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον, εἰς τὰ μεγέθη τῶν οὐρανῶν, διὰ τῆς ἀρχαγγελικῆς σου λειτουργίας, τῶν τὸ πολὺ καὶ τὸ ὀλίγον, κρύφα καὶ παρῆρησίᾳ, βουλομένων καὶ οὐκ ἐχόντων· καὶ τῶν ἐν τῇ σήμερον ἡμέρᾳ τὰς προσφοράς προσενεγκάντων, ὡς προσεδέξω τὰ δῶρα τοῦ δικαίου Ἄβελ, τὴν θυσίαν τοῦ πατρὸς ἡμῶν Ἄβραάμ, Ζαχαρίου τὸ θυμίαμα, Κορνηλίου τὰς προσευχὰς καὶ ἐλεημοσύνας, καὶ τῆς χήρας τὰ δύο λεπτά, πρόσδεξαι καὶ αὐτῶν τὰ εὐχαριστήρια, καὶ ἀντιδὸς αὐτοῖς ἀντὶ τῶν ἐπιγειῶν τὰ οὐράνια, ἀντὶ τῶν προσκαίρων τὰ αἰώνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα.

Ἐν πρώτοις μνήσθητι, Κύριε, τῶν ὁσίων πατέρων ἡμῶν τοῦ Δ. τοῦ πατριάρχου, καὶ τοῦ Δ. ἀρχιεπισκόπου, οὓς χάρισαι ταῖς ἀγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σώους, ἐντίμου, ὑγιεῖς, μακ.

(a) MS. κατα των επαγγελιων σου.

(b) An Arabic interlineation: "incenses."

LITURGIA COPTIT. SANCTI CYRILLI.

omniumque, Domine, quorum nomina recitamus et quorum non recitamus: quos unusquisque nostrum in mente habet, et eorum quorum memoria non occurrit nobis, qui dormierunt et quieverunt in fide Christi. Dignare, Domine, praestare, ut requiescant animae illorum omnes in sinu patrum nostrorum sanctorum Abraham, Isaac et Jacob, etc.

p. 43 Domine miserere.

Sacerdos. Sacrificia oblationesque in gratiarum actionem, eorum qui offerunt laudem et gloriam nomini tuo sancto,

(*Diaconus.* Orate pro illis qui de suo sacrificia et oblationes fecerunt.)

Sacerdos. suscipe ea super altare tuum spirituale, caeleste, cum odore thuris, ad majestatem tuam caelestem, per ministerium Angelorum et Archangelorum tuorum sanctorum, sicut ad te suscepisti munera justi Abel, et sacrificium patris nostri Abrahami, et minuta duo viduae. Ita quoque vota servorum tuorum accepta habe, sive multum sive parum sit, secreto aut manifeste: et illis qui voluerunt offerre nec unde facerent habuerunt, ut etiam illis qui hodie haec tibi munera obtulerunt, da incorruptibilia pro corruptibilibus, caelestia pro terrenis, aeterna pro temporalibus; domos eorum et cellas penuarias reple bonis omnibus. Circumda eos, Domine, potestate Angelorum et Archangelorum tuorum sanctorum: et sicut

LITURGIA COPTIT. SANCTI CYRILLI.

memores fuerunt Nominis tui sancti super terram, memento illorum in regno tuo, et in hoc saeculo ne derelinquas eos.

Domine miserere.

Diaconus. Orate pro vita et incolumitate Patriarchae et Patris nostri venerabilis, Archiepiscopi Patris N., ut Christus Deus noster conservet vitam ejus ad multos annos ac temporibus tranquillis.

Sacerdos. Patriarcham nostrum venerabilem Patrem Anba N. custodiendo conserva nobis ad multos annos, et per tranquilla tempora, ut adimpleat perfecte officium sancti pontificatus qui illi a te collatus est, secundum voluntatem tuam sanctam et beatam, recte dispensans verbum veritatis et pascens populum tuum in sanctitate et justitia. Concede illi et nobis pacem et salutem ex quacumque parte: et preces ejus quas facit pro nobis et pro omni populo tuo, ut eas quae pro illo a nobis fiunt, suscipe ad te super altare tuum rationabile, caeleste, cum odore thuris. Inimicos quoque ejus omnes, visibiles et invisibiles, contere et dejice sub pedibus ejus velociter: illum quoque conserva in pace et justitia, in Ecclesia tua sancta.

Domine miserere.

Diaconus. Orate pro patribus nostris Episcopis ubicumque sint, ut Christus Deus noster conservet vitam eorum ad multos annos per tempora tranquilla, et parcat nobis.

CODEX BOSSANENSIS.

καθολικὴν καὶ ἀποστολικὴν ἐκκλησίαν, καὶ τὸν ὀσιώτατον ἐπίσκοπον τὸν Δ. τὸν ἡμέτερον συντηρῶν, συντηρήσον αὐτοὺς ἔτεσι πολλοῖς, χρόνοις εἰρηνικοῖς, ἐκτελούντας αὐτοὺς τὴν ὑπὸ σοῦ ἐμπειστευμένην ἀγίαν σου ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα ὀρθοτομοῦντας τὸν λόγον τῆς ἀληθείας. μνήσθητι δὲ καὶ τῶν ἀπανταχοῦ ὀρθοδόξων ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀγνωστών, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, λαϊκῶν. μνήσθητι, Κύριε, τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευσύνης, καὶ τῆς πόλεως ἡμῶν ταύτης, πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους Θεοῦ καὶ βοθηθείας ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων. μνήσθητι, Κύριε, τῶν ἐν αἰχμαλωσίᾳ ὄντων ἀδελφῶν ἡμῶν· δὸς αὐτοῖς εἰς οἰκτιροῦς ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς. μνήσθητι, Κύριε, ἐν ἐλέει καὶ οἰκτιρμοῖς καὶ ἡμῶν τῶν ἀμαρτωλῶν καὶ ἀναξίων δούλων σου, καὶ τὰς ἀμαρτίας ἡμῶν ἐξάλειψον, ὡς ἀγαθὸς καὶ φιλάνθρωπος Θεός. μνήσθητι, Κύριε, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ

(1) D. ἰαδ τῶν for ὄντων and ἐν ἐλέει καὶ οἰκτιρμοῖς εἶναι for εἰς οἰκτιροῦς, and omitted the words before καὶ ἡμῶν.

BOTULUS VATICANUS.

Ὁ λαός. Γένοιτο, Γένοιτο.

Ὁ ἱερεὺς εἶχ. Μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν, τοῦ ἀγιωτάτου καὶ μακαριωτάτου ἀρχιερέως ἡμῶν τοῦ Δ. Πάπας καὶ πατριάρχου ὄν καὶ προέγνωσ καὶ προώρισας προχειρίσασθαι τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, συντηρῶν συντηρήσον αὐτὸν ἔτεσιν παλλοῖς καὶ χρόνοις εἰρηνικοῖς, ἐκτελούντα τὴν ὑπὸ σοῦ ἐμπειστευμένην αὐτῷ ἀγίαν σου ἀρχιερωσύνην, κατὰ τὸ ἅγιον καὶ μακάριόν σου θέλημα, ὀρθοτομοῦντα τὸν λόγον τῆς ἀληθείας. Μνήσθητι, Κύριε, καὶ τῶν ἀπανταχοῦ ὀρθοδόξων ἐπισκόπων, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀγνωστών, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, ὀρφανῶν, λαϊκῶν. μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης. μνήσθητι, Κύριε, τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευσύνης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει Χριστοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

Μνήσθητι, Κύριε, πάσης ψυχῆς χριστιανῆς θλιβομένης, ἐλέους Θεοῦ, βοθηθείας ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, καὶ σωτηρίας τῶν ψυχῶν ἡμῶν καὶ τῶν ἐν φυλακαῖς.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν· καὶ τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις καὶ ἐπὶ ξένοις καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν· δὸς αὐτοῖς εἰς οἰκτιροῦς ἐναντίον πάντων τῶν αἰχμαλωτευσάντων αὐτούς. μνήσθητι, Κύριε, ἐν ἐλέει καὶ οἰκτιρμοῖς καὶ ἡμῶν τῶν

(a) An Arabic note in the margin, "Prayers for individuals."

(b) Another Arabic note.

fol. 53

(1)

fol. 53 b

LITURGIA COPTIT. SANCTI CYRILLI

p. 43 *Sacerdos.* Memento, Domine, Episcoporum Orthodoxorum in quocumque loco sint: Sacerdotum, Diaconorum, Subdiaconorum, Lectorum, Cantorum, Exorcistarum, Monachorum, Virginum, Viduarum, Orphanorum, continentiam exercentium, et Laicorum: illorum qui matrimonio juncti sunt, et illorum qui educant filios: qui dixerunt nobis Mementote nostri, et qui non dixerunt: quos novimus et quos non novimus: inimicorum et amicorum nostrorum: Domine, eorum miserere.

Domine miserere. Memento, Domine, reliquorum Orthodoxorum qui sunt ubicumque terrarum.

Diaconus. Orate pro reliquis Orthodoxis qui sunt ubicumque terrarum: ut Christus Deus noster sit illis propitius, et misereatur eorum, et parcat nobis.

Sacerdos. Domine miserere. Memento, Domine, hujus loci sancti tui et omnium habitationum Patrum nostrorum Orthodoxorum.

Diaconus. Orate pro securitate hujus loci et omnium locorum Patrum nostrorum Orthodoxorum, Eremitarum et Anachoretarum, illorumque qui habitant in eis, et pro securitate totius mundi, ut Christus Deus noster conservet eos ab omni malo, et parcat nobis.

Sacerdos. Omnes urbes, regiones, et provincias, et omnes domos fidelium conserva, et nos omnes in fide Orthodoxa usque ad extremum spiritum: haec enim unica spes nostra est.

LITURGIA COPTIT. SANCTI CYRILLI.

Domine miserere. Memento, Domine, circumstantium, qui nobiscum deprecationis participes sunt.

Diaconus. Orate pro circumstantibus.

* * *

Sacerdos. Patres et fratres nostros, et reliquos ubicumque terrarum sint, conserva nobiscum, praesidio exercitus potestatum sanctarum: et libera nos a telis igneis diaboli, et ab omnibus insidiis diabolicis, et ab omni laqueo vanae gloriae.

Domine miserere.

Sacerdos. Memento, Domine, eorum omnium qui nobis praeceperunt ut eorum memores essemus in orationibus et supplicationibus ad te nostris,

* * *

Sacerdos. quas offerimus tibi, Christe Deus noster, praesertim hoc tempore hujus oblationis sanctae: quorum memoriam semper agimus, et quos unusquisque nostrum in mente habet; et eorum commemoratio, quae hodie agitur, sit ipsis tanquam murus firmus, superans omnes daemoniorum insultus et consilia hominum improborum.

Sacerdos. Memento, Domine, tenuitatis meae et miseriae animae meae, et largire mihi ut intelligam quantae dignitatis sit adstare me ad altare tuum sanctum. Aufer a me omnia desideria insipientiae et juventutis: neque hoc mihi grave sit cum respondendum erit in die illo terribili. Libera me etiam ab

CODEX BOSSANENSIS.

ἀμαρτωλοῦ καὶ ἀναξίου δούλου σου, καὶ τὰς ἀμαρτίας μου ἐξάλειψον, ὡς φιλόφρωντος Θεός. συμπάρεσο δὲ ἡμῖν λειτουργοῦσι τῇ παναγίῃ σου ὀνόματι. τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. τὴν εἰδωλολατρείαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου. τὸν σατανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρίαν σύντρυφον ὑπὸ τοῖς πόδας ἡμῶν. τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε, ὡς πάντοτε, καὶ νῦν ταπεινώσον. γύμνωσον αὐτῶν τὴν ὑπερηφανίαν· δείξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν τὰς ἐπιβουλάς αὐτῶν καὶ τὰς μαγγανίας καὶ τὰς πανουργίας ἃς ποιοῦσι καθ' ἡμῶν ἀπράκτους ποιήσον.

(1)

fol. 54

ἔξεγέρθητι, Κύριε, καὶ διασκορπιστήτωσαν οἱ ἐχθροί σου, καὶ φυγέτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον ἐπ' εὐλογίαις χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιούντας τὸ θέλημά σου τὸ ἅγιον.

ἽΟ διάκονος. Οἱ καθήμενοι ἀνάστ.

ἽΟ ἱερεὺς λέγει εὐχήν.

(1) D. omitted *καὶ τὰς μαγγανίας*.

(2) Supply *ποιήσον* from the other copies.

BOTULUS VATICANUS.

ἀμαρτωλῶν καὶ ἀναξίων δούλων σου, καὶ τὰς ἀμαρτίας ἡμῶν ἐξάλειψον, ὡς ἀγαθὸς καὶ φιλόφρωντος. συμπάρεσο ἡμῖν λειτουργοῦσι τῇ παναγίῃ σου Πνεύματι. τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. τὴν εἰδωλολατρείαν τέλεον ἐκρίζωσον ἀπὸ τοῦ κόσμου. τὸν σατανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονηρὰν δύναμιν σύντρυψον ὑπὸ [τοὺς πόδας ἡμῶν]. τοὺς ἐχθροὺς τῆς ἐκκλησίας σου, Κύριε, καὶ νῦν ταπεινώσον. γύμνωσον αὐτῶν τὴν ὑπερηφανίαν· δείξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν· τὸν φθόνον αὐτῶν κατάργησον· τὰς ἐπιβουλάς αὐτῶν καὶ τὰς μαγγανίας καὶ τὰς πανουργίας ἃς ποιοῦσιν καθ' ἡμῶν ἀπράκτους ποιήσον.

(a)

p. 23

ἽΟ διάκονος. Καὶ ὑπὲρ εἰρήνης.

ἽΟ λαός. Καὶ τούτ. καὶ πάντ. ἀναφ.}

(a)

ἽΟ ἀρχιδιάκονος. Οἱ καθήμενοι ἀνάστητε.

{ἽΟ ἱερεὺς τὴν εὐχὴν ταύτην.}

(b)

Ἐξεγέρθητι, Κύριε, καὶ διασκορπιστήτωσαν οἱ ἐχθροί σου, καὶ φυγέτωσαν εἰς τὰ ὀπίσω πάντες οἱ μισοῦντες τὸ ὄνομά σου τὸ ἅγιον. τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον ποιήσον ἐπ' εὐλογίαις χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιούντας τὸ θέλημά σου τὸ ἅγιον.

ἽΟ ἀρχιδιάκονος. Εἰς ἀνατολὰς βλέψατε.

ἽΟ ἱερεὺς ἐκφών. {μικρ.}

(c)

(a) An Arabic note.

(b) The words in brackets seem to have been added. There is also an erasure.

(c) Added.

ROTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

omnibus operationibus potestatis adversarii : neque me perdas propter iniquitates meas, neque irascaris mihi usque in aeternum, neque serves mihi mala mea, sed ostende mihi bonitatem erga me tuam, et libera me indignum secundum multitudinem misericordiae tuae super me ; (*Tono Genesis*) ut benedicam tibi semper omnibus diebus vitae meae.

* * *

Domine miserere. Benedic congregationibus nostris.

Sacerdos. Cultum idolorum prorsus ex mundo extermina : satanam et omnes potestates ejus pessimas contere et deprime sub pedibus nostris velociter : scandala et eorum autores compesce, ut finiantur divisiones perniciosae haeresion : hostium Ecclesiae tuae sanctae, Domine, ut semper ita etiam nunc, destrue superbiam cordis : fac illis notam velociter imbecillitatem suam : reprime eorum invidiam, fraudes et machinationes, et calumnias quibus nos impugnant, easque redde omnes inutiles : dissipa consilia eorum, Deus, qui dissipasti consilium Achitophel.

Exsurge Domine Deus et dissipentur omnes inimici tui, et fugiant a facie tua omnes qui oderunt nomen tuum sanctum ; et populus tuus in benedictionibus millies millenis et decies millies decies millenis faciat voluntatem tuam.

Diaconus. Qui sedetis, surgite.

(a) This rubric is also in the "Canon Universalis Aethiopum."

(1) [Τὰς ἐπισυναγωγὰς ἡμῶν, Κύριε, εὐλόγησον. τὴν εἰδωλολατρειάν τέλειον ἐκρίζωσον ἀπὸ τοῦ] κόσμου. τὸν σατ[ανᾶν καὶ πᾶσαν αὐτοῦ τὴν ἐνέργειαν καὶ πονη]ρίαν σύντριψον ὑπὸ τοὺς πόδας [ἡμῶν. τοὺς ἐχθροὺς] τῆς ἐκκλησίας σου καὶ νῦν ταπεινώσον. γύμνωσον αὐτῶν τὴν ὑπερη[φανίαν·] δείξον αὐτοῖς ἐν τάχει τὴν ἀσθένειαν αὐτῶν· τὰς ἐπιβουλὰς, τὰς μαγαγανίας ἃς ποιῶσιν καθ' ἡμῶν ἀπράκτους ποίησον.

(2) Ὁ διάκονος. Οἱ καθήμενοι ἀναστήτωσαν.

Ἐξεγέρθητι, Κύριε, καὶ διασκορπισθήτωσαν οἱ ἐχθροί σου, καὶ φηγέτωσάν πάντες οἱ μισοῦντες τὸ ὄνομά σου. τὸν δὲ λαόν σου τὸν πιστὸν καὶ ὀρθόδοξον εὐλόγησας, ποίησον αὐτὸν εἰς χιλίας χιλιάδας καὶ μυρίας μυριάδας, ποιῶντας τὸ θέλημά σου τὸ ἅγιον, εὐσπλαγχνον, εὐάρεστον καὶ τέλειον.

(1) I have filled up the intervals in the Manuscript by words taken from the other copies.

(2) The words of the Deacon are written in uncials. So too are the Rubrics, generally, and the words uttered by the Priest ἐκφώνως.

p. 45

(a)

OULVEI BOSSANESSIS.

Λίτρωςσι δασμίως, ἐξέλω τοὺς ἐν ἀπέγ-
και, τρωῶτας χάρτασιν, ὠλεγαίτχῶτες
παιμαλάσιν, πεπλατημένους ἐπίστραϊον,
δικοπιωμένους φωταγέγῃσιν, πεστωκίτες
ἔριμῃ, σαλευομένους στήριξιν, πεσοπκί-
ται ἴσαι· πάντας ἀγαγε εἰς τὴν οὐάν τῆς
σωτηρίας, σίναψιν και αἰτούς τῆ ἀγία σου
πίμῃσιν ἡμᾶς δὲ ἴσαι ἀπὸ τῶν ἀνομιῶν
ἡμῶν, φρουρός ἡμῶν και ἀντιλήπτωρ κατὰ
πάντα γενόμενα.

{1} ἴ δίκωσι. Εἰς ἀνατολ.

Και κλινοὶ ὁ ἱερεὺς και εἴχεται.

βα βιβ
Σὺ γὰρ εἶ ὁ ὑπεράνω τάσης ἀρχῆς και
ἐξουσίας και δυναμείως και κυριότητος, και
παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν
τῷ αἰῶνι τούτῳ, ἀλλὰ και ἐν τῷ μέλλοντι.
σοὶ παραστήκουσι χίλιαι χιλιάδες και μύ-
ριαι μυριάδες ἀγίων ἀγγέλων και ἀρχαγγέ-
λων στρατιαί. σοὶ παραστήκουσι τὰ δύο
τιμωτάτά σου ζῶα, τὰ πολυόμενα χερου-
βίμ, και τὰ ἐξαπτέρυγα σεραφίμ, ἃ δυοὶ
μὲν πτέρυξι τὰ πρόσωπα καλύπτοντα και
δυσὶ τοὺς πόδας, και δυοὶν ἰπάμενα, και
κέρραγεν ἕτερος πρὸς τὸν ἕτερον ἀκατα-
παύστοις στόμασι και ἀσιγήτοις θεολογίαις,
τὸν ἐπινίκιον και τρισάγιον ὕμνον ᾄδοντα,
βωῶντα, δοξολογοῦντα, κεκραγότα, και λέ-
γοντα τῆ μεγαλοπρεπέ σου δόξῃ· Ἄγιος,
ἄγιος, ἄγιος, Κύριος σαβαώθ· πλήρης ὁ
οὐρανός και ἡ γῆ τῆς δόξης σου.

{1} The Romano MS. has ἀγαθ.

BOULCUS VATICANUS.

Λίτρωςσι δασμίως, ἐξέλω τοὺς ἐν ἀπέγ-
και, τρωῶτας χάρτασιν, ὠλεγαίτχῶτες
παιμαλάσιν, πεπλατημένους ἐπίστραϊον,
δικοπιωμένους φωταγέγῃσιν, πεστωκίτες
ἔριμῃ, σαλευομένους στήριξιν, πεσοπκί-
ται ἴσαι· πάντας ἀγαγε εἰς τὴν [οὐάν] ἡμῶν
σωτηρίας, σίναψιν αἰτούς τῆ ἀγία σου
τοῖμῃσιν ἡμᾶς δὲ ἴσαι ἀπὸ τῶν ἀνομιῶν
ἡμῶν, φρουρός ἡμῶν και ἀντιλήπτωρ
κατὰ πάντα γενόμενος.

Σὺ γὰρ εἶ ὁ ὑπεράνω τάσης ἀρχῆς και
ἐξουσίας και διτάμειως και κυριότητος, και
παντὸς ὀνόματος ὀνομαζομένου, οὐ μόνον ἐν
τῷ αἰῶνι τούτῳ, ἀλλὰ και ἐν τῷ μέλλοντι.
σοὶ παραστήκουσι χίλιαι χιλιάδες και μύριαι
μυριάδες ἀγίων ἀγγέλων και ἀρχαγγέλων
στρατιαί. σοὶ παραστήκουσι τὰ δύο τιμω-
τάτά σου ζῶα, τὰ πολυόμενα χερουβίμ,
και τὰ ἐξαπτέρυγα σεραφίμ, ἃ δυοὶ μὲν πτε-
ρυξι τὰ πρόσωπα κατακαλύπτοντα και δυοὶ
τοὺς πόδας, και δυοὶν ἰπάμενα, κέρραγεν
ἕτερος πρὸς τὸν ἕτερον ἀκαταπαύστοις στό-
μασι και ἀσιγήτοις χειλεσιν, τὸν ἐπινίκιον
και τρισάγιον ὕμνον ᾄδοντα, βωῶντα, δοξολο-
γοῦντα, τῆ μεγαλοπρεπέ σου δόξῃ, λαμπρᾶ
τῆ φωνῇ· Ἄγιος, ἄγιος, ἄγιος, Κύριος σα-
βαώθ· πλήρης ὁ οὐρανός και ἡ γῆ τῆς
δόξης σου.

{1} Ὁ ἀρχιδιάκωνος. Παύσασθε τῆ ἰδία φωνῇ.

{2} Ὁ ἱερεὺς ἐκφῶ.

{a} Perhaps ἡμῶν was an error for ὁδόν.

{b} MS. παύσασθαι τῆ ἠδιάφω, *apparently recent.

BOTULUS MESSANENSIS.

Λύτρωσαι δεσμίους, ἐξέλου τοὺς ἐν ἀνάγκαις, πεινῶντας χάρτασον, ὀλιγοψυχούντας παρακάλεσον, πεπλανημένους ἐπίστρεψον, ἐσκοτισμένους φωταγώγησον, σαλευομένους στήριξον, πεπτωκότας ἔγειρον, νεοσηκότας ἴασαι· πάντας ἄγαγε εἰς τὴν ὁδὸν τῆς σωτηρίας· σίναψον [καὶ αὐ]τοὺς τῇ ἀγίᾳ σου ποίμνῃ· καὶ ἡμᾶς ῥύσαι ἀπὸ τῶν ἀνομιῶν ἡμῶν.

Ὁ διάκονος. Εἰς ἀνατολὰς [βλέψ]ατε.

Καὶ ὑποκλίνει ὁ ἱερεὺς λέγων μυστικῶς,

Σὺ γὰρ εἶ ὁ ὑπεράνω πάσης [ἀρχῆς] καὶ ἐξουσίας καὶ δυνάμεως καὶ κυριότητος, καὶ παντὸς ὀνόματος [ὄνομ]αζομένου, οὐ μόνον ἐν τῷ αἰῶνι τούτῳ, ἀλλὰ καὶ ἐν τῷ μέλλοντι· σοὶ παραστήκουσιν [χιλίας] χιλιάδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων στρατιαί· σοὶ παραστήκουσιν τὰ πολυ[όμμα]γα χερουβίμ, καὶ τὰ ἐξαπτέρυγα σεραφίμ. ταῖς μὲν δυσὶ πτέρυξι καλύπτοντα τὰ ἑαυτῶν πρόσωπα καὶ ταῖς δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶν ἱπτάμενα, κέκραγεν ἕτερος πρὸς τὸν ἕτερον ἀκαταπαύστοις στόμασιν, ἀσιγήτοις ὑμολογίαις, τὸν ἐπινίκιον καὶ τρισάγιον ὕμνον, ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγότα, καὶ λέγοντα τῇ μεγαλοπρεπεῖ σου δόξῃ

Ἄγιος ὁ Θεός, ἄγιος ἰσχυρός, ἄγιος ἀθάνατος, Κύριος σαβαώθ· πλήρης [ὁ οὐρανός] καὶ ἡ γῆ τῆς ἀγίας σου δόξης.

(1) πεπτωκότας ἔγειρον have been interlined.

(2) ὀνόματος repeated.

LITURGIA COPTIT. SANCTI CYRILLI.

Sacerdos. Solve captivos: salve eos qui necessitatem patiuntur: esurientes satia: conforta pusillanimes: lapsos erige: stantes confirma: errantes converte: perduc eos omnes ad viam salutis tuae: numera illos omnes cum populo tuo: libera nos a peccatis nostris: esto, Domine, nobis custos et protector in omnibus.

Diaconus. Ad Orientem aspice.

Sacerdos. Tu es Deus excelsus super omnes principatus et potestates, dignitates et dominationes, et super omne nomen, quod nominari potest, non solum in hoc saeculo, sed etiam in futuro. Tu es coram quo assistunt mille milleni et decies millies, decies mille milleni Angeli et Archangeli sancti, tibi ministrantes. Tibi assistunt duo animalia gloriosissima sex alis instructa, plena oculis, Seraphim et Cherubim: duabus alis tegunt facies suas, propter divinitatem tuam invisibilem nec mente comprehensibilem: duabus tegunt pedes suos et duabus volant:

Sacerdos alta voce. Unusquisque eorum semper te sanctificat: sed et cum omnibus qui te sanctificant suscipe quoque sanctificationem nostram a nobis, Domine, ut cum illis te laudemus, dicentes

Populus. SANCTUS, SANCTUS, SANCTUS.

(a) This rubric is also in the "Canon Universalis Æthiopicum."

(b) These passages may also be seen either entire or slightly altered in the Æthiopian Canon.

CODEX BOSSANENSIS.

fol. 56
(1)

Ἐκφώνως. Πάντοτε μὲν πάντα σε ἀγιάζει·
ἀλλὰ καὶ μετὰ πάντων τῶν σε ἀγιαζόντων,
δέξαι, Δέσποτα Κύριε, καὶ τὸν ἡμέτερον
ἀγιασμόν, σὺν αὐτοῖς ὑμνούντων καὶ λεγόν-
των,

Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος.

Ὁ ἱερεὺς σφραγίζων τὰ ἅγια, λέγει·

Πλήρης γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς
καὶ ἡ γῆ τῆς ἀγίας σου δόξης διὰ τῆς ἐπι-
φανείας τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ· πλήρωσον, ὁ Θεός,
καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐ-
λογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου
σου Πνεύματος· ὅτι αὐτὸς ὁ Κύριος καὶ
Θεὸς καὶ Παμβασιλεὺς ἡμῶν Ἰησοῦς ὁ
Χριστὸς τῇ νυκτὶ ἧ παρεδίδου ἑαυτὸν ὑπὲρ
τῶν ἁμαρτιῶν ἡμῶν, καὶ τὸν ὑπὲρ πάντων
ὑψίστατο θάνατον σαρκί, συνανακλιθεὶς μετὰ
τῶν ἁγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων,
ἄρτον λαβῶν ἐπὶ τῶν ἁγίων καὶ ἀχράντων
καὶ ἀμώμων αὐτοῦ χειρῶν, ἀναβλέψας εἰς
τὸν οὐρανὸν πρὸς σὲ τὸν ἴδιον Πατέρα,
Θεὸν δὲ ἡμῶν καὶ Θεὸν τῶν ὄλων, εὐχα-
ριστήσας, εὐλογήσας, ἀγιασας, κλάσας, διέ-
δωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθη-
ταῖς καὶ ἀποστόλοις, εἰπών,

Ἐκφώνως. Λάβετε, φάγετε.

Ὁ διάκονος. Ἐκτείνετε.

(1) MS. πάντα ἀγιάζει. Bussan suggested πάντα σ' ἀγιάζει. The other MSS. shew that his suggestion was correct.

(2) D. printed ὑψίστατον. Bunsen suggested ὑψίστατο, which is the reading of the Manuscript.

(3) D. printed μετὰ for ἐπὶ.

(4) D. omitted τὸν οὐρανὸν πρὸς σέ.

BOTULUS VATICANUS.

Πάντοτε μὲν τὰ πάντα σε ἀγιάζει· ἀλλὰ
καὶ μετὰ πάντων τῶν σε ἀγιαζόντων, δέξαι,
Δέσποτα Κύριε, καὶ τὸν ἡμέτερον ἀγιασμόν,
σὺν αὐτοῖς ὑμνούντων καὶ λεγόντων σοι,

Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος
Σαβασῶθ.

{Ὁ ἱερεὺς εὐχεται μυστικῶς.}

Πλήρης γάρ ἐστιν ὡς ἀληθῶς ὁ οὐρανὸς
καὶ ἡ γῆ τῆς ἀγίας σου δόξης διὰ τῆς ἐπι-
φανείας τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν Ἰησοῦ Χριστοῦ· πλήρωσον, ὁ Θεός,
καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐ-
λογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ ἁγίου σου
Πνεύματος· ὅτι αὐτὸς ὁ Κύριος καὶ Θεὸς
καὶ Σωτῆρ καὶ Παμβασιλεὺς ἡμῶν Ἰησοῦς
Χριστὸς τῇ νυκτὶ ἧ παρεδίδου ἑαυτὸν ὑπὲρ
τῶν ἁμαρτιῶν ἡμῶν, καὶ τὸν ὑπὲρ πάντων
ὑψίστατο θάνατον σαρκί, συνανακλιθεὶς μετὰ
τῶν ἁγίων αὐτοῦ μαθητῶν καὶ ἀποστόλων,
ἄρτον λαβῶν

{Ὁ λαός. Ἄρτον ζωῆς.}

ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώ-
μων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐ-
ρανὸν πρὸς σὲ τὸν ἴδιον Πατέρα, Θεὸν ἡμῶν
καὶ Θεὸν τῶν ὄλων, εὐχαριστήσας, εὐλογή-
σας, ἀγιασας, κλάσας, ἔδωκεν τοῖς ἁγίοις
καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις
εἰπών,

Ὁ ἱερεὺς ἐκφών. Λάβετε, φάγετε.

Ὁ διάκονος. Ἐκτείνετε ὑπὲρ βήματος.

(a) Recent.

(b) In the margin. There is also a rubric in Arabic.

(a)
p. 25

(b)

p. 26

BOTULUS MESSANENSIS.

Ἐκφώνως. Πάντοτε μὲν τὰ πάντα σε ἀγιάζει· ἀλλὰ [καὶ] μετὰ πάντων τῶν σε ἀγιαζόντων, δέξαι, Δέσποτα Κύριε, καὶ τὸν ἡμέτερον ἀγιασμόν, [σὺν] αὐτοῖς ὑμνούντων καὶ λεγόντων,

Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος Σαβαώθ· πλήρης ὁ [οὐραν]ὸς καὶ ἡ γῆ τῆς ἁγίας σου δοξῆς. Δύξαι.

Ὁ ἱερεὺς σφραγίστων λέγει·

Πλήρης γὰρ ἀληθῶς ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας σου δόξης διὰ τῆς ἐπιφανείας τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ· πλήρωσον, ὁ Θεός, καὶ ταύτην τὴν θυσίαν τῆς παρὰ σοῦ εὐλογίας, διὰ τῆς ἐπιφοιτήσεως τοῦ παναγίου σου Πνεύματος· ὅτι αὐτὸς ὁ Κύριος καὶ Θεὸς καὶ Σωτὴρ καὶ Παμβασιλεὺς ἡμῶν Ἰησοῦς ὁ Χριστὸς ἐν τῇ νυκτὶ ἣ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδοτο, ὑπὲρ τῆς τοῦ κόσμου σωτηρίας, ἄρτον λαβὼν ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀθανάτων χειρῶν αὐτοῦ, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοι τῷ Θεῷ καὶ Πατρὶ, {ἐπὶ τοῦτο} εὐχαριστήσας, ✠ εὐλογήσας, ✠ ἀγιάσας, ✠ κλάσας ✠ μετέδωκεν τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών,

Ἐκφών. Λάβετε, φάγετε.

Ὁ δ[ιάκονος]. Ἐκτεínaτε, οἱ πρεσβύτεροι.

LITURGIA COPTIT. SANCTI CYRILLI.

Sacerdos. Vere pleni sunt caeli et terra gloria tua sancta, per Filium tuum unigenitum Dominum, Deum, Salvatorem et Regem nostrum omnium Jesum Christum. Imple hoc sacrificium tuum, Domine, benedictione quae a te est per illapsum super illud Spiritus tui Sancti, ✠ *Amen*: et benedictione benedic, ✠ *Amen*: et purificatione purifica, *Amen*, haec dona tua veneranda proposita coram te, hunc panem et hunc calicem. Quippe Filius tuus unigenitus, Dominus, Deus, Salvator et Rex noster omnium Jesus Christus, ea nocte qua tradidit se ipsum ut pateretur pro peccatis nostris, ante mortem quam propria sua voluntate suscepit pro nobis omnibus,

Populus. Credimus.

Sacerdos. Accipit panem in manus suas sanctas, immaculatas, puras, beatas, et vivificantes, et suscepit in caelum, ad te Deum Patrem suum et omnium Dominum, et gratias egit, *Amen*.

Sacerdos. Et benedixit illum, *Amen*.

Sacerdos. Et sanctificavit illum, *Amen*.

Sacerdos. Et fregit illum, et dedit illum suis Discipulis sanctis et Apostolis puris dicens: Accipite, manducate ex eo

(1) The MS. has δέξα for δέξα.

(2) ἐπὶ τοῦτο interlined.

(a) These passages may also be seen either entire or slightly altered in the Æthiopian Canon.

CODEX BOSSANENSIS.

(a) Ὁ ἱερεὺς ἐκφών. Τοῦτό ἐστι τὸ σῶμά μου,
τὸ ὑπὲρ ὑμῶν κλίμασεν καὶ διαδιδόμενον εἰς
ἄφασιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ θεὸς ἱερεὺς λέγει ἐπιευχόμενος

Ὁσαύτως καὶ τὸ ποτήριον μετὰ τὸ δει-
πῆσαι λαβών, καὶ κεράσας ἐξ οἴνου καὶ
ὑδατος, ἀναβλάσας εἰς τὸν οὐρανὸν πρὸς σὲ
τὸν ἴδιον Πατέρα, Θεὸν δὲ ἡμῶν καὶ Θεὸν
τῶν ὄλων, εὐχαριστήσας, εὐλογήσας, ἀγιά-
σας, πλήσας Πνεύματος ἁγίου, μετέδωκε
τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς
καὶ ἀποστόλοις, εἰπών,

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες·

Ὁ διάκονος. Ἐπι ἐκτείνετε.

101. 26 (a) Ὁ ἱερεὺς ἐκφών. Τοῦτό ἐστι τὸ αἷμά μου,
τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ
πολλῶν ἐκχυνόμενον καὶ διαδιδόμενον εἰς
ἄφασιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς εὐχεται οὕτως.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
Ὅσακις γὰρ ἴαν ἐσθίητε τὸν ἄρτον τούτον,
πίνητε δὲ καὶ τὸ ποτήριον τοῦτο, τὸν ἐμὸν
θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνά-
στασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις οὗ
ἴαν ἔλθω.

BOTULUS VATICANUS.

Τοῦτό μοι ἐστι τὸ σῶμα τὸ ὑπὲρ ὑμῶν
κλίμασεν καὶ διαδιδόμενον εἰς ἄφασιν ἁμαρ-
τιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς εὐχ. Ὁσαύτως καὶ τὸ ποτήριον
μετὰ τὸ δαικῆσαι λαβών, καὶ κεράσας ἐξ
οἴνου καὶ ὑδατος, ἀναβλάσας·

{Ὁ λαός. Ἐπιβλάσατε.}

εἰς τὸν οὐρανὸν πρὸς σὲ τὸν ἴδιον Πα-
τέρα, Θεὸν ἡμῶν καὶ Θεὸν τῶν ὄλων, εὐχα-
ριστήσας,·

{Ὁ λαός. Πιστεύομεν.}

Εὐλογήσας, ἀγιάσας, πλήσας Πνεύμα-
τος ἁγίου, μετέδωκεν τοῖς ἁγίοις καὶ μακα-
ρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις εἰπών,

Ὁ ἱερεὺς ἐκφών. Πίετε ἐξ αὐτοῦ πάντες·

{Ὁ διάκονος. Ἐπι ἐκτείνετε.}

Τοῦτό μοι ἐστι τὸ αἷμα, τὸ τῆς καινῆς
διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνό-
μενον καὶ διαδιδόμενον εἰς ἄφασιν ἁμαρ-
τιῶν.

{Ὁ λαός. Ἀμήν. Ὁ ἱερεὺς εὐχ.}

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν.
Ὅσακις γὰρ ἂν ἐσθίητε τὸν ἄρτον τούτον,
πίνητε δὲ καὶ τὸ ποτήριον τοῦτο, τὸν ἐμὸν
θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνά-
στασιν καὶ ἀνάληψιν ὁμολογεῖτε, ἄχρις οὗ
ἂν ἔλθω.

{Ὁ λαός. Τὸν θάνατόν σου, Κύριε.

Ὁ ἱερεὺς ἐκφών.} Τὰ σὰ ἐκ τῶν σῶν σοι
προσφέροντες κατὰ πάντα καὶ διὰ πάντα,

(1) D. inserted γὰρ.

(2) D. omitted ἀγιάσας.

(3) Dr Neale read ἐκχυνόμενον.

(a) The MS. has ἡμῶν.

(b) These sentences are in the margin. The crosses have all been interlined.

(c) Added.

BOTULUS MESSANENSIS.

α) Τούτό μου ἔστιν τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὡσαύτως μετὰ τὸ δειπνήσαι λαβὼν ποτήριον καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀναβλέψας εἰς τὸν οὐρανὸν καὶ ἀναδείξας σοι τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας, ✠ εὐλογήσας, ✠ ἀγιάσας, ✠ πλήσας Πνεύματος ἁγίου, μετέδωκεν τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν,

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες·

Ὁ διάκονος. Ἐπι ἐκτείνετε.

Τούτό μου ἔστιν τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον εἰς ἄφε[σιν ἁμαρτιῶν.]

Ὁ ἱερεὺς τῆς ἐσχῆς.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, πίνητε δὲ καὶ τὸ ποτήριον τοῦτο, τὸν ἐμὸν θάνατον καταγγέλλετε, καὶ τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθω.

Ὁ διάκονος. Πιστεύομεν καὶ ὁμολ.

LITURGIA COPTIT. SANCTI CYRILLI.

vos omnes, Hoc est corpus meum quod pro vobis frangitur et pro multis tradetur in remissionem peccatorum; hoc facite in meam commemorationem. Amen.

Sacerdos. Similiter et calicem post coenam miscuit vino et aqua, et gratias egit, Amen.

Sacerdos. Et benedixit eum, Amen.

Sacerdos. Et sanctificavit eum, Amen.

Sacerdos. Et gustavit, deditque eum suis praeclaris sanctis Discipulis et Apostolis, dicens:

Accipite, bibite ex eo vos omnes:

Hic est sanguis meus novi testamenti, qui pro vobis effunditur et pro multis dabitur in remissionem peccatorum:

Hoc facite in meam commemorationem; Amen.

Sacerdos. Quotiescumque enim manducabitis ex hoc pane, et bibetis ex hoc calice, annunciate mortem meam, et confitemini resurrectionem meam, et memoriam mei agite, donec veniam.

Populus. Mortem tuam annunciamus, Domine.

(1) The MS. had ἡμῶν, but it was corrected *primā manu*.

(2) The rubric seems to have been added.

CODEX BOSSANENSIS.

Τὸν θάνατον, Δέσποτα Κύριε παντοκράτωρ, ἐπουράνιε Βασιλεῦ, τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγγέλλοντες, καὶ τὴν τριήμερον καὶ μακαρίαν αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες, καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν, καὶ τὴν ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδραν καὶ τὴν δευτέραν καὶ φρικτὴν καὶ φοβεράν αὐτοῦ παρουσίαν ἀπεκδεχόμενοι, ἐν ᾗ μέλλει ἔρ-
χεται κρίναι ζῶντας καὶ νεκροὺς ἐν δικαιοσύνῃ, καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

φείσαιο ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν·
σοὶ ἐκ τῶν σῶν δώρων προεθήκαμεν ἐνώπιόν σου·

BOTULUS VATICANUS.

{Ὁ λαός. Σὲ ὑμνοῦμεν.

{Ὁ ἱερεὺς τὴν εὐχὴν μυστικῶς.}

τὸν θάνατον, Δέσποτα Κύριε παντοκράτωρ, ἐπουράνιε Βασιλεῦ, τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ Ἰησοῦ Χριστοῦ τοῦ Σωτῆρος ἡμῶν καταγγέλλοντες, καὶ τὴν τριήμερον καὶ μακαρίαν αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες, καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν, καὶ τὴν ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδραν καὶ τὴν δευτέραν καὶ φρικτὴν καὶ φοβεράν αὐτοῦ παρουσίαν

{Πιστεύομεν καὶ ὁμολογοῦμεν τὸ σῶμα.}
ἀπεκδεχόμενοι, ἐν ᾗ μέλλει ἔρ-
χεται κρίναι ζῶντας καὶ νεκροὺς ἐν δικαιοσύνῃ,
καὶ ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ·

{Ὁ ἱερεὺς ἐκφών. Φείσαιο ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν. γ'.

Κύριε ἐλέησον. γ'.

* Σοὶ τὰ σὰ ἐκ τῶν σῶν δώρων προεθήκαμεν ἐνώπιόν σου,

fol. 56 b

(1)

(a)

p. 28

(b)

(c)

(1) D. omitted ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ. φείσαιο ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν, and read σοὶ Κύριε ὁ Θεὸς ἡμῶν τὰ σὰ.

(a) Added apparently.

(b) Added in the margin.

(c) Κύριε ἐλέησον added in the margin.

BOTULUS MESSANENSIS.

Τὸν θάνατον, Κύριε πατοκράτωρ ἐπου-
ράνιε, τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ
καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ καταγ-
γέλλοντες, καὶ τὴν τριήμερον καὶ μακαρίαν
αὐτοῦ ἐκ νεκρῶν ἀνάστασιν ὁμολογοῦντες,
καὶ τὴν εἰς οὐρανοὺς ἀνάληψιν καὶ τὴν
ἐκ δεξιῶν αὐτοῦ τοῦ Θεοῦ καὶ Πατρὸς
καθίδραν, καὶ τὴν ἔνδοξον καὶ φοβεράν
αὐτοῦ παρουσίαν ἀπεκδεχόμενοι, ἐν ᾗ μέλ-
λει ἔρχεσθαι κρίναι ζῶντας καὶ νεκροὺς ἐν
δικαιοσύνῃ, καὶ ἀποδοῦναι ἑκάστῳ κατὰ τὰ
ἔργα αὐτοῦ, σοὶ τὰ σὰ ἐκ τῶν σῶν δώρων
προεθήκαμεν ἐνώπιόν σου,

Sacerdos. Tu es coram cujus gloria haec sancta dona proponimus, ex illis
quae tua sunt, Pater Sancte.

Diaconus. Adorate Deum cum timore.

Sacerdos. Oramus et obsecramus bonitatem tuam, Amator hominum: ne
confundas nos confusione aeterna, neque rejicias nos servos tuos, neque repellas
nos a facie tua, neque dicas nobis Nescio vos: sed da aquas capitibus nostris, et
fontem lacrymarum oculis nostris, ut ploremus die ac nocte coram te delicta nostra;
quia nos sumus populus tuus et oves pascuae tuae. Dele iniquitates nostras, et
remitte delicta nostra, quae commisimus voluntarie aut involuntarie, scienter vel
ignoranter, occulta et manifesta, quae pridem agnovimus aut quae obliti sumus, et
quae novit nomen tuum sanctum. Audi, Domine, deprecationem plebis tuae: respice
ad suspiria servorum tuorum; neque propter peccata mea aut immunditias cordis
mei, deprives populum tuum adventu Spiritus tui Sancti.

Populus. Miserere nostri, Deus Pater omnipotens.

Sacerdos involvit manus suas velo, et signum crucis facit versus populum, mox dicit alta voce,

Populus enim tuus et Ecclesia tua obsecrant te, dicentes: *Et mox respicit ad Orientem.*

Populus. Miserere nostri, Deus Pater omnipotens.

Sacerdos. Miserere nostri, Deus Pater omnipotens.

Diaconus. Adorate Deum Patrem omnipotentem.

Sacerdos dicit invocationem secreto.

LITURGIA COPTIT. SANCTI CYRILLI.

Sacerdos. Nunc, Deus Pater omni-
potens, annunciamus mortem unigeniti
Filii tui Domini, Dei, Salvatoris, et Regis
nostri omnium Jesu Christi: et confi-
temur resurrectionem ejus sanctam, et
ascensionem ejus sursum in caelos, ses-
sionemque ejus ad dexteram tuam, O
Pater: et exspectamus adventum ejus
secundum, quo venturus est ex caelis,
terribilem et gloria plenum, in fine hujus
saeculi: in quo veniet ad judicandum
orbem in aequitate: et dabit unicuique
secundum opera sua sive bonum, sive
malum.

Populus. Secundum misericordiam
tuam, Domine, et non secundum peccata
nostra.

p. 46

p. 47

CODEX BOSSANENSIS.

- καὶ δεόμεθα καὶ παρακαλοῦμέν σε,
 φιλόανθρωπε ἀγαθέ, ἐξαπόστειλον ἐξ ὕψους
 ἁγίου σου, ἐξ ἐτοίμου κατοικητηρίου σου,
 (1) ἐκ τῶν ἀπεριγράπτων κόλπων σου, αὐτὸν
 (2) τὸ Ἅγιον, τὸ Κύριον, τὸ Ζωοποιόν, τὸ ἐν
 νόμῳ καὶ προφήταις καὶ ἀποστόλοις λαλή-
 σαν, τὸ πανταχοῦ παρὸν καὶ τὰ πάντα πλη-
 ροῦν, ἐνεργοῦν τε αὐτεξουσίως οὐ διακο-
 νικῶς ἐφ' οὓς βούλεται τὸν ἁγιασμόν
 εὐδοκίᾳ τῇ σῆ, τὸ ἀπλοῦν τὴν φύσιν, τὸ
 (3) πολυμερές τὴν ἐνέργειαν, τὴν τῶν θείων
 χαρισμάτων πηγὴν, τὸ σοὶ ὁμοούσιον, τὸ
 ἐκ σοῦ ἐκπορευόμενον, τὸ σύνθρονον τῆς
 βασιλείας σου καὶ τοῦ μονογενοῦς σου
 101. 57 Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
 (4) ἡμῶν Ἰησοῦ Χριστοῦ, ἔπιδε ἐφ' ἡμᾶς
 καὶ ἐπὶ τοὺς ἄρτους τούτους καὶ ἐπὶ τὰ
 ποτήρια ταῦτα τὸ Πνεῦμά σου τὸ ἅγιον,
 (5) ἵνα αὐτὰ ἁγιάσῃ καὶ τελειώσῃ, ὡς παντο-
 δύναμος Θεός,

Ἐκφώνως. Καὶ ποιήσῃ τὸν μὲν ἄρτον
 σῶμα, Ὁ λαός. Ἀμήν.

Τὸ δὲ ποτήριον αἷμα τῆς καινῆς διαθήκης,

(1) Renaudot omitted σου.

(2) D. printed τὸν Κύριον.

(3) D. printed πλήμερες. Bunsen again sug-
 gested the correct reading. The MS. has πο-
 λυμερές. See Renaudot i. 299, 300.

(4) Sic. Drouard printed ἐτι δὲ. See Note in
 the Appendix.

(5) MS. ἀγιάσει, τελειώσει, ποιήσει.

BOTULUS VATICANUS.

Καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάν-
 θρωπε, ἀγαθέ,

Ὁ λαός. Κύριε ἐλέησον. γ'.

ἐξαπόστειλον ἐξ ὕψους ἁγίου σου, ἐξ
 ἐτοίμου κατοικητηρίου σου, ἐκ τῶν ἀπερι-
 γράπτων κόλπων σου, αὐτὸν τὸν Παράκλη-
 τον, τὸ Πνεῦμα τῆς ἀληθείας, τὸ Ἅγιον, τὸ
 Κύριον καὶ Ζωοποιόν, τὸ ἐν νόμῳ καὶ προ-
 φήταις καὶ ἀποστόλοις λαλήσαν, τὸ παντα-
 χοῦ παρὸν καὶ τὰ πάντα πληροῦν, ἐνεργοῦν
 τε αὐτεξουσίως καὶ οὐ διακοινικῶς ἐφ' οὓς
 βούλεται τὸν ἁγιασμόν εὐδοκίᾳ τῇ σῆ, τὸ
 ἀπλοῦν τῇ φύσει, τὸ πολυμερές τὴν ἐνέρ-
 γειαν, τὴν τῶν θείων χαρισμάτων πηγὴν,
 τὸ σοὶ ὁμοούσιον, τὸ [ἐκ σοῦ] ἐκπορευόμε-
 νον, τὸ σύνθρονον τῆς βασιλείας σου καὶ
 τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ
 Θεοῦ καὶ Σωτῆρος ἡμῶν καὶ παμβασιλέως
 ἡμῶν Ἰησοῦ Χριστοῦ,

Ὁ ἱερεὺς. Ἐφιδε ἐφ' ἡμᾶς καὶ ἐπὶ τὸν
 ἄρτον τούτον, Ὁ λαός. Ἀμήν.

Καὶ ἐπὶ τὸ ποτήριον τούτο, Ὁ λαός.
 Ἀμήν.

Ἴνα αὐτὰ εὐλογήσῃ, Ὁ λαός. Ἀμήν.

Καὶ ἁγιάσῃ, καὶ τελειώσῃ, ὡς παντο-
 δύναμος Θεός, Ὁ λαός. Ἀμήν.

Καὶ ποιήσῃ τὸν μὲν ἄρτον τούτον σῶμα,
 Ὁ λαός. Ἀμήν.

Τὸ δὲ ποτήριον αἷμα τῆς καινῆς διαθήκης,

(a) In the margin are letters which may
 possibly mean ὁ ὁ θεός ἀλληλοῦντα . . . πιστεύομεν.

ROTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

καὶ δεόμεθα καὶ παρακαλοῦμέν σε, φιλάν-
 (1) θρωπε ἀγαθὲ, ἐξαπόστειλον ἐξ ὕψους ἀγίου
 σου, ἐκ τῶν ἀπεριγράπτων κόλπων, αὐτὸν τὸν
 [Παρ]άκλητον, τὸ Πνεῦμα τῆς ἀληθείας,
 τὸ Ἅγιον, τὸ Κύριον, τὸ Ζωοποιόν, τὸ ἐν
 νόμῳ καὶ προφήτ[αις καὶ] ἀποστόλοις λα-
 λῆσαν, τὸ πανταχοῦ παρὸν καὶ τὰ πάντα
 πληροῦν, ἐνεργοῦν τε αὐτεξου[σίως] καὶ
 οὐ διακονικῶς ἐφ' οὓς βούλεται τὸν ἀγιασ-
 μὸν εὐδοκίᾳ τῇ σῇ, τὸ ἀπλοῦν τὴν φύσιν
 (2) [καὶ π]ολυμερὲς τὴν ἐνέργειαν, τὸ σοὶ
 ὁμοούσιον, τὸ ἐκ σοῦ ἐκπορευόμενον, τὸ
 σύνθρονον [τῆς] βασιλείας σου [καὶ τοῦ
 μονογενοῦς σου] Υἱοῦ, τοῦ Κυρίου καὶ Θεοῦ
 καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, ἐφ'
 ἡμᾶς καὶ ἐπὶ τοὺς ἄρτους τούτους καὶ ἐπὶ
 (3) [τὰ πο]τήρια ταῦτα τὸ Πνεῦμά σου τὸ
 ἅγιον, ἵνα αὐτὰ ἀγιασθῇ καὶ τελειωθῇ,
 Ὁ λαός. Ἀμήν.

Et mitte deorsum ex excelso tuo
 sancto et ex habitaculo tuo praeparato
 et ex incircumscripito sinu tuo et ex
 solio regni gloriae tuae, Paraclitum
 Spiritum tuum Sanctum, Subsistentem
 in Persona sua, Immutabilem nec altera-
 (a) tioni obnoxium, Dominum, Vivificantem,
 qui locutus est in lege, Prophetis, et
 Apostolis, qui est ubique et omnia loca
 replet neque loco continetur, qui libere,
 propria potestate, operatur secundum
 voluntatem tuam puritatem in iis quos
 diligit et non sicut minister, qui est
 simplex in natura sua, et in operatione
 sua multiplex, fons donorum divinatorum,
 consubstantialis tibi, a te procedens, so-
 cius throni regni gloriae tuae, cum Filio
 tuo unigenito, Domino, Deo, Salvatore
 et Rege omnium nostrum Jesu Christo,
 super nos servos tuos, et super haec
 veneranda dona proposita coram te, super
 hunc panem, et super hunc calicem, ut
 purificentur et transferantur;

Diaconus. Attendamus. *Populus.*
 Amen. p. 48

ὡς παντοδύναμος Θεός, [καὶ ποι]ήσῃ τὸν
 μὲν ἄρτον σῶμα, ✠ τὸ δὲ ποτήριον αἷμα τῆς
 καινῆς διαθήκης, ✠ αὐτοῦ τοῦ [Κυρίου καὶ

Sacerdos alta voce, signans ter corpus,
 Et hunc panem quidem faciat corpus
 Christi; *Populus.* Amen.

Sacerdos, signans ter sanguinem,
 Et hunc calicem faciat quoque sangui-
 nem pretiosum testamenti novi,
Populus. Amen.

(1) MS. has $\bar{\Gamma}$ for ἀγαθὲ.
 (2) MS. σοὶ for ἐκ σοῦ. In the next line there
 is the mark of an omission after σου. The
 margin which supplied the correction is eaten
 away here. I have therefore supplied the
 words from the other MSS.

(3) This is interlined.

(a) Renaudot has tua.

CODEX BOSSANENSIS.

αὐτοῦ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
καὶ Παμβασιλείως ἡμῶν Ἰησοῦ Χριστοῦ·

Ὁ διάκονος. Κατέλθετε οἱ διάκονοι.

Ὁ ἱερεὺς ἐκφών.

Ἵνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν
μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς
ἴασι, εἰς σωφροσύνην, εἰς ἁγιασμόν, εἰς ἐπα-
νανέωσιν ψυχῆς, σώματος, καὶ πνεύμα-
τος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰω-
νίου καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ
παναγίου σου ὀνόματος, εἰς ἄφεισιν ἁμαρ-
τιῶν ἵνα σοῦ καὶ ἐν τούτῳ, καθὼς καὶ ἐν
παντί, δοξασθῆ καὶ ὑμνηθῆ καὶ ἁγιασθῆ τὸ
πανάγιον καὶ ἔντιμον καὶ δεδοξασμένον σου
ὄνομα σὺν Ἰησοῦ Χριστῷ καὶ ἁγίῳ Πνεύ-
ματι

Ὁ λαός. Ὡσπερ ἦν καὶ ἐστίν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

BOTULUS VATICANUS.

αὐτοῦ τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν καὶ Παμβασιλείως Ἰησοῦ Χριστοῦ·

Ὁ λαός. Ἀμήν.

Ὁ ἀρχιδιάκονος. Κατέλθετε οἱ διάκονοι.

{Ὁ ἱερεὺς λέγει ἐκφών μκρ.}

Ἵνα γένωνται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν
μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς
ἴασι, εἰς εὐφροσύνην, εἰς ἁγιασμόν, εἰς ἐπα-
νανέωσιν ψυχῆς, σώματός τε καὶ πνεύμα-
τος, εἰς κοινωνίαν μακαριότητος ζωῆς αἰωνίου
καὶ ἀφθαρσίας, εἰς δοξολογίαν τοῦ παναγίου
σου ὀνόματος, εἰς ἄφεισιν ἁμαρτιῶν ἵνα σοῦ
καὶ ἐν τούτῳ, καθὼς καὶ ἐν παντί, δοξασθῆ
καὶ ὑμνηθῆ καὶ ἁγιασθῆ τὸ πανάγιον καὶ
ἔντιμον καὶ δεδοξασμένον σου ὄνομα σὺν
Ἰησοῦ Χριστῷ καὶ ἁγίῳ Πνεύματι τῶν καὶ
αἰὶ καὶ εἰς τ.

Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μῆ
καρδίᾳ δοξάζειν καὶ ἀνιμνεῖν τὸ πάντιμον
καὶ μεγα[λοπρεπὲς ὄνομά σου].

{Ὁ λαός. Ἀμήν. Ἐκφών. Ἀλληλουῖα.}

Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ
Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ [πάντων
ὑμῶν].

Καὶ μετὰ τοῦ πνεύματος.

Ὁ διάκονος. Πάντων τῶν ἁγίων [μνη-
μονεύσαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου
δεηθῶμεν].

(a) This is in the margin.

(b) In the margin some contractions which
may mean Ὁ λαός. Ὡσπερ ἦν καὶ ἐστίν.

(c) Apparently added. I have supplied the
abbreviations from the Liturgy of St Chrysos-
tom.

ROTULUS MESSANENSIS.

Θεοῦ καὶ Σωτῆρος καὶ Παμβασιλέως ἡμῶν
Ἰησοῦ Χριστοῦ·

Ὁ διάκονος. Κατέλθετε οἱ διάκονοι· συν-
εύξασθε οἱ πρεσβύτεροι.

[Ἴνα γένων]ται πᾶσιν ἡμῖν τοῖς ἐξ αὐτῶν
μεταλαμβάνουσιν, εἰς πίστιν, εἰς νῆψιν, εἰς
ἰασιν, [εἰς σωφροσύ]νην, εἰς ἀγιασμόν, εἰς
ἐπανανέωσιν ψυχῆς, σώματός τε καὶ πνεύ-
ματος, εἰς κοινωνίαν [μακαριότη]τος ζωῆς
αἰωνίου καὶ ἀφθαρσίαν, εἰς δοξολογίαν τοῦ
παναγίου σου Πνεύματος, εἰς ἀφεισιν [ἀμαρ-
τι]ῶν ἵνα σοῦ καὶ ἐν τούτῳ, καθὼς καὶ
(1) ἐν πᾶσιν, δοξασθῆ, ὑμνηθῆ, ὑψωθῆ, καὶ
ἀγιασθῆ τὸ πανάγιον καὶ ἔντιμον καὶ δεδο-
ξασμένον ὄνομά σου σὺν Ἰησοῦ Χριστῷ
καὶ ἀγίῳ Πνεύματι.

(2) Ὁ λαός. Ὡσπερ ἦν καὶ ἐστὶν καὶ ἔσται
εἰς γενεὰν καὶ γενεάν, καὶ εἰς τοὺς αἰῶνας
τῶν αἰῶνων. Ἀμήν.

(1) ὑψη ἰ. ε. ὑψωθῆ interlined.

(2) MS. ὅπερ. The conclusion is doubtful,
some words being illegible.

[With the prayer on the next page compare
Æthiopic Canon :

Oratio Fractionis alia Basili.

Deus parens lucis, vitæ principium, scientiæ
largitor, donorum creator, gratiose opifex, ani-
marum nostrarum benefactor ; thesaurus sapi-
entiae, doctor sanctorum, fundator saeculorum,
precum purarum susceptor, iis qui in eum toto
eorde confidunt donator munerum, quæ desi-
derant Angeli prospicere : qui e profundo nos
eduxit in lucem, qui dedit nobis vitam ex
morte : qui concessit nobis libertatem et
manumissionem a servitute : qui tenebras
erroris quæ in nobis erant illustravit, per
praesentiam in carne unigeniti Filii sui. Tu
ergo etiamnum, Domine, illustra oculos cordis
nostri, et perfectos nos effice animis, corporibus,
spiritibusque nostris, ut corde sancto et labiis
puris audeamus orare te, Deus Pater sancte qui
es in caelis, et dicamus.]

LITURGIA COPTIT. SANCTI CYRILLI.

Sacerdos. Ejusdem Domini, Dei, Sal-
vatoris et Regis omnium nostrum Jesu
Christi ; *Populus.* Amen.

Sacerdos. Ut sint nobis omnibus, qui
ea percepturi sumus, utilia ad obtinendam
fidem sine disputatione, caritatem absque
hypocrisi, patientiam perfectam, spem
firmam, fiduciam, protectionem, sanatio-
nem, gaudium, et renovationem animæ,
corporis et spiritus, ad gloriam nominis
tui sancti, ad societatem beatam vitæ
aeternæ et incorruptibilis, et ad remis-
sionem peccatorum ;

Populus. Sicut erat, etc.

Sacerdos. Ut in hoc sicut et in om-
nibus rebus glorificetur, benedicatur et
extollatur nomen tuum magnum, sanctis-
simum, venerandum et benedictum, cum
Jesu Christo, Filio tuo dilecto, et Spiritu
Sancto.

Sacerdos. Pax omnibus.

Populus. Et cum spiritu tuo.

Sacerdos. Iterum gratias agamus
Deo omnipotenti etc.

Reliqua petenda sunt ex Liturgia Basili.

Oratio fractionis ad Patrem.

Deus qui praelegisti nos ad dignita-
tem filiorum, per Jesum Christum Domi-
num nostrum, per beneplacitum volun-
tatis tuae, ad gloriam et laudem gratiæ
tuae, quam largitus es nobis per Dilectum
tuum, per quem facta est nobis salus,
et per cujus pretiosum sanguinem data
est nobis remissio peccatorum : gratias
agimus tibi, Domine, Deus Pater Om-

Ὁ ἱερεὺς εἶχεται καθ' ἑαυτῶν.

Ὁ ἱερεὺς τῶν εἰχῶν.

12) θεὸν, φωτὸς γεννητῶν, ζωῆς ἀρχηγέ, χά-
 13) ριτες πικητά, αἰώνιον θεμελιώτα, γνώσεως
 14) ζωηρότητα, σοφίας θεσπευτέ, ἀγνωστῆς διδά-
 15) σκαλε, εἰχῶν καθαρῶν ἰσοχεῖ, ψυχῆς εὐερ-
 16) γέτα, ὁ τοῖς ἀλγοφύχους εἰς σέ τεταυῖοσι
 17) ἰλῶν εἰς ἃ ἐπιθυμοῦσιν ἄγγελοι παρακί-
 18) ψαι· ὁ ἀναγαγὼν ἡμᾶς ἐξ ἀβύσσου εἰς φῶς,
 19) ὁ δὸς ἡμῖν ἐκ θανάτου ζωὴν, ὁ χαρισάμενος
 20) ἡμῖν ἐκ δουλείας εἰς ἐλευθερίαν, ὁ τὸ ἐν
 21) ἡμῖν σκότος τῆς ἀμαρτίας διὰ τῆς παρου-
 22) σίας τοῦ μονογενοῦς σου Υἱοῦ λύσας, αὐτὸς
 23) καὶ νῦν, Δέσποτα Κύριε, διὰ τῆς ἐπιφοι-
 24) τήσεως τοῦ παναγίου σου Πνεύματος, κατ-
 25) ἀγάσων τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν,
 26) εἰς τὸ μεταλαβεῖν ἀκατακρίτως τῆς ἀθανάτου
 27) καὶ ἐπουρανίου ταύτης τροφῆς· καὶ ἀγιάσων
 28) ἡμᾶς ὀλοτελεῖς ψυχῇ, σώματι, καὶ πνεύ-
 29) ματι, ἵνα μετὰ τῶν ἁγίων σου μαθητῶν καὶ
 30) ἀποστόλων εἴπωμεν σοὶ τὴν προσευχὴν ταύ-
 31) την, τὸ πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς,
 32) καὶ τὰ ἐξῆς.

Ἐκφώνω. Καὶ καταξίωσον ἡμᾶς, Δέσ-
 33) ποτα φιλόνηρωπε Κύριε, μετὰ παύρησίας,
 34) ἀκατακρίτως, ἐν καθαρῇ καρδίᾳ, ψυχῇ πε-
 35) φωτισμένῃ, ἀνεπαισχύντῃ προσώπῳ, ἡγι-
 36) ασιμένοις χεῖλεσιν, τολμᾶν ἐπικαλεῖσθαί σε,

Δέσποτα Θεὸν, φωτὸς γεννητῶν, ζωῆς αἰ-
 37) νίου ἀρχηγέ, χάριτες πικητά, αἰώνιον θεμε-
 38) λιώτα, γνώσεως ὀμοδοῦτα, σοφίας θεσπευτέ, (a)
 39) ἀγνωστῆς διδασκαλε, εἰχῶν καθαρῶν δοχεῖ,
 40) ψυχῆς εὐεργέτα, ὁ τοῖς ἀλγοφύχους εἰς σέ
 41) τεταυῖοσι διδοῖς ἃ ἐπιθυμοῦσιν ἄγγελοι
 42) παρακίψαι· ὁ ἀναγαγὼν ἡμᾶς ἐξ ἀβύσσου
 43) εἰς φῶς, ὁ δὸς ἡμῖν ἐκ θανάτου ζωὴν, ὁ
 44) χαρισάμενος ἡμῖν ἐκ δουλείας εἰς ἐλευθε-
 45) ρίας, ὁ τὸ ἐν ἡμῖν σκότος τῆς ἀμαρτίας δια-
 46) τῆς παρουσίας τοῦ μονογενοῦς σου Υἱοῦ
 47) λύσας, αὐτὸς καὶ νῦν, Δέσποτα Κύριε, διὰ
 48) τῆς ἐπιφοιτήσεως τοῦ ἁγίου σου Πνεύμα-
 49) τος, καταξάσων τοὺς ὀφθαλμοὺς τῆς δια-
 50) νοίας ἡμῶν, εἰς τὸ μεταλαβεῖν ἀκατακρίτως
 51) τῆς ἀθανάτου καὶ ἐπουρανίου ταύτης τρο-
 52) φῆς· καὶ ἀγιάσων ἡμᾶς ὀλοτελεῖς ψυχῇ, (b)
 53) σώματι, καὶ πνεύματι, ἵνα μετὰ τῶν ἁγίων
 54) σου μαθητῶν καὶ ἀποστόλων εἴπωμεν σοὶ
 55) τὴν προσευχὴν ταύτην,

Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.

Ἐκφώ. Καὶ καταξίωσον ἡμᾶς, Δέσποτα
 56) φιλόνηρωπε, μετὰ παύρησίας, ἀκατακρί-
 57) τως, ἐν καθαρῇ καρδίᾳ, ψυχῇ πεφωτισ-
 58) μένῃ, ἀνεπαισχύντῃ προσώπῳ, ἡγιασμένοις
 59) χεῖλεσιν, τολμᾶν ἐπικαλεῖσθαί σε, τὸν ἐν

(1) Drouard misplaced the stops, omitting δοχεῖ.

(2) Renaudot αἰώνων.

(3) D. read θεωροτά, Dr Nonio θεωρητά.

(4) D. omitted εἰς.

(5) D. again omitted εἰς. (6) MS. ὀλοτελώ.

(7) D. ἐν ἀπαισχύντῃ.

(a) MS. γνώσεως δῶρα δῶματα (sic).

(b) MS. ἀξίωσον and ὀλοτελεῖ.

CODEX ROSSANENSIS.

τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεόν, Πατέρα, καὶ λέγειν·

Ὁ λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.

Ὁ ἱερεὺς εὐχεται. Ναί, Κύριε, Κύριε, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. οἶδεν γὰρ ἡ πολλή σου εὐσπλαγχνία, ὅτι οὐ δυνάμεθα ὑπενεγκεῖν διὰ τὴν πολλὴν ἡμῶν ἀσθένειαν· ἀλλὰ ποιήσον σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν. σὺ γὰρ ἔδωκας ἡμῖν ἐξουσίαν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.

(1)
fol. 68 b

Ἐκφώνως. Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

(2) Ὁ διάκονος. Τὰς κεφαλὰς ὑμῶν.

Ὁ ἱερεὺς ἐπεύχεται.

(3) Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ καθήμενος ἐπὶ τῶν χερουβὶμ, καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ· ὁ ἐξ ὑδάτων οὐρανὸν σκευάσας, καὶ τοῖς τῶν ἀστέρων χοροῖς τοῦτον κατακοσμήσας· ὁ ἐν ὑψίστοις ἀσωμάτων ἀγγέλων συστησάμενος στρατιάς πρὸς αἰνάνους δοξολογίας· σοὶ ἐκλίναμεν τὸν αὐχένα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, τὸ τῆς δουλείας πρόσχημα σημαίνοντες, καὶ δεόμεθά σου, τὰς σκοτοειδεῖς τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν διανοίας

(1) D. omitted τὴν.

(2) D. adds τῷ Ἰησοῦ κλίνατε. ὁ λαός. Σὺ Κύριε. Nealeo read σοὶ Κύριε.

(3) Renaudot omitted τοῦτον.

ROTULUS VATICANUS.

τοῖς οὐρανοῖς ἅγιον Θεόν, Πατέρα, καὶ λέγειν·

Ὁ λαός. Πάτερ ἡμῶν.

Ὁ ἱερεὺς εὐχεται μυστικῶς.

Ναί, Κύριε, μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ. οἶδεν γὰρ ἡ πολλή σου εὐσπλαγχνία, ὅτι οὐ δυνάμεθα ὑπενεγκεῖν διὰ τὴν πολλὴν ἡμῶν ἀσθένειαν· ἀλλὰ ποιήσον σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν, τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν. σὺ γὰρ ἔδωκας ἡμῖν ἐξουσίαν πατεῖν ἐπάνω ὄφρων καὶ σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ ἐχθροῦ.

Ὁ ἱερεὺς. Ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς.

Ὁ ἱερεὺς εὐχεται μυστικῶς.

Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ, ὁ καθήμενος ἐπὶ τῶν χερουβὶμ, καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ· ὁ ἐξ ὑδάτων οὐρανὸν κατασκευάσας, καὶ τοῖς τῶν ἀστέρων χοροῖς τοῦτον κατακοσμήσας· σοὶ ἐκλίναμεν τὸν αὐχένα τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, τὸ τῆς δουλείας πρόσχημα σημαίνοντες, καὶ δεόμεθά σου, τὰς σκοτοειδεῖς τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν

(a) An Arabic note, "the people pray."

(b) MS. τὰς.

(c) MS. μυστικόν.

ROTULUS MESSANENSIS.

τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεόν, Πατέρα,
καὶ λέγειν, Πάτερ·

(1) Ναί, Κύριε. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς
πειρασμόν, Κύριε, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ
τοῦ πονηροῦ· οἶδεν γὰρ ἡ πολλή σου
φιλιανθρωπία ὅτι σὺ δυνάμεθα ὑπενεγκεῖν
διὰ τὴν πολλὴν ἡμῶν ἀσθένειαν· ἀλλὰ
ποίησον σὺν τῷ πειρασμῷ καὶ τὴν ἔκβασιν,
τοῦ δύνασθαι ἡμᾶς ὑπενεγκεῖν. σὺ γὰρ
δέδωκας ἡμῖν ἐξουσίαν ἐπάνω ὄφρων καὶ
σκορπίων, καὶ ἐπὶ πᾶσαν τὴν δύναμιν τοῦ
ἐχθροῦ, φυλακτηριάσας ἡμᾶς τῷ σῷ κράτει
(2) καὶ τῇ δυνάμει τοῦ σταυροῦ, καὶ οὐδὲν ὑμᾶς
οὐ μὴ ἀδικήσῃ.

Ἐκφώνως. Ὅτι σοῦ ἐστιν ἡ βασιλεία.

Ὁ ἱερεῖς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ
κλίνωμεν.

Ὁ λαός. Ἐνώπιόν σου Κύριε.

{ Δέσποτα Κύριε ὁ Θεός, ὁ παντοκράτωρ,
ὁ καθήμενος ἐπὶ τῶν χερουβίμ, καὶ δοξα-
ζόμενος ὑπὸ τῶν σεραφίμ. Ὁ Θεός, ὁ ἐξ
ὑδάτων οὐρανὸν κατασκευάσας, καὶ τοῖς
τῶν ἀστέρων χοροῖς τοῦτον κατακοσμήσας·
ὁ ἐν ὑψίστοις στρατιᾷς οὐρανίους συστησά-
μενος πρὸς αἰετῶν σου δοξολογίας· σοὶ
ἐκλίναμεν τὸν ἀνχένα τῶν ψυχῶν καὶ τῶν
σωμάτων ἡμῶν, τὸ τῆς δουλείας πρόσχημα
(3) σημαίνοντες, καὶ δεόμεθά σου, τὰς σκο-
τοειδεῖς τῆς ἁμαρτίας ἐφόδους ἐκ τῆς ἡμῶν
διανοίας ἀπέλασον, καὶ ταῖς τοῦ ἁγίου σου

LITURGIA COPTIT. SANCTI CYRILLI.

sumus, bonorum Auctor. Verum largire
nobis Spiritum Sanctum tuum, ut cordi-
bus puris et conscientiiis nitidis, facie-
que inconfusa, fide non ficta, caritate
perfecta, et spe firma, audeamus cum
fiducia orare, dicendo orationem sanctam
quam dilectus Filius tuus tradidit famili-
aribus suis, sanctis Discipulis et Apostolis,
dicens illis: Quotiescumque precari vo-
lueritis, orate in hunc modum et dicite:
PATER NOSTER QUI ES IN CAELIS, etc.

p. 49

Oratio post Pater noster.

Sacerdos. Rogamus te, Deus Pater
Omnipotens, ne nos inducas in tenta-
tionem, sed libera nos a malo: actiones
diabolicas a nobis remove: insidias per
consilia improborum hominum omnes
inutiles effice. Protege nos semper dex-
tera tua vivificante, tu qui es adjutor
noster et auxiliator noster, per Christum
Jesum Dominum nostrum, cui, etc.

(1) Ναί Κύριε interlined.

(2) The words between brackets are in the margin in a later hand.

(3) MS. κατοειδεί.

CODEX ROSSANENSIS.

fol. 59 ἀπέλασον, καὶ ταῖς τοῦ ἁγίου Πνεύματος θεο-
ειδέσιν αὐγαῖς τὸν ἡμέτερον νοῦν καταφαίδρυν-
νον, ὅπως τῇ γνώσει σου πληθυνόμενοι, ἀξίως
μετάσχωμεν τῶν προκειμένων ἡμῖν ἀγαθῶν,
τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος
τοῦ μονογενοῦς σου Υἱοῦ, τοῦ Κυρίου καὶ
Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ τὴν
πολλὴν καὶ ἀνεξιχνίαστον σου ἀγαθότητα,
χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ
μονογενοῦς σου Υἱοῦ,

Δὲ σὺ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ
κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ.

- (1) Ἐκφών. Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.
Ὁ διάκονος. Μετὰ φόβου Θεοῦ.
Ὁ ἱερεὺς εὐχεται.

fol. 59 b Ἅγιε, ὑψίστε, φοβερέ, ὁ ἐν ἁγίοις ἀνα-
πανόμενος, Κύριε, ἀγίασον ἡμᾶς τῷ λόγῳ
τῆς σῆς χάριτος καὶ τῇ ἐπιφοιτήσει τοῦ
παναγίου σου Πνεύματος. σὺ γὰρ εἶπας,
Δέσποτα, Ἅγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιος εἰμί.

(1) D. misplaced the ἐκφών.

ROTULUS VATICANUS.

διανοίας ἀπέλασον, καὶ ταῖς τοῦ ἁγίου Πνεύ-
ματος θεοειδέσιν αὐγαῖς τὸν ἡμέτερον νοῦν
καταφαίδρυνον, ὅπως τῇ γνώσει σου πληθυ-
νόμενοι, ἀξίως μετάσχωμεν τῶν προκειμένων
ἡμῖν ἀγαθῶν, τοῦ ἀχράντου σώματος καὶ τοῦ
τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ,
τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν
Ἰησοῦ Χριστοῦ,

Συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ
τὴν πολλὴν καὶ ἀνεξιχνίαστον σου ἀγαθό-
τητα, χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία
τοῦ μονογενοῦς,

Ὁ ἱερεὺς. Δὲ σὺ καὶ μεθ' οὗ σοὶ ἡ δόξα
καὶ τὸ κράτος σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καὶ ζωοποιῷ σου Πνεύματι νῦν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ πρόσχωμεν.

Εὐχὴ λεγ. καθ' ἑαυτὸν καὶ [ἐν] αὐτῇ ὑψοὺ τὸν
ἄρτον.

Ὁ Θεός, εἰς τὴν βοήθειάν μου πρόσχες,
Κύριε, εἰς τὸ βοηθήσαι με σπεύσον. ὁ Θεός,
ὑψωσον κέρας τῶν χριστιανῶν καὶ δέξαι τοῦ
ἐμοῦ στόματος ἀκατάλειπτον ὕμνον μετὰ
τῶν ἄνω δυνάμεων βοῶντος καὶ λέγοντος,
Κύριε, ἐλέησον τὸν κόσμον σου.

Ὁ ἱερεὺς ἐκφών. μεγαλῆ φωνῆ.

Τὰ ἄγια τοῖς ἁγίοις.

Ἅγιε, ὁ ἐν ἁγίοις ἀναπανόμενος, ὑψίστε,
ἀγίασον ἡμᾶς τῷ λόγῳ τῆς χάριτός σου καὶ
τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύ-
ματος. σὺ γὰρ εἶπας, Ἅγιοι ἔσεσθε, ὅτι
ἐγὼ ἅγιος εἰμί. Κύριε ὁ Θεὸς ἡμῶν, ἀκατά-

(a) An Arabic note.

(b) An Arabic note, "he elevates the body."

(c) MS. has ἀκατάλυτε.

ROTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

- (1) Πνεύματος θειοτάταις ἀγαίς τὸν ἡμέτερον νοῦν καταφαίδρυνον, ὅπως τῇ γνώσει σου πληθυνόμενοι, ἀξίως μετάσχωμεν τῶν προκειμένων ἡμῖν ἀγαθῶν, τοῦ ἀχράντου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, συγχωρῶν ἡμῖν πᾶν εἶδος ἁμαρτιῶν, διὰ τὴν πολλὴν καὶ ἀνεξιχνίαστον σου ἀγαθότητα,

Ἐκφώνως. Δι' οὗ καὶ μεθ' οὗ σοί.

Εἰρήνην πᾶσι.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ πρόσχωμεν.

- (2) {Ὁ ἱερεὺς ὑψοῖ τὴν προσφορὰν.}

Ἄγιε, ὁ ἐν ἁγίοις ἀναπαυόμενος, ὑψίστε, ἀγίασον ἡμᾶς τῷ λόγῳ τῆς χάριτός σου, καὶ τῇ ἐπιφειτήσῃ τοῦ παναγίου σου Πνεύματος. σὺ γὰρ εἶπας, Ἄγιοι ἕσεσθε, ὅτι ἐγὼ ἅγιος εἰμί. Κύριε ὁ Θεὸς ἡμῶν, ἀκατάληπτε

(1) In the margin φωτιζόμενοι.

(2) A late addition in the margin. The words are somewhat dubious.

CODEX ROSSANENSIS.

- (1) Κύριος ὁ Θεὸς ἡμῶν, ἀκατάληπτε Θεέ, Λύγε,
τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε,
(2) συναΐδιε καὶ συναγαρχε, πρόσδεξαι τὸν ἀκή-
ρατον ὕμνον, σὺν τοῖς χερουβὶμ καὶ σερα-
φίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ
ἀναξίου δούλου σου, ἐξ ἀναξίων μου χειλέων
βοῶντος καὶ λέγοντος, Κύριε ἐλέησον. Γ'.

Ὁ ἱερεὺς ἐκφώνως.

Τὰ ἄγια τοῖς ἁγίοις.

Ὁ λαός. Εἰς Πατῆρ ἅγιος, εἰς Υἱὸς ἅγιος,
ἐν Πνεῦμα ἅγιον, εἰς ἐνότητα Πνεύματος
ἁγίου. Ἀμήν.

Ὁ διάκονος. Ὑπερ σωτηρίας καὶ ἀντι-
λήψεως.

Ὁ ἱερεὺς, σφραγίζων τὸν λαόν, ἐκφωνεῖ.

Ὁ Κύριος μετὰ πάντων.

Καὶ κλάει ὁ ἱερεὺς τὸν ἄρτον, καὶ λέγει.

- (3) Αἰνεῖτε τὸν Θεὸν ἐν τ.

Καὶ μελίζει ὁ ἱερεὺς, λέγων τοῖς παροῦσιν.

Ὁ Κύριος εὐλογῆσει καὶ συνδιακονήσει,

- (4) διὰ τῆς μ.

Καὶ λέγει ὁ ἱερεὺς. Κελεύετε.

Ὁ κληρὸς. Τὸ Πνεῦμα τὸ ἅγιον κελεύει
καὶ ἀγιάζει

τοῖ 60 Ὁ ἱερεὺς. Ἴδου ἡγίασται καὶ τετελείωται.

Ὁ κληρὸς. Εἰς Πατῆρ ἅγιος γ'.

Καὶ λέγει ὁ ἱερεὺς.

ROTULUS VATICANUS.

ληπτε Θεέ, Λόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ (a)
Πνεύματι ὁμοούσιε, συναΐδιε καὶ ἀχώριστε,
δέχου παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου p. 46
δούλου σου, ἐξ ἀναξίων χειλέων βοῶντος καὶ
λέγοντος, Κύριε ἐλέησον τὸν κοσμὸν σου.

Ὁ ἱερεὺς. Ὁ Κύριος μετὰ πάντων ἡμῶν.

Ὁ λαός. Καὶ μετὰ.

Ὁ Κύριος εὐλογῆσει καὶ ἀγιάσει καὶ
συνδιακονήσει ἡμῖν διὰ τῆς μελίσεως τῶν
ἁγίων καὶ ἀχράντων καὶ ζωοποιῶν αὐτοῦ μυ-
στηρίων νῦν.

Ὁ ἱερεὺς. Κελεύετε.

Ὁ κληρὸς καὶ ὁ λαός. Τὸ Πνεῦμα τὸ ἅγιον
κελεύει καὶ ἀγιάζει. (b)

Ἴδου, ἡγίασται καὶ τετελείωται καὶ γέ-
γονεν εἰς σῶμα καὶ αἷμα τοῦ Κυρίου καὶ
Θεοῦ καὶ Σωτῆρος ἡμῶν καὶ διαδίδονται τὰ
ἅγια τοῖς ἁγίοις. (c)

{Ὁ ἱερεὺς.} Εἰς Πατῆρ {Ὁ λαός.} ἅγιος.

{Ὁ ἱερεὺς.} εἰς Υἱὸς {Ὁ λαός.} ἅγιος. (c)

{Ὁ ἱερεὺς.} ἐν Πνεύμα ἅγιον {Ὁ λαός.} ἀμήν.

(1) D. read Θεολόγε, which Benaudot altered
to Θεοῦ Λόγε.

(2) Benaudot σύναρχε.

(3) Neale supplied τοῖς ἁγίοις καὶ τὰ ἐξῆς τοῦ
ψαλμοῦ.

(4) D. supplied μεγάλης, but the Vatican
Goll suggests μελίσεως.

(a) MS. has ἀκατάληπτε.

(b) In the margin, βαπτίζει τὸν ἄρτον εἰς τὸ
ποτήριον, and an Arabic note, "he puts the
Body into the cup."

(c) The words ὁ ἱερ. ὁ λαός have been added
and interlined.

ROTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

Θεέ, Δόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι
ὁμοούσιε, συναΐδιε, καὶ ἀχώριστε, δέχου
παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ καὶ ἀναξίου δού-
λου σου, ἐξ ἀναξίων μου χειλέων βοῶντος
καὶ λέγοντος.

Ἐκφών. Τὰ ἄγια τοῖς ἁγίοις.

Ὁ λαός. Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς

(1) ἅγιος, ἐν Πνεῦμα ἁγιον. Ἀμήν.

Ὁ ἱερεὺς. Ὁ Κύριος μετὰ πάντων.

Ὁ διάκονος. Ἄρξαι.

Καὶ λέγει τὸ μυστικόν.

Εὐλογήσω τὸν Κύριον.

Ἡὐλόγηται ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιά-
ζων πάντας ἡμᾶς διὰ τῆς ἐγχειρήσεως καὶ
μελίσεως [τῶν ἀ]χράντων καὶ ζωοποιῶν τοῦ
Χριστοῦ αὐτοῦ μυστηρίων, πάντοτε, νῦν καὶ
αἰεὶ καὶ εἰς τοὺς αἰῶνας].

Ὁ ἱερεὺς. Κελεύετε.

Ὁ διάκονος, Τὸ Πνεῦμα τὸ ἅγιον [κελεῖει
καὶ ἀγιάζει.]

(2) εἰς τὸ ποτήριον.

Ἴδου ἡγίασται καὶ [τετελείω]ται καὶ γέ-
γονεν εἰς σῶμα καὶ αἷμα τοῦ Κυρίου καὶ
Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ
(3) καὶ διαδίδονται τ[ὰ ἅγια τοῖς] ἁγίοις.

Ὁ διάκονος. Εἰς Πατὴρ ἅγιος, εἰς Υἱὸς
ἅ[γιος...]ως καὶ εἰς τὰ ποτήρια καὶ εἰς τοὺς

(3) δ[].

(1) Ἀμήν is recent.

(2) Apparently a rubrical direction. See the Vatican Roll.

(3) Query, δισκου.

CODEX ROSSANENSIS.

Ὁ Κύριος μετὰ πάντων.

Ὁ κλῆρος. Καὶ μετὰ τοῦ πνεύματος σου.

Ὁ ιερεὺς λέγει. Αὐτὸς ἠΐλόγησεν, αὐτ.

Καὶ μεταλαμβάνει ὁ ιερεὺς.

(1) Εὐχὴ τῆς κατὰ φιλανθρωπίας. Ἄλλο.

(2) Ὅν τρόπον ἐπιποθεῖ ἡ ἑλαφος ἐπὶ τὰς πηγὰς τῶν ὕδατων].

(3) Καὶ ὅταν μεταδοῖ τὸν κλῆρον, λέγει
Σῶμα ἅγιον.

Καὶ εἰς τὸ ποτήριον λέγει

Αἷμα τίμιον τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν.

Καὶ μετὰ τὸ πληρῶσαι, λέγει ὁ διάκονος

Ἐπὶ προσευχῆν στάθ.

Ὁ ιερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Προσεύξασθε.

Ὁ ιερεὺς εὐχεται τὴν εὐχαριστίαν.

Εὐχαριστοῦμέν σοι, Δέσποτα Κύριε ὁ
Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων,
ἀχράντων, ἀθανάτων, καὶ ἐπουρανίων σου
μυστηρίων, ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ
καὶ ἀγιασμῷ καὶ σωτηρίᾳ τῶν ψυχῶν καὶ
τῶν σωμάτων ἡμῶν, καὶ δεόμεθα καὶ παρα-
καλοῦμέν σε, φιλάνθρωπε, ἀγαθὲ Κύριε,
χάρισαι ἡμῖν τὴν κοινωνίαν τοῦ ἁγίου σώ-
ματος καὶ τοῦ τιμίου αἵματος τοῦ μονο-
γενοῦς σου Υἱοῦ, εἰς πίστιν ἀκαταίσχυντον,
εἰς ἀγάπην ἀνυπόκριτον, εἰς πλησμονὴν θεο-

(1) Sic. Drouard printed thus: εὐχ. τῆς κατὰ
φιλανθρωπίας ἄλλοι. The later editions vary.

(2) Drouard ἐπὶ τῆς π.

(3) Sic. Neale printed τῷ κλήρῳ.

ROTULUS VATICANUS.

Ὁ Κύριος μετὰ πάντων ἡμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματος.

Ὁ ιερεὺς. Αὐτὸς ἠΐλόγησεν {Ἄμην.} αὐ- (a)
τὸς ἡγίασεν {Ἄμην.} αὐτὸς δὲ ἐτελείωσεν
{Ἄμην.} αὐτὸς καὶ μεταδοῖ εἰς ἄφεςιν
ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

Καὶ ὅταν θέλῃ μεταλαμβάνειν λέγει Ἄρτον (b) ἅγιον.

Ὅν τρόπον ἐπιποθεῖ ἡ ἑλαφος ἐπὶ τὰς
πηγὰς τῶν ὕδατων, οὕτως ἐπιποθεῖ ἡ ψυχὴ
μου πρὸς σε, ὁ Θεός.

Καὶ ὅταν μεταδίδωσι

Σῶμα ἅγιον τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Αἷμα τίμιον τοῦ Κυρίου καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν.

Ἐπὶ προσευχῆν στάθητε.

Ὁ ιερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πν.

Ὁ ιερεὺς εὐχεται μετὰ τὴν μετάληψιν.

Εὐχαριστοῦμέν σοι, Δέσποτα Κύριε ὁ
Θεὸς ἡμῶν, ἐπὶ τῇ μεταλήψει τῶν ἁγίων,
ἀχράντων, καὶ ἐπουρανίων σου μυστηρίων,
ὧν ἔδωκας [ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἀγιασμῷ
καὶ σωτηρίᾳ τῶν ψυχῶν] ἡμῶν καὶ τῶν
σωμάτων, καὶ δεόμεθα καὶ παρακαλοῦμέν
σε, φιλάνθρωπε, ἀγαθὲ Κύριε, χάρισαι ἡμῖν
τὴν κοινωνίαν τοῦ ἁγίου σώματος καὶ τοῦ
τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ, εἰς
πίστιν ἀκαταίσχυντον, εἰς ἀγάπην ἀνυπό-
κριτον, εἰς πλησμονὴν θεοσεβείας, εἰς ἀπο-

(a) The word Ἄμην seems to have been in-
terpolated.

(b) The line seems to be recent.

(c) Omitted in the MS.

BOTULUS MESSANENSIS.

LITURGIA COPTIT. SANCTI CYRILLI.

Καὶ εἶθ' οὕτως βαπτίζει ἴ μερ[ιδας ...]
 [Ὁ Κύριος με]τὰ πάντων.
 Ὁ λαός. Καὶ μετὰ [τοῦ πνεύματος].
 Αὐτὸς ἡγίασεν, αὐτὸς καὶ ἐτελείωσεν [...
] αἰὲ καὶ εἰς τοὺς αἰῶνας.
 Ὁ διάκονος. Πρεσβύτεροι, προσέλθετε.
 Κοινωνικ[οι,.....]νήτον.

(1) Δεσποτικοὶ.....

(2) Εὐχή ὅτε μέλλει ὁ ἱερεὺς μεταλαμβάνειν.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ οὐράνιος
 ἄρ[τος, ἡ ζωὴ] τοῦ παντὸς κόσμου, ἡμαρτον
 εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι
 ἄξιος [μεταλαβεῖν τῶν] ἁγίων καὶ ἀχράντων
 σου μυστηρίων, ἀλλ' ὡς εὐσπλαγχνος Θεὸς
 ἀξιώσόν με [τῇ χιρίτῃ σου ἀ]κατακρίτως
 μετασχεῖν τοῦ ἁγίου σου σώματος καὶ
 αἵματος, εἰς ἄφεσιν ἀ[μαρτιῶν καὶ ζωὴν
 αἰ]ώνιον, νῦν καὶ αἰὲ καὶ εἰς τοὺς αἰῶνας.

Τὴν ἐκτενὴν καὶ μετα[λαβῶν λέγει].

Ὑψώθητι ἐπὶ τοὺς [οὐρανούς, ὁ Θεός, καὶ
 ἐπὶ πᾶσα]ν τὴν [γῆν.....εἰς] τοὺς αἰῶνας
 τῶν αἰῶνων.....

(Caetera desunt.)

Oratio inclinationis ad Patrem.

P. 50

Sacerdos. Deus qui ita nos dilexisti, dedisti que nobis dignitatem filiorum, ut filii Dei vocemur et essemus, haeredes quidem tui, Deus Pater, cohaeredes autem Christi tui; inclina aures tuas, et audi nos prostratos coram te: et purifica hominem nostrum interiorem, secundum sanctitatem Filii tui unigeniti, quem suscipere animo designamus; fugiantque a nobis fornicatio et omnis cogitatio immunda propter Deum qui ex Virgine (natus est); gloriatio et malum antiquum quod est superbia, propter eum qui humiliavit semetipsum pro nobis; timor, propter eum qui passus est in carne propter nos et erexit victoriam crucis; vana gloria, propter eum qui verberatus et flagellatus est pro nobis, et non avertit faciem suam a confusione sputorum; invidia, homicidium, dissensio, et odium, propter agnum Dei qui abstulit peccatum mundi; ira et injuriarum recordatio, propter eum qui affixit cruci chirographum peccatorum nostrorum. Fugiant daemones et diabolus, propter eum qui principes malitiae disjecit et potestates tenebrarum palam triumphavit. Omnes cogitationes malas et terrenas procul rejiciamus a nobis, propter eum qui ascendit ad caelos, ut ita purificemur et percipiamus haec

(1) δεσποτικοὶ is in the later handwriting.

(2) Seems also to be recent.

CODEX BOSSANENSIS.

(1) σεβείας, εἰς ἀποτροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐπιτολῶν σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου Ἐκφώνωσι. Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ.

Ἔτα ὁ ἱερεὺς στρέφεται πρὸς τὸν λαόν, λέγων·

(2) Ἄναξ μέγιστε, καὶ τῷ Πατρὶ συνάναρχε, ὃ τῷ σὺ κράτει τὸν ἄδην σκυλεύσας, καὶ τὸν θάνατον πατήσας, καὶ τὸν ἰσχυρὸν δεσμεύσας, καὶ τὸν Ἀδάμ ἐκ τάφου ἀναστήσας τῇ θεουργικῇ σου δυνάμει καὶ φωτιστικῇ αἴγλη τῆς σῆς ἀβήρητου θεότητος, αὐτός, Δέσποτα, τοι 61 διὰ τῆς μεταλήψεως τοῦ ἀχράντου σου σώματος καὶ τοῦ τιμίου σου αἵματος ἐξαπέστειλον τὴν ἀόρατόν σου δεξιάν, τὴν πλήρη εὐλογιῶν, καὶ πάντας ἡμᾶς εὐλόγησον, οἰκτείρησον, σθένωσον τῇ θεϊκῇ σου δυνάμει, καὶ περιέλα ἀφ' ἡμῶν τὴν κακοθητὴν καὶ ἀμαρτὰδα σαρκικῆς ἐπιθυμίας ἐργασίαν· καταύγασον 616 τοὺς νοητοὺς ἡμῶν ὀφθαλμοὺς τῆς περικειμένης ζοφερᾶς ἀνομίας, σύναψον ἡμᾶς τῷ (3) παμμακαρίστῳ τῶν εὐαρεστησάντων σοὶ συλλόγῳ, ὅτι διὰ σοῦ καὶ σὺν σοὶ τῷ Πατρὶ καὶ τῷ παναγίῳ Πνεύματι πᾶς ὕμνος πρέπει, τιμὴ, κράτος, προσκύνησίς τε καὶ εὐχαριστία, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἄσπαστος. Πορεύεσθε ἐν εἰρήνῃ.

Ἄσπαστος. Ἐν ὀνόματι Κυρίου.

Ἄσπαστος. Ἐκφώνωσι.

Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρὸς, ἡ χάρις

(1) D. omitted παντὸς.

(2) Renaudot again altered συνάναρχε το σίναρχε.

(3) Dronard τῷ εὐαρεστήσαντι.

BOTULUS VATICANUS.

τροπὴν παντὸς ἐναντίου, εἰς περιποίησιν τῶν ἐπιτολῶν σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογίαν εὐπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου, χάριτι καὶ οἰκτιρμοῖς.

Δι' οὗ καὶ μεθ' οὗ σοὶ ἡ δόξα καὶ τὸ κράτος, σὺν τῷ παναγίῳ.

Ἄσπαστος Ἄμην. πληρωθείη.

Ἄσπαστος ὀρθοὶ μεταλαβόντες.

Ἄσπαστος ἐκφώνωσι.

Ἄσπαστος ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ.

Ἄσπαστος ✠ εὐχὴ ✠ ὀπισθάμβωνος

Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ὁ

(a) MS. πληρωθοῖ. In the next line the MS. has ὀρθοὶ εἰ μεταλαβωντ. I have, however, taken the words from the Liturgy of S. Chrysostom.

BOTULUS MESSANENSIS.

(Mutilus.)

LITURGIA COPTIT. SANCTI CYRILLI.

mysteria pura, et perfecte purificati
simus in animabus, corporibus, et spiritibus
nostris: adeo ut participes simus
corporis, sicut et formae, et partis
Christi tui, etc.

Alia Oratio gratiarum actionis.

Quam benedictionem aut quam laudem
aut quam gratiarum actionem possumus
retribuere tibi, O Deus amator
hominum, quod cum essemus projecti
per iudicium mortis demersique in
profundo peccati, concessisti nobis
libertatem largitusque es nobis hunc
cibum immortalem et caelestem: manifestasti
que nobis hoc mysterium, prorsus
absconditum a saeculis et generationibus,
ut appareat nunc principatibus et
potestatibus caelestibus ex Ecclesia
multiplex sapientia tua? Deus, qui
opera nostra gubernas per sapientiam,
dignare ut comprehendamus hanc
clementiam summam tuam et
magnitudinem paternae erga nos
curae tuae benignitatisque tuae.
Vere tu es cui debetur omnis
gloria, majestas, honor et imperium,
ante omnia saecula, Pater, Fili, et
Spiritus Sancte: nunc, etc.

CODEX BOSSANENSIS.

61 b τοῦ Υἱοῦ, Κυρίου δὲ ἡμῶν, Ἰησοῦ Χριστοῦ, ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος, εἴη μετὰ πάντων ἡμῶν, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁ λαός. Ἀμήν. Εἴη τὸ ὄνομα Κυρίου εὐλόγῳ.

Ὁ ἱερεὺς εὐχεται ἐν τῷ διακονικῷ, λέγων·

Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ· δὸς ἡμῖν τὴν χάριν καὶ τὴν δωρεάν τοῦ παναγίου Πνεύματος, καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῷ βίῳ, καὶ ὁδήγησον εἰς τὴν τελείαν ἀπολύτρωσιν καὶ νίθησιν, καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις. σὺ γὰρ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Καὶ ἀπολύει, λέγων·

(1) Εὐλόγηται ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων καὶ σκέπων καὶ διατηρῶν πάντας ἡμᾶς διὰ τῆς μεθέξεως τῶν ἁγίων αὐτοῦ μυστηρίων, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

(1) Drouard εὐλογεῖτω.

ROTULUS VATICANUS.

ἄρτος ὁ ἐξ οὐρανοῦ καταβάς καὶ διδοὺς ζωὴν τῷ κόσμῳ, ὁ ζωοποιῶν, ἀποφήνας τὸ ἁγίον σου σῶμα, εἰπών· Ὁ τρώγων μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἔχει ζωὴν αἰώνιον ἐν αὐτῷ, ὁ δεδωκὼς ἡμῖν θυσιαστήριον, ἀσύγκριτος, ὑπέριχος ὑψηλότερον, ὁ ἀμνὸς τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὁ καθ' ἐκάστην σφαιαζόμενος καὶ τοῖς πιστοῖς ἐπὶ σωτηρίᾳ διαδιδόμενος καὶ μένων διαπαντὸς ἀδάπανος, εὐλόγησον πάντας ἡμᾶς, Δέσποτα, τοὺς καταξιοθέντας τὰ νῦν τῆς τῶν ἀχράντων σου μυστηρίων μυστικῆς μεταλήψεως, κλίνοντάς σοι τοὺς ἑαυτῶν αὐχένα· χάρισαι ἡμῖν δι' αὐτῶν τῶν ἐν τῷ παρεσχηκότῳ πταισμάτων τὴν ἄφεσιν καὶ τὴν ἐν ταῖς ἐντολαῖς σου πρὸς τὸ ἐξῆς εὐδοκίμησιν· ἁγίασον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα, φύλαξον ἄσπιλον τὴν ψυχὴν σὺν τῷ σώματι, τοὺς πεπλατημένους ἐπίστρεψον, τοὺς ἐν γήρᾳ συμπαθῆς ὑποστήριξον, τοὺς ἐν νεότητι κυβέρνησον, τοὺς ἐν πτωχείᾳ διάθρησον, τοὺς ἐν ἀσθενείᾳ δυνάμωσον, τοὺς ἐν ἀνάγκῃ ἐπίσκεψαι, τοὺς ἐν πάσῃ θλίψει παρακάλεσον, τῶν βασιλέων ἡμῶν τὸ κέρας ὑψώσον, τὸν στρατὸν ἐνίσχυσον τῇ κραταιᾷ δυνάμει τοῦ σωτηρίου σου, καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, ἀλλὰ ῥῦσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, σὺν τῷ ἀνάρχῳ σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι νῦν.

Ὁ ἱερεὺς. Εὐ[λογεῖτε] τὸ ὄνομα Κυρίου.

Εὐχ. τῆς ἀπολύσεως.

Εὐλογεῖτω ὁ Θεὸς ὁ εὐλογῶν καὶ ἁγιάζων καὶ σκέπων καὶ διατηρῶν πάντας ἡμᾶς διὰ

(a) I am obliged to leave this as in the MS.

[The Liturgies of St Basil and St Chrysostom and of the Presanctified admit of a treatment different from that which I have followed in the Liturgy of Alexandria. In the Barberini MS. of the eighth or ninth century we have the earliest extant copies: the Rossano MS. furnishes an early transcript of the other two. We have several manuscripts (chiefly fragmentary) of the thirteenth and fourteenth centuries: they were printed by Demetrius Ducas in 1526 and have been frequently printed since that date. The Barberini MS. has unhappily lost eight leaves in "St Basil," but the differences between the surviving portions and the mediæval copies are such as enable us to represent with full confidence the character of the portion lost, and this I have done, following in part the guidance of Bunsen, as furnished in his work on "Hippolytus and his Age," Vol. iv. 387—434, and in his "Analecta Antenicæna," Vol. iii. 201—236.

It would appear that the prayers of the eighth century have been retained with few changes to the present date. I have therefore first printed these prayers at length, and then I have exhibited the Liturgies as they were used in mediæval times, and the alterations which have been subsequently introduced.

In the older MSS. (the Rossano and Barberini Codices), as well as in Morel's edition, the Liturgy of Saint Basil preceded that named after Saint Chrysostom. I have followed the same order for the earlier copies: but, because of the subordinate position of "St Basil" in later times, and the continual references made in the more modern copies from "St Basil" to "St Chrysostom," I have found it necessary in them to give the prior place to "St Chrysostom."

In the Barberini MS. the Liturgy of Saint Chrysostom is introduced without any title, and the numbering of the Collects follows consecutively on the numbers of those in Saint Basil. C. R. here denotes the variations of the Codex Rossanensis. This copy, though probably made in the twelfth century, undoubtedly preserves a very early copy.]

LITURGIES OF SAINT BASIL
AND OF
SAINT CHRYSOSTOM,
AND THE
LITURGY OF THE PRESANCTIFIED.
[EIGHTH OR NINTH CENTURY.]

LITURGY OF SAINT BASIL.

BARBERINI MANUSCRIPT.

Ἐπιτοργγία τοῦ ἁγίου Βασιλείου.

Εὐχή, ἣν ποιεῖ ὁ ἱερεὺς ἐν τῇ σκευοφελείᾳ, ἀποτιθεμένου τοῦ ἄρτου ἐν τῇ δισκῷ.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον, τὴν τροφήν τοῦ παντὸς κόσμου, τὸν Κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστόν, ἐξαποστείλας σωτήρα καὶ λυτρωτὴν καὶ ἐνεργέτην, εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην, καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουραίνιον σου θυσιαστήριον· μνημόνευσον ὡς ἀγαθὸς καὶ φιλόανθρωπος τῶν προσενεγκάντων καὶ δι' οὓς προσήγαγον, καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱερουργίᾳ τῶν θείων σου μυστηρίων,

Ἐκφώνησι. Ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρός.

(1) Εὐχὴ ἀντιφώνου α'.

Β'. Κύριε ὁ Θεὸς ἡμῶν, οὗ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, οὗ τὸ ἔλεος ἀμέτρητον καὶ ἡ φιλανθρωπία ἀφαντος, αὐτὸς, δέσποτα, κατὰ τὴν εὐσπλαγχνίαν σου ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον οἶκον τοῦτον, καὶ ποιήσον μεθ' ἡμῶν καὶ τῶν συνευχομένων ἡμῖν πλοῦσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου,

BARBERINI MANUSCRIPT.

Ἐκφών. Ὅτι πρέχει σοι πᾶσα δόξα, τιμὴ καὶ προσκίτησις, τῷ Πατρὶ, καὶ Εὐχὴ ἀντιφώνου β'.

Κύριος ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου τὸ πλῆρωμα τῆς ἐκκλησίας σου ἐν εἰρήνῃ διαφύλαξον, ἀγίασον τοὺς ἀγαπῶντας τὴν εὐπρέκειαν τοῦ οἴκου σου. σὺ αὐτοὺς ἀτιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπῃς ἡμᾶς, ὁ Θεός, τοὺς ἐλπίζοντας ἐπὶ σέ,

Ἐκφών. Ὅτι σὸν τὸ κράτος καὶ σὺ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ

Εὐχὴ ἀντιφώνου γ'.

Ὁ τὰς κοινὰς ταύτας καὶ συμφέροντας ἡμῖν χαρισάμενος προσευχάς, ὁ καὶ δεσπὶ καὶ τρισὶ συμφωνοῦσιν ἐπὶ τῷ ὀνόματί σου τὰς αἰτήσεις παρέχειν ἐπαγγειλάμενος, αὐτὸς καὶ νῦν τῶν δούλων σου τὰ αἰτήματα πρὸς τὸ συμφέρον πληρώσον, χορηγῶν ἡμῖν ἐν τῷ παρόντι αἰῶνι τὴν ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ ἐν τῷ μέλλοντι ζῶνι αἰώνιον χαριζόμενος,

Ἐκφών. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις καὶ σοὶ τὴν δόξαν.

Εὐχὴ τῆς εἰσόδου.

Δέσποτα Κύριε ὁ Θεὸς ἡμῶν, ὁ καταστήσας ἐν οὐρανοῖς τάγματα καὶ στρατείας

(a) The collects are numbered in the Manuscript.

(b) MS. τοῦ Πατρός, καὶ,

BARBERINI MANUSCRIPT.

ἀγγέλων καὶ ἀρχαγγέλων πρὸς λειτουργίαν
τῆς σῆς δόξης, ποιήσον σὺν τῇ εισόδῳ
ἡμῶν εἰσοδοὺν ἁγίων ἀγγέλων γενέσθαι,
συλλειτουργούντων ἡμῖν καὶ συνδοξολο-
γούντων τὴν σὴν ἀγαθότητα,

Ἐκφών. Ὅτι πρέπει σοι.

p. 6

Εὐχή τοῦ τρισαγίου.

5. Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις ἀναπανόμε-
νος, ὁ τρισαγίῳ φωτῇ ὑπὸ τῶν Σεραφίμ
ἀνυμνούμενος καὶ ὑπὸ τῶν Χερουβιμ
δοξολογούμενος καὶ ὑπὸ πάσης ἐπουρανοῦ
δυνάμεως προσκυνούμενος· ὁ ἐκ τοῦ μη
ὄντος εἰς τὸ εἶναι παραγαγὼν τὰ σύμπαντα·
ὁ κτίσας τὸν ἄνθρωπον κατ' εἰκόνα σὴν
καὶ ὁμοίωσιν καὶ παντὶ σου χαρίσματι
κατακοσμήσας· καὶ διδούς αἰτοῦντι σοφίαν
καὶ σύνεσιν, καὶ μὴ παρορῶν ἀμαρτάνοντα,
ἀλλὰ θέμενος ἐπὶ σωτηρία μετάνοιαν· ὁ
καταξίωσας ἡμᾶς, τοὺς ταπεινοὺς καὶ
ἀναξίους δούλους σου, καὶ ἐν τῇ ὥρᾳ ταύτῃ
στῆναι κατενώπιον τῆς δόξης τοῦ ἁγίου σου
θυσιαστηρίου καὶ τὴν ὀφειλομένην σοι
προσκύνησιν καὶ δοξολογίαν προσάγειν
αὐτός, δέσποτα, [πρόσδεξαι] καὶ ἐκ στό-
ματος ἡμῶν τῶν ἀμαρτωλῶν τὸν τρισαγίον
ᾠμνον, καὶ ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστό-
τητί σου. συγχώρησον ἡμῖν πᾶν πλημ-
μέλημα ἐκουσίον τε καὶ ἀκούσιον. ἁγιάσον
ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα, καὶ δὸς
ἡμῖν ἐν ὁσιότητι λατρεύειν σοι πάσας τὰς
ἡμέρας τῆς ζωῆς ἡμῶν, πρεσβείαις τῆς
ἀγίας θεοτόκου καὶ πάντων τῶν ἁγίων τῶν
ἀπ' αἰῶνων σοι εὐαρεστησάντων,

BARBERINI MANUSCRIPT.

Ἐκφών. Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ
σοὶ τὴν δόξαν ἀναπέμπομεν.

Εὐχή τῆς ἅν καθέδρας.

(a)

Δέσποτα Κύριε, Θεὸς τῶν δυνάμεων, Ζ'.
σῶσον τὸν λαόν σου καὶ εἰρήνευσον αὐτὸν
τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος, διὰ
τοῦ τύπου τοῦ τιμίου σου σταυροῦ τοῦ
μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς
εἶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

p. 9

Εὐχή τῆς ἐκτενῆς τοῦ Κυρίου ἐλέησον.

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴν ταύτην Η'.
ικεσίαν πρόσδεξαι παρὰ τῶν σῶν δούλων,
καὶ ἐλέησον ἡμᾶς κατὰ τὸ πλήθος τοῦ
ἐλέους σου, καὶ τοὺς οἰκτιρμούς σου κατὰ-
πεμψον ἐφ' ἡμᾶς καὶ ἐπὶ πάντα τὸν λαόν
σου, τὸν ἀπεκδεχόμενον τὸ παρὰ σοῦ πλού-
σιον ἔλεος,

p. 10

Ἐκφών. Ὅτι ἐλεῆμων καὶ φιλόανθρωπος
Θεὸς ὑπάρχεις καὶ σοὶ.

Εὐχή κατηχομένων.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς κατοι-
κῶν καὶ ἐπιβλέπων ἐπὶ πάντα τὰ ἔργα
σου, ἐπίβλεψον καὶ ἐπὶ τοὺς δούλους σου
τοὺς κατηχομένους, τοὺς ὑποκεκλιότας
τοὺς ἑαυτῶν ἀνχένας ἐνώπιόν σου. δὸς αὐτοῖς
τὸν ἐλαφρὸν ζυγόν· ποιήσον αὐτοὺς μέλη
τῆς ἀγίας σου ἐκκλησίας, καὶ καταξίωσον
αὐτοὺς τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς
ἀφέσεως τῶν ἀμαρτιῶν, καὶ τοῦ ἐνδύματος
τῆς ἀφθαρσίας, εἰς ἐπίγνωσιν τοῦ ἀληθινοῦ
Θεοῦ ἡμῶν,

p. 11

Ἐκφών. Ἴνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι
τὸ πάντιμον

(a) This prayer has been omitted for many centuries in the Greek Church. (It is retained in R.)
Its disuse must have been contemporaneous with the change of position in the consecrating priest.

BARBERINI MANUSCRIPT.

Εὐχή πιστῶν α' μετὰ τὸ ἀπλωθῆναι τὸ
εὐαγγέλιον.

Γ'. Σὺ, Κύριε, κατέδειξας ἡμῖν τὸ μέγα
τοῦτο τῆς σωτηρίας μυστήριον· σὺ κατη-
ξίωσας ἡμᾶς, τοὺς ταπεινοὺς καὶ ἀναξίους
δούλους σου, γενέσθαι λειτουργοὺς τοῦ
ἁγίου σου θυσιαστηρίου· σὺ ἰκάνωσον ἡμᾶς
τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος εἰς
τὴν διακονίαν ταύτην, ἵνα ἀκατακρίτως
στάντες ἐνώπιον τῆς ἁγίας δόξης σου
προσάγωγμέν σοι θυσίαν αἰνέσεως. σὺ
γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσιν· δός,
Κύριε, καὶ ὑπὲρ τῶν [ἡμετέρων] ἁμαρτη-
μάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων
δεκτὴν γενέσθαι τὴν θυσίαν ἡμῶν καὶ
εὐπρόσδεκτον ἐνώπιόν σου,

Ἐκφών. Ὅτι πρέπει σοι πᾶσα δόξα
τιμὴ καὶ προσκύνησις τῷ Πατρὶ.

Εὐχή πιστῶν β'.

ΙΑ'. Ὁ Θεός, ὁ ἐπισκεψάμενος ἐν ἐλέει καὶ
οἰκτιρμοῖς τὴν ταπεινώσιν ἡμῶν, ὁ στήσας
ἡμᾶς, τοὺς ταπεινοὺς καὶ ἁμαρτωλοὺς καὶ
ἀναξίους δούλους σου, κατενώπιον τῆς ἁγίας
δόξης σου, λειτουργεῖν τῷ ἁγίῳ σου θυ-
σιαστηρίῳ, σὺ ἐνίσχυσον ἡμᾶς τῇ δυνάμει
τοῦ ἁγίου σου Πνεύματος εἰς τὴν διακο-
νίαν ταύτην, καὶ δὸς ἡμῖν λόγον ἐν ἀνοίξει
τοῦ στόματος ἡμῶν εἰς τὸ ἐπικαλεῖσθαι
τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἐπὶ
τῶν μελλόντων προτιθεσθαι δῶρων,

Ἐκφών. Ὅπως ὑπὸ τοῦ κράτους σου
πάντοτε φυλαττόμενοι σοὶ δόξω.

BARBERINI MANUSCRIPT.

Εὐχή, ἢ ποιεῖ ὁ ἱερεὺς ὑπὲρ ἑαυτοῦ, τῶν
χερουβικῶν λεγομένων.

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς II
σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρ-
χεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν
σοι, βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν
σοι μέγα καὶ φοβερόν, καὶ αὐταῖς ταῖς
ἐπουραναῖαις δυναμεσιν ἀπρόσιτον ἀλλ'
δῶς, διὰ τὴν σὴν ἄφατον φιλανθρωπίαν,
ἀτρέπτως καὶ ἀναλλοιώτως γέγονας ἄν-
θρωπος, καὶ ἀρχιερεὺς ἡμῶν ἐχρημάτισας,
καὶ τῆς λειτουργικῆς ταύτης καὶ ἀναμιάκτου
θυσίας τὴν ἱερουργίαν παρέδωκας, ὡς δεσ-
πότης τῶν ἀπάντων· σὺ γὰρ δεσπόζεις
τῶν ἐπουρανίων καὶ ἐπιγείων, ὁ ἐπὶ θρόνου
χερουβικοῦ ἐποχούμενος, ὁ τῶν Σεραφίμ
Κύριος καὶ βασιλεὺς τοῦ Ἰσραὴλ, ὁ μόνος
ἅγιος καὶ ἐν ἁγίοις ἀναπαυόμενος. σὲ
τοῖνον δυσωπῶ τὸν μόνον ἀγαθὸν καὶ εὐή-
κοον, ἐτίβλεπον ἐπ' ἐμὲ τὸν ἁμαρτωλὸν
καὶ ἀχρεῖον δούλόν σου, καὶ ἰκάνωσον με
τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος, ἐν-
δεδυμένον τὴν τῆς ἱερατείας χάριν, παρα-
στήναι τῇ ἁγίᾳ σου ταύτῃ τραπέζῃ καὶ
ἱερουργῆσαι τὸ ἅγιόν σου σῶμα καὶ τὸ
τίμιον αἷμα. σοὶ γὰρ κλίνω τὸν ἔμμαντόν
αὐχένα, καὶ δέομαί σου μὴ ἀποστρέψῃς
τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μηδὲ ἀποδο-
κιμάσης με ἐκ ποδῶν σου· ἀλλ' ἀξίωσον
προσενεχθῆναι σοὶ τὰ δῶρα ταῦτα καὶ
ὑπ' ἐμοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ
ἀναξίου δούλου σου. σὺ γὰρ εἶ ὁ προσφέ-
ρων καὶ προσφερόμενος, καὶ ἀγιάζων καὶ

(a) The words καὶ ἀγιάζων καὶ ἀγιαζόμενος were altered before the twelfth century to καὶ προσδεχόμενος καὶ διαδιδόμενος. See the note and collations below.

BARBERINI MANUSCRIPT.

ἀγιαζόμενος, Χριστέ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ.

17 Εὐχὴ τῆς προσκομιδῆς τοῦ ἁγίου Βασιλείου μετὰ τὸ πληρῶσαι τὸν ἄβυσσον λαὸν τὸν μυστικὸν ὕμνον.

18 Π'. Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας καὶ ἀγαγὼν ἡμᾶς εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν· σὺ εἰ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ ἁγίου. εὐδόκησον δὴ, Κύριε, τοῦ γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἁγίων σου μυστηρίων· πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ, κατὰ τὸ πλῆθος τοῦ ἐλέους σου, ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνωμάτων· ἦν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ ἁγίου σου Πνεύματος. ἐπίβλεψον ἐφ' ἡμᾶς, ὁ Θεός, καὶ ἐπίδε ἐπὶ τὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτὴν ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἄβραάμ τὰς ὀλοκαυτώσεις, Μωσέως καὶ Ἁαρῶν τὰς ἱερωσύνας, Σαμονὴλ τὰς εἰρηνικὰς ἐπίδες, ὡς προσεδέξω ἐκ τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτως καὶ ἐκ

BARBERINI MANUSCRIPT.

τῶν χειρῶν ἡμῶν τῶν ἀμαρτωλῶν πρόσδεξαι τὰ δῶρα ταῦτα ἐν τῇ χρηστότητί σου, Κύριε· ἵνα καταξιωθέντες λειτουργεῖν ἀμέμπτως τῷ ἁγίῳ σου θυσιαστηρίῳ εὐρωμεν τὸν μισθὸν τῶν πιστῶν φρονίμων οἰκονόμων, ἐν τῇ ἡμέρᾳ τῆς ἀνταποδόσεώς σου τῆς δικαίας,

Ἐκφών. Διὰ τῶν οἰκτιρῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἰ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι.

Καὶ μετὰ τὸ Ἀμήν, ὁ ἱερεὺς· Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους.

Καὶ μετὰ τὸ δοθῆναι τὴν ἀγάπην, ὁ διάκονος λέγει·

Τὰς θύρας· τὰς θύρας· πρόσχωμεν.

Ὁ λαός. τὸ Πιστεύω.

Καὶ μετὰ τὸ Πιστεύω λέγει ὁ διάκονος·

Ἰστῶμεν καλῶς.

Ὁ ἱερεὺς.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὰς καρδίας.

Ὁ λαός. Ἐχομεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ λαός. Ἄξιον καὶ δίκαιον.

Καὶ ὁ ἱερεὺς ἀπάρχεται τῆς ἁγίας ἀναφορᾶς.

Ὁ Ὄν, Δέσποτα, Κύριε, Θεέ, Πατῆρ

(a) No prayer, after this, is numbered in the MS. until the last, Ἦνυσται καὶ τετέλεσται, which is marked 1Δ'.

BARBERINI MANUSCRIPT.

παντοκράτωρ, προσκνητέ, ἄξιον ὡς ἀλη-
θῶς καὶ δίκαιον καὶ πρέπον τῇ μεγαλο-
πρεπείᾳ τῆς ἀγνωσύνης σου σὲ αἰνεῖν, σὲ
ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σοὶ
εὐχαριστεῖν, σὲ δοξάζειν τὸν μόνον ὄντως
ὄντα Θεόν, καὶ σοὶ προσφέρειν ἐν καρδίᾳ
συντετριμμένη καὶ πνεύματι ταπεινώσεως,
p. 22 τὴν λογικὴν ταύτην λατρείαν ἡμῶν ὅτι
σὺ εἶ ὁ χαρισάμενος ἡμῖν τὴν ἐπίγνωσιν
τῆς σῆς ἀληθείας. καὶ τίς ἰκανὸς λαλῆσαι
τὰς δυναστείας σου; ἀκουστάς ποιῆσαι
πάσας τὰς αἰνέσεις σου; ἢ δεηθῆσαι
πάντα τὰ θαυμάσιά σου ἐν παντὶ καιρῷ;
Δέσποτα, Δέσποτα τῶν [ἀπάντων,] Κύριε οὐ-
ρανῶν καὶ γῆς καὶ πάσης κτίσεως ὀρωμένης
τε καὶ οὐχ ὀρωμένης, ὁ καθημένος ἐπὶ θρόνου
δόξης καὶ ἐπιβλέπων ἀβύσσους, ἀναρχε,
p. 23 ἀόρατε, ἀκατάληπτε, ἀπερίγραπτε, ἀναλ-
οίωτε, ὁ Πατὴρ τοῦ Κυρίου ἡμῶν Ἰησοῦ
Χριστοῦ, τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος,
τῆς ἐλπίδος ἡμῶν ὃς ἐστὶν εἰκὼν τῆς
σῆς ἀγαθότητος, σφραγὶς ἰσότητος, ἐν
ἑαυτῷ δεικνὺς σὲ τὸν Πατέρα, Λόγος ζῶν,
Θεὸς ἀληθινός, ἡ πρὸ αἰώνων σοφία, ζωὴ,
ἀγιασμός, δύναμις, τὸ φῶς τὸ ἀληθινόν,
παρ' οὐ τὸ Πνεῦμα τὸ ἅγιον ἐξεφάνη, τὸ
τῆς ἀληθείας Πνεῦμα, τὸ τῆς νιοθεσίας
χάρισμα, ὁ ἀβραβῶν τῆς μελλούσης κλη-
ρονομίας, ἡ ἀπαρχὴ τῶν αἰωνίων ἀγαθῶν,
p. 24 ἡ ζωοποιὸς δύναμις, ἡ πηγὴ τοῦ ἀγιασμοῦ,
παρ' οὐ πᾶσα κτίσις λογικὴ τε καὶ νοερὰ
δυναμουμένη σοὶ λατρεύει, καὶ σοὶ τὴν
αἰδίων ἀναπέμπει δοξολογίαν, ὅτι τὰ σύμ-
παντα δοῦλα σά. σὲ γὰρ αἰνοῦσιν ἄγγελοι,
ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαί, ἐξου-

BARBERINI MANUSCRIPT.

σῆς, δυνάμεις, καὶ τὰ παλάτια Χερουβὶμ·
σοὶ παρίστανται κύκλῳ τὰ Σεραφίμ, ἐξ
πτέρυγες τῷ ἐνί, καὶ ἐξ πτέρυγες τῷ ἐνί·
καὶ ταῖς μὲν δυοὶ κατακαλύπτουσι τὰ
πρόσωπα ἑαυτῶν, καὶ ταῖς δυοὶ τοὺς πόδας,
καὶ ταῖς δυοὶ πετόμενα κέραγον ἕτερον
πρὸς ἕτερον ἀκαταπαύστους στόμασιν, ἀ-
σχηγίτοις θεολογίαις,

Ἐφώνως. Τὸν ἐπινίκιον ὕμνον ἔδοντα,
βοῶντα, κεκραγότα, καὶ λέγοντα·

Ὁ λαός. ἌΓΙΟΣ.

Ὁ ἱερεὺς μυστικῶς λέγει.

Μετὰ τούτων τῶν μακαρίων δυνάμεων,
Δέσποτα φιλόνηρωπε, καὶ ἡμεῖς οἱ ἁμαρ-
τωλοὶ βοῶμεν καὶ λέγομεν· Ἄγιος εἶ ὡς
ἀληθῶς καὶ πανάγιος, καὶ οὐκ ἔστι μέτρον
τῇ μεγαλοπρεπείᾳ τῆς ἀγνωσύνης σου,
καὶ ὁσῖος ἐν πᾶσιν τοῖς ἔργοις σου, ὅτι
ἐν δικαιοσύνῃ καὶ κρίσει ἀληθινῇ πάντα
ἐπήγαγες ἡμῖν· πλάσας γὰρ τὸν ἄνθρωπον,
χοῦν λαβὼν ἀπὸ τῆς γῆς, καὶ εἰκόνι τῇ σῇ, ὁ
Θεός, τιμήσας αὐτόν, τέθεικας αὐτὸν ἐν πα-
ραδείσῳ τῆς τρυφῆς, ἀθανασίαν ζωῆς καὶ
ἀπόλαυσιν αἰωνίων ἀγαθῶν ἐν τῇ τηρήσει
τῶν ἐντολῶν σου ἐπαγγειλάμενος αὐτῷ.
ἀλλὰ παρακούσαντα σοῦ τοῦ ἀληθινοῦ Θεοῦ,
τοῦ κτίσαντος αὐτόν, καὶ τῇ ἀπάτῃ τοῦ
ὄφους ὑπαχθέντα, νεκρωθέντα τε τοῖς οἰκείοις
αὐτοῦ παραπτώμασιν, ἐξώρισας αὐτόν ἐν
τῇ δικαιοκρίσει σου, ὁ Θεός, ἐκ τοῦ παρα-
δείσου εἰς τὸν κόσμον τοῦτον, καὶ ἀπέ-
στρεψας αὐτόν εἰς τὴν γῆν ἐξ ἧς ἐλήφθη,
οἰκονομῶν αὐτῷ τὴν ἐκ παλιγενεσίας σω-
τηρίαν τὴν ἐν αὐτῷ τῷ Χριστῷ σου. οὐ
γὰρ ἀπεστράφης τὸ πλάσμα σου εἰς τέλος,

BARBERINI MANUSCRIPT.

ὁ ἐποίησας, ἀγαθέ, οὐδὲ ἐπελάβου ἔργα
 χειρῶν σου, ἀλλ' ἐπεσκέψω πολυτρόπως
 διὰ σπλάγχνα ἐλέους σου, προφήτας
 ἐξαπέστειλας, ἐποίησας δυνάμεις διὰ τῶν
 ἀγίων σου τῶν καθ' ἐκάστην γενεὰν εὐα-
 ρεστησάντων σοι, ἐλάλησας ἡμῖν διὰ
 στόματος τῶν δούλων σου τῶν προφητῶν
 προκαταγγέλλων ἡμῖν τὴν μέλλουσαν ἔ-
 σσθαι σωτηρίαν, νόμον ἔδωκας εἰς βη-
 θειαν, ἀγγέλους ἐπέστρας φύλακας. ὅτε
 δὲ ἦλθε τὸ πλήρωμα τῶν καιρῶν, ἐλάλησας
 ἡμῖν ἐν αὐτῷ τῷ Υἱῷ σου, δι' οὗ καὶ τοὺς
 αἰῶνας ἐποίησας· ὅς, ὡν ἀπαύγασμα τῆς
 δόξης καὶ χαρακτήρ τῆς ὑποστάσεώς σου,
 φέρων τε τὰ πάντα τῷ βήματι τῆς δυνάμεως
 αὐτοῦ, οὐχ ἀρπαγμὸν ἠγήσατο τὸ εἶναι
 ἴσα σοὶ τῷ Θεῷ καὶ Πατρὶ, ἀλλὰ Θεὸς
 ὡν προαιώνιος, ἐπὶ τῆς γῆς ὤφθη καὶ
 τοῖς ἀνθρώποις συναεστράφη· καὶ ἐκ παρ-
 θένου ἁγίας σαρκωθείς, ἐκένωσεν ἑαυτὸν,
 μορφήν δούλου λαβὼν, σύμμορφος γενό-
 μενος τῷ σώματι τῆς ταπεινώσεως ἡμῶν,
 ἵνα καὶ ἡμᾶς συμμόρφους ποιήσῃ τῆς εἰκό-
 νος τῆς δόξης αὐτοῦ. ἐπειδὴ γὰρ δι' ἀνθρώ-
 που ἡ ἁμαρτία εἰσῆλθεν εἰς τὸν κόσμον
 καὶ διὰ τῆς ἁμαρτίας ὁ θάνατος, εὐδόκησεν
 ὁ μονογενὴς σου Υἱός, ὁ ὢν ἐν τοῖς κόλ-
 πους σου τοῦ Θεοῦ καὶ Πατρός, γενόμενος
 ἐκ γυναικός, τῆς ἁγίας θεοτόκου καὶ ἀει-
 παρθένου Μαρίας, γενόμενος ὑπὸ νόμον,
 κατακρίναι τὴν ἁμαρτίαν ἐν τῇ σαρκὶ
 αὐτοῦ, ἵνα οἱ ἐν τῷ Ἀδὰμ ἀποθνήσκοντες
 ζωοποιηθῶσιν ἐν αὐτῷ, τῷ Χριστῷ σου·

BARBERINI MANUSCRIPT.

καὶ ἐμπολιτευσάμενος τῷ κόσμῳ τούτῳ, δὸς
 προστάγματα σωτηρίας, ἀποστήσας ἡμᾶς
 τῆς πλάνης τῶν εἰδώλων, προσήγαγεν ἡμᾶς
 τῇ ἐπιγνώσει σου τοῦ ἀληθινοῦ Θεοῦ καὶ
 Πατρός, κτησάμενος ἡμᾶς ἑαυτῷ λαὸν
 περιούσιον, βασιλεῖον ἱεράτευμα, ἔθνος
 ἅγιον· καὶ καθάρισας ἡμᾶς ἐν ὕδατι, καὶ
 ἁγιάσας τῷ Πνεύματι τῷ ἁγίῳ, ἔδωκεν
 ἑαυτὸν ἀντάλλαγμα τῷ θανάτῳ, ἐν ᾧ
 κατειχόμεθα πεπραμένοι ὑπὸ τὴν ἁμαρτίαν·
 καὶ κατελθὼν διὰ τοῦ σταυροῦ εἰς τὸν
 ἄδην, ἵνα πληρώσῃ ἑαυτῷ τὰ πάντα, ἔλυσε
 τὰς ὀδύνας τοῦ θανάτου· καὶ ἀναστὰς τῇ
 τρίτῃ ἡμέρᾳ, καὶ ὁδοποιήσας πάσῃ σαρκὶ
 τὴν ἐκ νεκρῶν ἀνάστασιν, καθότι οὐκ ἦν
 δυνατόν κρατεῖσθαι ὑπὸ τῆς φθορᾶς τὸν
 ἀρχηγὸν τῆς ζωῆς, ἐγένετο ἀπαρχὴ τῶν
 κεκοιμημένων, πρωτότοκος ἐκ τῶν νεκρῶν,
 ἵνα ἢ αὐτὸς τὰ πάντα ἐν πᾶσιν πρωτεύω·
 καὶ ἀνελθὼν εἰς τοὺς οὐρανοὺς, ἐκάθισεν ἐν
 δεξιᾷ τῆς μεγαλωσύνης σου ἐν ὑψηλοῖς·
 ὅς καὶ ἤξει ἀποδοῦναι ἐκάστῳ κατὰ τὰ ἔργα
 αὐτοῦ. Κατέλιπε δὲ ἡμῖν ὑπομνήματα τοῦ
 σωτηρίου αὐτοῦ πάθους, ταῦτα, ἃ προτε-
 θεϊκάμεν κατὰ τὰς αὐτοῦ ἐντολάς· μέλλων
 γὰρ ἐξίνααι ἐπὶ τὸν ἐκούσιον καὶ αἰδίμον
 καὶ ζωοποιὸν αὐτοῦ θάνατον, τῇ νυκτὶ ἢ
 παρείδου ἑαυτὸν ὑπὲρ τῆς τοῦ κόσμου
 ζωῆς, λαβὼν ἄρτον ἐπὶ τῶν ἀγίων αὐτοῦ
 καὶ ἀχράντων χειρῶν, καὶ ἀναδείξας σοὶ
 τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας, εὐλογή-
 σας, ἁγιάσας, κλάσας,
 Ἐκφών. Ἐδωκε τοῖς ἁγίοις αὐτοῦ μαθη-

p. 31

(a)

p. 32

B. M. Ad-
ditional MS.
22749.

(a) ME. ὀδύνας. The editions have ὀδύνας

FROM BRITISH MUSEUM 22749.

ταῖς καὶ ἀποστόλοις, εἰπὼν· Λάβετε, φάγετε· τοῦτο ἐστὶ τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλῶμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβὼν, κέρασας, εὐχαριστήσας, εὐλογήσας, ἀγιάσας,

Ἐκφών. Ἐδῶκε τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· Πίετε ἐξ αὐτοῦ πάντες· τοῦτο ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν ἐμὸν θάνατον καταγγέλλετε, τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.

Μεμνημένοι οὖν, Δέσποτα, καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανὸς ἀνόδου, τῆς ἐκ δεξιῶν σου τοῦ Θεοῦ καὶ Πατρὸς καθέδρας, καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας,

Ἐκφώνως. Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες, κατὰ πάντα, καὶ διὰ πάντα,

Ὁ λαός. Σὲ ὑμνοῦμεν [σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε].

Διὰ τοῦτο, Δέσποτα πανάγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιοθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν, οὐ γὰρ ἐποιήσαμεν ἐνώπιόν σου τι ἀγαθὸν

FROM BRITISH MUSEUM 22749.

ἐπὶ τῆς γῆς, ἀλλὰ διὰ τὰ ἔλεή σου καὶ τοὺς οἰκτιρμούς σου, οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρρόντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν, Ἅγιε Ἅγιων, εὐδοκίᾳ τῆς σῆς ἀγαθότητος, ἐλθεῖν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκαίμενα δῶρα ταῦτα, καὶ εὐλογῆσαι αὐτά, καὶ ἀγιάσαι, καὶ ἀναδείξαι

Καὶ ἀνωστάμενος σφραγίζει τριτὸν τὰ δῶρα, λέγων,

Τὸν μὲν ἄρτον τοῦτον, αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ,

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς. Τὸ δὲ ποτήριον τοῦτο, αὐτὸ τὸ τίμιον αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ,

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς. Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς. Ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτου καὶ τοῦ ποτηρίου μετέχοντας, ἐνώσασαι ἀλλήλοις εἰς ἐνὸς Πνεύματος ἁγίου κοινωνίαν, καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα ποιήσασαι μετασχεῖν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου· ἀλλ' ἵνα εὐρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν,

FROM BRITISH MUSEUM 22749.

καὶ τῶν ἐν εὐλόγῳ αἰτίας ἀπολαφθέντων, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς, κατὰ τὸ πλῆθος τοῦ ἐλέους σου· τὰ ταμίαια αὐτῶν ἐμπλησον ταυτὸς ἀγαθῶν· τὰς συζυγίας αὐτῶν ἐν εἰρήῃ καὶ ὁμοιοῖα διατήρησον· τὰ νήπια ἐκθραφον τὴν νεύτητα παιδαγωγήσον· τὸ γῆρας περικράτησον· τοὺς ὀλιγαψύχους παραμύθησον· τοὺς ἐσκαρπισμένους ἐπισυνάγαγε· τοὺς πεπλανημένους ἐπανάγαγε, καὶ σύναψον τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ· τοὺς ὀχλουμένους ὑπὸ πνευμάτων ἐλευθέρωσον· τοὺς πλείουςι σύμπλευσον· τοῖς ὁδοποροῦσι συνόδευσον· χηρῶν πρόστηθι· ὀρφανῶν ὑπεράσπισον· αἰχμαλώτους ῥύσαι· νοσοῦντας ἴασαι· τῶν ἐν βήμασι καὶ μετάλλοις καὶ ἐξορίας καὶ πικραῖς δουλείαις καὶ πάσῃ θλίψει καὶ ἀνάγκῃ καὶ περιστάσει ὄντων, μνημόνευσον, ὁ Θεός, καὶ πάντων τῶν δεομένων τῆς μεγάλης σου εὐσπλαγχνίας· καὶ τῶν ἀγαπώντων ἡμᾶς, καὶ τῶν μισούντων, καὶ τῶν ἐντειλαμένων ἡμῖν τοῖς ἀναξίοις εὐχεσθαι ὑπὲρ αὐτῶν. καὶ παντὸς τοῦ λαοῦ σου μνήσθητι, Κύριε ὁ Θεὸς ἡμῶν, καὶ ἐπὶ πάντας ἔκχεον τὸ πλούσιόν σου ἔλεος, πᾶσι παρέχων τὰ πρὸς σωτηρίαν αἰτήματα· καὶ ὧν ἡμεῖς οὐκ ἐμνημονεύσαμεν δι' ἄγνοϊαν, ἢ λήθην, ἢ πλῆθος ὀνομάτων, αὐτοὺς μνημόνευσον, ὁ Θεός, ὁ εἰδὼς ἐκάστον τὴν ἡλικίαν καὶ τὴν προσηγορίαν, ὁ εἰδὼς ἐκάστον ἐκ κοιτίας μητρὸς αὐτοῦ. σὺ γὰρ εἰ, Κύριε, ἢ βοήθεια τῶν ἀβοηθήτων,

FROM BRITISH MUSEUM 22749.

ἢ ἐλεῖς τῶν ἀτηλισμένων. ὁ τῶν χερμαζομένων σωτήρ, ὁ τῶν πλεόντων λιμῆν, ὁ τῶν νοσοῦντων ἰατρός· αὐτοὺς τοὺς πᾶσι τὰ πάντα γενεῶν, ὁ εἰδὼς ἐκάστον καὶ τὸ αἶψμα αὐτοῦ, [καὶ τὸν] οἶκον, καὶ τὴν χρείαν αὐτοῦ. καὶ ῥύσαι, Κύριε, τὴν πόλιν ταύτην καὶ πᾶσαν πόλιν καὶ χώραν ἀπὸ λιμοῦ, λοιμοῦ, σεισμοῦ, καταποντισμοῦ, πυρός, μαχαίρας, ἐπιδρομῆς ἀλλοφύλων, καὶ ἐμφυλίου πολέμου.

Ἐκφάνηθι.

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος)· ὃν χερίσαι ταῖς ἀγίαις σου ἐκκλησίαις ἐν εἰρήῃ, σῶσον, ἐντιμον, ὑγιῆ, μακροημερεύον[τα, καὶ ὀρθοτομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.]

Ὁ διάκονος τὰ δεύτερα τῶν ζώτων.

Ὁ δὲ ἱερεὺς εὐχεταί.

Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας.

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τῶν οἰκιτρμῶν σου καὶ τῆς ἐμῆς ἀναξιώτητος· συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσης τὴν χάριν τοῦ ἀγίου σου Πνεύματος ἀπὸ τῶν προκειμένων δώρων.

Μνήσθητι, Κύριε, τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς ἱερατικοῦ τάγματος, καὶ μηδένα ἡμῶν κατασχύνῃς τῶν κυκλοούντων τὸ ἅγιόν σου θυσιαστήριον. ἐπίσκεψαι ἡμᾶς ἐν τῇ χρηστότητί σου, Κύριε· ἐπιφάνηθι ἡμῖν τοῖς

Barl
Cod
sum

(a) The MS. has ποίμνην.

BARBERINI MANUSCRIPT.

πλουσίοις σου οίκτιρμοίς· εὐκράτους καὶ ἐπωφελείς τοὺς αἴρας ἡμῖν χάρισαι· ὄμβρους εἰρηνικοὺς τῇ γῆ πρὸς καρποφορίαν δάψασαι· εὐλόγησον τὸν στέφανον τοῦ ἐνι-
 αυτού τῆς χρηστότητός σου Κύριε· παῖδον τὰ σχίσματα τῶν ἐκκλησιῶν· σβέσον τὰ φρυάγματα τῶν ἐθνῶν· τὰς τῶν αἰρέσεων ἐπαναστάσεις ταχέως κατάλυσον ἐν τῇ
 p. 25 δυνάμει τοῦ ἁγίου σου Πνεύματος· πάντας ἡμᾶς πρόσδεξαι εἰς τὴν βασιλείαν σου, υἱοὺς φωτὸς καὶ υἱοὺς ἡμέρας ἀναδείξας· τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, Κύριε ὁ Θεὸς ἡμῶν· πάντα γὰρ ἀπέδωκας ἡμῖν·

Ἐκφών. Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Καὶ τοῦ διακόνου ποιῶντος τῆς μέσης εὐχὴν, ἐπέυχεται ὁ ἱερεὺς.

Ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σώζειν, σὺ ἡμᾶς διδάξον εὐχαριστεῖν σοι ἀξίως τῶν εὐεργεσιῶν σου, ὧν ἐποίησας καὶ ποιεῖς μεθ' ἡμῶν. σὺ εἶ ὁ Θεὸς ἡμῶν, ὁ προσδεξαμενος τὰ δῶρα ταῦτα, καθάρισον ἡμᾶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ διδάξον ἡμᾶς ἐπιτελεῖν ἁγίω-

BARBERINI MANUSCRIPT.

σύνην ἐν φόβῳ σου· ἵνα ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν ὑποδεχόμενοι τὴν μερίδα τῶν ἁγιασμάτων σου, ἐνωθῶμεν τῷ ἁγίῳ σώματι καὶ αἵματι τοῦ Χριστοῦ σου· καὶ ὑποδεξάμενοι αὐτὰ ἀξίως, σχῶμεν τὸν Χριστὸν κατοικοῦντα ἐν ταῖς καρδίαις ἡμῶν, καὶ γενώμεθα ναὸς τοῦ ἁγίου σου Πνεύματος. ναί, ὁ Θεὸς ἡμῶν, καὶ μηδένα ἡμῶν ἐνοχον ποιήσης τῶν φρικτῶν σου τούτων καὶ ἐπουρανίων μυστηρίων, μηδὲ ἀσθενῆ ψυχῇ καὶ σώματι ἐκ τοῦ ἀναξίως αὐτῶν μεταλαμβάνειν· ἀλλὰ δὸς ἡμῖν μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς ἀξίως ὑποδέχασθαι τὴν ἐλπίδα τῶν ἁγιασμάτων σου, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς ἀπολογία ἐμπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ βήματος τοῦ Χριστοῦ σου· ὅπως
 p. 28 ἂν καὶ ἡμεῖς, μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, γενώμεθα μέτοχοι τῶν αἰωνίων σου ἀγαθῶν ὧν ἠτοίμασας τοῖς ἀγαπῶσί σε, Κύριε·

Ἐκφών. Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παύρησίας, ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαι σε τὸν ἐπουράνιον Θεόν, Πατέρα, καὶ λέγειν,

Ὁ λαὸς τό, Πάτερ ἡμῶν.

Ὁ ἱερεὺς ἐκφώνως. Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός. Καὶ μετὰ τὸ Ἀμήν λέγει ὁ ἱερεὺς, Εἰρήνη πᾶσιν.

Καὶ τοῦ διακόνου λέγοντος Τὰς κεφαλὰς ἡμῶν, ἐπέυχεται ὁ ἱερεὺς.

Δέσποτα Κύριε, ὁ Πατὴρ τῶν οἰκτιρῶν

(a) Bunsen accidentally omitted these lines.

BARBERINI MANUSCRIPT.

καὶ Θεὸς πάσης παρακλήσεως, τοὺς ὑποκε-
κλιώτους σοὶ τὰς ἑαυτῶν κεφαλὰς εὐλό-
γησον, ἀγιάσον, φροῦρησον, ὀχύρωσον,
ἐνδυναμώσον, ἀπὸ παντὸς ἔργου πονηροῦ
ἀπόστησον, παντὶ δὲ ἔργῳ ἀγαθῷ σύναψον,
καὶ καταξίωσον ἀκατακρίτως μετασχεῖν τῶν
ἀχράντων τούτων καὶ ἱεροποιῶν μυστηρίων,
εἰς ἄφισιν ἁμαρτιῶν, εἰς Πνεύματος ἀγίου
κοινωνίαν,

p. 40
(a)

Ἐκφώνη. Χάριτι καὶ οἰκτιρμοῖς καὶ
φιλανθρωπία τοῦ [μνογενοῦς σου Υἱοῦ...].

(b)

[Ἐσχῆ] τῆς ὑψώσεως τοῦ ἔργου.

Πρόσρχε, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς
ἡμῶν, ἐξ ἀγίου κατοικητηρίου σου, καὶ ἔλθε
εἰς τὸ ἀγιάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ
συνκαθεζόμενος καὶ ὠδε ἡμῖν ἀοράτως
παρίων καὶ καταξίωσον τῇ κραταιᾷ σου
χειρὶ μεταδοῦναι ἡμῖν, καὶ δι' ἡμῶν παντὶ
τῷ λαῷ.

(c)

Καὶ μετὰ τὸ εἰπεῖν τὸν διάκονον, Πρόσρχωμεν,
ὁ ἱερεὺς ὑψοῖ τὸν ἅγιον ἄρτον καὶ λέγει,
τὰ δῖα τοῖς ἁγίοις.

Καὶ μετὰ τὸ εἰπεῖν τὸν λαὸν τὸ εἶς ΔΙΘΙΟΣ,
λαμβάνει ἐκ τοῦ ἀγίου σώματος μερίδας καὶ
βάλλει εἰς τὰ ἅγια ποτήρια καὶ λέγει,

p. 41

Εἰς πλήρωμα Πνεύματος ἀγίου.

Καὶ μετὰ τὸ πάντα μεταλαβεῖν, λέγοντος τοῦ
διακόνου τῆς εὐχῆς, ἐπέχεται ὁ ἱερεὺς.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν,
ἐπὶ τῇ μεταλήψει τῶν ἁγίων, ἀχράντων,
ἀθανάτων, καὶ ἐπουρανίων σου μυστηρίων,
ὧν ἔδωκας ἡμῖν ἐπὶ εὐεργεσίᾳ καὶ ἁγιασμῷ

BARBERINI MANUSCRIPT.

καὶ ἰάσει τῶν ψυχῶν καὶ τῶν σαρμάτων.
αὐτός, Δέσποτα τῶν ἐπάντων, δὸς γενέσθαι
ἡμῖν τὴν κοινωνίαν τοῦ ἀγίου σώματος καὶ
αἵματος τοῦ Χριστοῦ σου, εἰς πίστιν ἀκα-
τακρίτων, εἰς ἀγάπην ἀνεκέρητων, εἰς
πληρωμὴν σοφίας, εἰς ἴαση ψυχῆς καὶ
σώματος, εἰς ἀποτροπὴν παντὸς ἐναντίας,
εἰς περιποίησιν τῶν ἐπιτολῶν σου, εἰς ἀπο-
λογία ἐμπρόσδεκτον τὴν ἐπὶ τοῦ φοβεροῦ
βήματος τοῦ Χριστοῦ σου,

p. 42

Ἐκφών. Ὅτι σὺ εἶ ὁ ἀγιασρὸς ἡμῶν,
καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ,
καὶ τῷ Υἱῷ, καὶ τῷ ἀγίῳ Πνεύματι, νῦν καὶ
ἀεί, [καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.]

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Εὐχὴ ἐπιθέσθωμεν.

Κύριε ὁ Θεὸς ἡμῶν, σῶσον τὸν λαόν
σου καὶ εὐλόγησον τὴν κληρονομίαν σου.
τὸ πλήρωμα τῆς ἐκκλησίας σου ἐν εἰρήνῃ
διαφύλαξον· ἀγιάσον τοὺς ἀγαπῶντας τὴν
εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδό-
ξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκατα-
λίπῃς ἡμᾶς, ὁ Θεός, τοὺς ἐλπίζοντας ἐπὶ σέ.
εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκ-
κλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλεῦσιν
ἡμῶν, καὶ παντὶ τῷ λαῷ σου. ὅτι ἅγιος ὁ
ναός σου, θαυμαστός ἐν δικαιοσύνῃ, καὶ
σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ
τῷ Υἱῷ, καὶ τῷ ἀγίῳ Πνεύματι, νῦν καὶ ἀεί,
καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

p. 43

Εὐχὴ τοῦ σκευοφυλακίου.

p. 44

Ἦνυσται, καὶ τετέλεσται, ὅσον εἰς τὴν ΙΔ'.

(a) Bunsen accidentally omitted these lines.

(b) Bunsen read this; καὶ μετὰ τὸ εἰπεῖν· Τὸν διάκονον πρόσρχωμεν, but the MS. is decisive.

BARBERINI MANUSCRIPT.

ἡμετέραν δύναμιν, πάντα ἄπερ ἔθου ἡμῖν
τὰ τῆς ἀφθαρσίας μυστήρια· ἤυραμεν
τοῦ θανάτου σου τὴν μνήμην, εἶδαμεν
τῆς ἀναστάσεώς σου τὸν τύπον, ἐνεπλήσ-
θημεν τῆς ἀκενώτου σου τρυφῆς, ἀπηλαύ-
σαμεν τῆς ἀτελευτήτου σου ζωῆς, ἧς καὶ

BARBERINI MANUSCRIPT.

ἐν τῷ μέλλοντι [αἰῶνι] πάντας ἡμᾶς τυχεῖν
καταξίωσον, Χριστέ, ὁ Θεὸς ἡμῶν, ὅτι
πρέπει σοι πᾶσα εὐχαριστία σὺν τῷ ἀν-
άρχῳ σου Πατρὶ καὶ τῷ παναγίῳ καὶ ἀγαθῷ
καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

LITURGY OF SAINT CHRYSOSTOM.

BARBERINI MANUSCRIPT.

15'. Κύριε, ὁ Θεὸς ἡμῶν, ὁ προθεὶς ἑαυτὸν
 (a) p. 46 ἄμωρον ἄμωμον ὑπὲρ τῆς τοῦ κόσμου ζωῆς·
 ἔφιδε ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἄρτον τοῦτον καὶ
 ἐπὶ τὸ ποτήριον τοῦτο, καὶ ποιήσον αὐτὸ
 ἄχραντὸν σου σῶμα καὶ τίμιόν σου αἷμα, εἰς
 μετάληψιν ψυχῶν καὶ σωμάτων· ὅτι ἡγίασται
 καὶ δεδοξασται τὸ πάντιμον καὶ μεγαλο-
 πρεπὲς ὄνομά σου, Πατρός.

Εὐχή τῆς εισόδου.

15'. Εὐεργέτα καὶ τῆς κτίσεως πάσης Δη-
 p. 46 μιουργέ, πρόσδεξαι προσιοῦσαν τὴν ἐκκλη-
 σίαν καὶ ἐκάστου τὸ σύμφερον ἐκπλήρωσον·
 καὶ ἄγαγε πάντας εἰς τελειότητα, καὶ ἀξίους
 ἡμᾶς ἀπεργάσαι τῆς βασιλείας σου· χάριτι
 καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονο-
 γενεοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ.

Εὐχή τοῦ τρισαγίου.

12'. Ἄγια ἄγιων, ὁ Θεὸς ἡμῶν, ὁ μόνος ἅγιος,
 καὶ ἐν ἁγίοις ἀναπαυόμενος· ἅγιος ὑπάρχεις,
 ὁ τὴν ἀνυπέμβλητον δόξαν ἐν αὐτῷ κεκτη-
 μένος· ἅγιος ὁ Θεός, ὁ λόγῳ τὰ πάντα
 p. 47 συστησάμενος· ἅγιος ὁ Θεός, ὃν τὰ τετρά-
 μορφα ζῶα ἀκαταπαύστῳ φωνῇ δοξάζουσι·
 ἅγιος ὁ Θεός, ὁ ὑπὸ πλήθους ἁγίων ἀγγέλων

BARBERINI MANUSCRIPT.

καὶ ἀρχαγγέλων ἄφραστα τρεμόντων προσ-
 κυνούμενος καὶ δοξολογούμενος· ἅγιος ὁ
 Θεός, ὁ τοῖς πολυόμμασι Χερουβιμ τῇ
 ἀσιγήτῳ φωνῇ τῷ ἀκοιμήτῳ ὕμματι ἐπι-
 βλέπων καὶ ἐπικλίνων τὸ οὖς σου· ἅγιος ὁ
 Θεός, ὁ τοῖς ἐξαπτερύγοις Σεραφίμ ἐποχού-
 μενος, καὶ κροτοῦντων τὰς ἑαυτῶν πτέρυγας
 καὶ τὸν ἐπινίκιον ὕμνον ὑμνοῦντων τὸ Ἅγιος,
 Ἅγιος, Ἅγιος, Κύριος Σαβαώθ, ὁ προσ-
 δεχόμενος. ἅγιος γὰρ εἶ ὁ Θεὸς ἡμῶν, ἐν
 ἀρχαὶ καὶ ἐξουσία [καὶ] κυριότητες ἐν οὐρανῷ
 προσκυνοῦσιν, καὶ ἐπὶ γῆς ἄνθρωποι ἀνυμ-
 νοῦσιν καὶ σέβουσιν. αὐτός, φιλάνθρωπε,
 πρόσδεξαι καὶ ἐκ στόματος ἡμῶν τῶν ἁμαρ-
 τωλῶν τὸν τρισάγιον ὕμνον προσφερόμενον
 παρ' ἡμῶν καὶ παρὰ παντὸς τοῦ λαοῦ σου,
 καὶ κατάπεμψον ἡμῖν πλοῦσια τὰ ἔλεη καὶ
 τοὺς οἰκτιρμοὺς σου· πρεσβείαις τῆς ἁγίας
 θεοτόκου καὶ πάντων τῶν ἁγίων τῶν ἀπ'
 αἰῶνός σοι εὐαρεστησάντων·

Ἐκφών. Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ
 ἐν ἁγίοις ἐπαναπαύει, καὶ σοὶ τὴν δόξαν
 ἀναπέμπομεν.

Εὐχή τῆς καθέδρας τοῦ θυσιαστηρίου.

(a) This Liturgy has no distinctive title in the MS. See p. 77. The Rossano MS. however, p. 18, has Ἡ θεία...Χρυσοστόμου: but it does not contain the first five prayers given above. The numbers in square brackets refer to the folios of this MS.

BARBERINI MANUSCRIPT.

Π'. Δέσποτα Κύριε, Θεὸς τῶν δυνάμεων,
as on page 77.

ΙΟ'. Εὐχή τῆς ἐκτενῆς.
Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην
ἱκεσίαν as on page 77.

[18] Εὐχὴ κατηχομένων πρὸ τῆς ἀγίας ἀναφορᾶς,
(a) τοῦ Χρυσοστόμου.

Κ'. Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν
καὶ τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ
γένει τῶν ἀνθρώπων ἐξαποστείλας τὸν μονο-
γενῆ σου Υἱὸν καὶ Θεόν, τὸν Κύριον ἡμῶν
Ἰησοῦν Χριστόν, ἐπίβλαψον ἐπὶ τοὺς
δούλους σου τοὺς κατηχομένους, τοὺς ὑπο-
κεκλικότας σοι τὸν ἑαυτῶν αὐχένα· καὶ
καταξίωσον αὐτοὺς ἐν καιρῷ εὐθέτῳ τῆς
τοῦ λουτροῦ παλιγγενεσίας, τῆς ἀφέσεως
τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρ-
σίας· ἔνωσον αὐτοὺς τῇ ἀγίᾳ σου καθολικῇ
καὶ ἀποστολικῇ ἐκκλησίᾳ, καὶ συγκατα-
ρίθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποιήμῃ·

Ἐκφών. Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι
τὸ πάντιμον καὶ μεγαλοπρεπὲς [ὄνομά σου,
τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἀγίου
Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰῶνων.]

Εὐχὴ πιστῶν α'. μετὰ τὸ ἀπλωθῆναι τὸ εὐαγγέλιον.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν
δυνάμεων, τῷ καταξίωσαντι ἡμᾶς παραστήναι
καὶ νῦν τῷ ἀγίῳ σου θυσιαστηρίῳ καὶ
προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν
ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ
ἀγνοημάτων· πρόσδεξαι, ὁ Θεὸς, τὴν δέησιν

(a) - τοῦ Χρυσοστόμου Rossano Codex.

(b) τοῦ λουτροῦ τῆς παλιγ. C. B.

BARBERINI MANUSCRIPT.

ἡμῶν, καὶ ποιήσον ἡμᾶς ἀξίους γενέσθαι τοῦ
προσφέρειν σοι δεήσεις καὶ ἱκεσίας καὶ
θυσίας ἀναιμάκτους, ὑπὲρ παντὸς τοῦ λαοῦ
σου· καὶ ἰκάνωσον ἡμᾶς, οὓς ἔθου εἰς τὴν
διακονίαν σου ταύτην, ἐν τῇ δυνάμει τοῦ
Πνεύματός σου τοῦ ἀγίου, ἀκαταγνώστως
καὶ ἀπροσκόπως, ἐν καθαρῷ τῷ μαρτυρίῳ
τῆς συνειδήσεως ἡμῶν, ἐπικαλεῖσθαι σε ἐν
παντὶ καιρῷ καὶ τόπῳ· ἵνα εἰσακούων ἡμῶν,
ἴλεως ἡμῖν ἔσῃ ἐν τῷ πληθεῖ τῆς σῆς
ἀγαθότητος·

Ἐκφών. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ,
καὶ προσκύνησις, [τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ
τῷ ἀγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.]

Εὐχὴ πιστῶν β'.

Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν, καὶ
καὶ σὺ δέόμεθα, ἀγαθὲ καὶ φιλόνηρωπε,
ὅπως ἐπιβλέψας ἐπὶ τὴν δέησιν ἡμῶν καθα-
ρίσης ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα ἀπὸ
παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος·
καὶ δῶς ἡμῖν ἀνένοχον καὶ ἀκατάκριτον τὴν
παράστασιν τοῦ ἀγίου σου θυσιαστηρίου.
χάρισαι δέ, ὁ Θεός, καὶ τοῖς συνευχομένοις
ἡμῖν προκοπὴν βίου, καὶ πίστεως, καὶ συνέ-
σεως πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ
φόβου καὶ ἀγάπης λατρεύοντας σοὶ ἀνενόχως
καὶ ἀκατακρίτως μετέχειν τῶν ἀγίων σου
μυστηρίων, καὶ τῆς ἐπουρανοῦ σου βασι-
λείας ἀξιοθῆναι·

Ἐκφών. Ὅπως ὑπὸ τοῦ κράτους σου πάν-
τοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμπωμεν.

(c) The first words only of the doxology are
given in the MSS.

(d) δῶς C. B.

BARBERINI MANUSCRIPT.

p. 66
(a) Εὐχή τῆς προσκομιδῆς, τοῦ ἁγίου Ἰωάννου τοῦ Χρυσοστόμου, μετὰ τὸ ἀποθεθῆναι τὰ ἅγια δῶρα ἐν τῇ ἁγίᾳ τραπέζῃ καὶ πληρῶσαι τὸν λαὸν τὸν μυστικὸν ὕμνον.

KΓ.
(b) Κύριε ὁ Θεὸς ὁ παντοκράτωρ, ὁ μόνος ἅγιος, ὁ δεχόμενος θυσίαν αἰνέσεων παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλῃ καρδίᾳ, πρόσδεξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν, καὶ προσάγαγε τῷ ἁγίῳ σου θυσιαστηρίῳ· καὶ ἰκάνωσον ἡμᾶς προσενεγκεῖν σοὶ δῶρα καὶ θυσίας πνευματικὰς, ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνωημάτων, καὶ καταξίωσον ἡμᾶς εὐρεῖν χάριν ἐνώπιόν σου τοῦ γενέσθαι εὐπρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἐπισκηνῶσαι τὸ Πνεῦμα τῆς χάριτός σου τὸ ἀγαθὸν ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα καὶ ἐπὶ πάντα τὸν λαόν σου·

[20] Ἐκφών. Διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς [εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας].

(c) Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους.

Καὶ μετὰ τὸ δοθῆναι τὴν ἀγάπην, λέγει ὁ διάκονος· Τὰς θύρας· τὰς θύρας· πρόσχωμεν.

Ὁ λαὸς τὸ Πιστεύω λέγει.

(a) For this Babrio C. R. has only Εὐχή προσκομιδῆς μετὰ τῆς ἐν τῇ ἁγίᾳ τραπέζῃ τῶν δώρων ἀπόθεσιν.

(b) αἰδέσεως C. R.

(c) For the next eleven lines C. R. has the following:—εἶτα τοῦ ἱεροῦ τῆς πίστεως μαθήματος ὑπὸ τοῦ λαοῦ ἀναφωνηθέντος, καὶ τοῦ διακόνου εἰ-

BARBERINI MANUSCRIPT.

Ὁ διάκονος. Στῶμεν καλῶς.

Ὁ λαός. Ἐλεος, εἰρήνη.

Ὁ ἱερεὺς λέγει.

Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἁγίου Πνεύματος, εἴη μετὰ πάντων ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὰς καρδίας.

Ὁ χορός. Ἐχωμεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ χορός. Ἄξιον καὶ δίκαιον.

Ὁ ἱερεὺς ἀπέρχεται τῆς ἁγίας ἀναφορᾶς.

Ἄξιον καὶ δίκαιον, σὲ ὑμνεῖν, σοὶ εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνέκφραστος, ἀπεριμήνητος, ἀόρατος, ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν· σὺ καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες καὶ τὴν βασιλείαν ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι καὶ τῷ μονογενεῖ σου Υἱῷ καὶ τῷ Πνεύματί σου τῷ ἁγίῳ, ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν σου τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν

πόντος Στῶμεν καλῶς, καὶ τοῦ λαοῦ διαμεθεμένου τῇ ἐπιφωνήσει τοῦ Ἐλεος, εἰρήνη. ὁ ἱερεὺς ἐκφωνεῖ, Ἡ χάρις, κ.τ.λ.

(d) Ὁ λαός. C. R.

(e) Ὁ λαός. C. R.

(f) Ὁ δὲ ἱερεὺς κλινόμενος ἐπέχεται. C. R.

(g) σὲ ὑμνεῖν, σὲ εὐλογεῖν C. R.

p. 67

(h)

(i)

(j)

(k)

(l)

p. 68

r.

BARBERINI MANUSCRIPT.

σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι καταξιώσον, καίτοι σοι παρεστήκεισαν χιλιάδες ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερουβίμ, καὶ τὰ Σεραφίμ ἑξαπτέρυγα, πολυόματα, μεταρσία, πτερωτά,

(a) Ἐκφών. Τὸν ἐπινίκιον ὕμνον ᾄδοντα.

Ἐκφών. Ὁ δὲ ἱερεὺς μυστικῶς.

(b) Μετὰ τούτων καὶ ἡμεῖς τῶν δυνάμεων, Δέσποτα φιλόανθρωπε, βοῶμεν καὶ λέγομεν Ἅγιος εἶ καὶ πανάγιος, καὶ ὁ μονογενῆς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ ἅγιον. Ἅγιος εἶ καὶ πανάγιος, καὶ μεγαλοπρεπῆς ἡ δόξα σου ὅς τὸν κόσμον σου οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸν μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς αὐτὸν μὴ ἀπόληται ἀλλ' ἔχη ζωὴν αἰώνιον.

Ὅς ἐλθὼν, καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν οἰκονομίαν πληρώσας, τῇ νυκτὶ ἣ παρεδίδου ἐαντόν, λαβῶν ἄρτον ἐν ταῖς ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις χερσίν, εὐχαριστήσας καὶ εὐλόγησας, ἔκλασεν καὶ ἔδωκεν τοῖς ἀγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·

(c) Ἐκφών. Λάβετε, φάγετε· τοῦτ' ἐστὶν τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν.

Ὁμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι, λέγων·

(a) + Ὁ λαός. Ἅγιος, Ἅγιος, Ἅγιος, Κέριος. ὁ δὲ ἱερεὺς κλινόμενος εὐχεταί. C. R.

(b) μακαρίων δυνάμεων C. R.

(c) ἐαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς C. R.

(d) ἀγίας κλάσας ἔδωκε C. R.

(e) τοῦτό μου ἐστὶ τὸ σῶμα. Ὁ λαός. Ἄμην. Ὁ ἱερεὺς κλινόμενος λέγει· C. R.

(f) ἐκφώνως C. R. It again gives only the

BARBERINI MANUSCRIPT.

Πίετε ἐξ αὐτοῦ πάντες· τοῦτ' ἐστὶν τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον εἰς ἄφεσιν ἁμαρτιῶν. Ὁ λαός. Ἄμην.

Ὁ ἱερεὺς μυστικῶς.

Μεμνημένοι τοίνυν τῆς σωτηρίου ταύτης ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενημένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριημέρου ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀναβάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας καὶ ἐνδόξου πάλιν παρουσίας,

Ἐκφών. Τὰ σὰ ἐκ τῶν σῶν προσφέροντες κατὰ πάντα, καὶ διὰ πάντα,

Ὁ λαός. Σὲ ὑμνοῦμεν.

Ὁ ἱερεὺς μυστικῶς λέγει.

Ἐπι προσφερόμέν σοι τὴν λογικὴν ταύτην καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν καὶ δεόμεθα καὶ ἱκετεύομεν, Κατάπεμψον τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα,

Καὶ ἀνστήμενος σφραγίζει, λέγων μυστικῶς,

Καὶ ποιήσον τὸν μὲν ἄρτον τοῦτον, τίμιον σῶμα τοῦ Χριστοῦ σου,

Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ. Ἄμην.

Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου,

leading words of Institution, τοῦτο ἐστὶ τὸ αἷμα.

(g) Ὁ δὲ ἱερεὺς κλινόμενος εὐχεταί C. R.

(h) Ὁ ἱερεὺς εὐχεταί C. R.

(i) Καὶ ἀν. σφραγίζω γ'. τὰ ἅγια δῶρα λέγει C. R.

(k) C. R. omits the words here. It adds Ὁ δίακονος. Ἄμην.

(l) Ὁ δίακονος. Ἄμην. C. R.

BARBERINI MANUSCRIPT.

Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

(a) Ἀμήν.

(b) Ὁ ἱερεὺς μυστικῶς.

Ὡστε γενέσθαι τοῖς μεταλαμβάνουσιν εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου σου Πνεύματος, εἰς βασιλείας πλήρωμα, εἰς παῦρησίαν τὴν πρὸς σέ, μὴ εἰς κρίμα ἢ εἰς κατὰκριμα.

p. 64

Ἔτι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῶν ἐν πίστει ἀναπαυσάμενων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἐγκρατεῶν, καὶ παντὸς δικαίου ἐν πίστει τετελειωμένου.

(c) Ἐκφών. Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερδόξου, εὐλογημένης, δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας.

(d) Τοῦ ἁγίου Ἰωάννου, προδρόμου, καὶ βαπτιστοῦ, καὶ τῶν ἁγίων καὶ πανευφύμων ἀποστόλων, καὶ τοῦ ἁγίου τοῦδε οὐ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις ἐπίσκειαι ἡμᾶς, ὁ Θεός· καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου, καὶ ἀνάπαυσον αὐτούς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

(a) Ὁ διάκονος. Ἀμήν. C. R.

(b) Ὁ δὲ ἱερεὺς κλινόμενος ἐπεύχεται C. R.

(c) βασιλείας οὐρανῶν C. R.

(d) προκατόρων, πατέρων C. R.

(e) παντὸς πνεύματος ἐν π. C. R.

(f) Only the first five words in C. R.

(g) + Ὁ διάκονος τὰ δίπτυχα τῶν κεκοιμημένων.

Ὁ δὲ ἱερεὺς κλινόμενος. C. R.

(h) τοῦ προφήτου, προδρόμου C. R.

(i) ἐπ' ἐλπίδι C. R.

(k) - ὑπὲρ τῶν ἐν ὄρεσιν...τῆς γῆς C. R.

BARBERINI MANUSCRIPT.

Ἔτι παρακαλοῦμέν σε· μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς ἱερατικοῦ τάγμα-

p. 65

τος. Ἔτι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, ὑπὲρ τῶν ἐν ἀγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων, ὑπὲρ τῶν ἐν ὄρεσιν καὶ σπηλαίοις καὶ ταῖς ὄποις τῆς γῆς, ὑπὲρ τῶν πιστοτάτων βασιλέων, τῆς φιλοχρίστου βασιλείας, παντὸς τοῦ παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν. Δὸς αὐτοῖς, Κύριε, εἰρηνικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡμεῖς καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

(c)

(d)

(e)

p. 67

Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ἣ παροικοῦμεν, καὶ πάσης πόλεως, καὶ χώρας, καὶ τῶν πίστει κατοικούντων ἐν αὐταῖς.

[23 b]

(m)

Ἐκφών. Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν τοῦδε.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν.

(l) καὶ φιλοχρίστου βασιλέων, παντὸς τοῦ παλατίου C. R.

(m) The order is slightly different in C. R., where we have here Ὁ διάκονος τὰ δίπτυχα τῶν ζώντων and then Μνήσθητι Κύριε κατὰ τὸ πλῆθος τοῦ ἐλέου σου καὶ τῆς ἐμῆς ἀναξιώτητος· συγχώρησον μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας κωλύσης τὴν χάριν τοῦ ἁγίου σου Πνεύματος ἀπὸ τῶν προκειμένων δώρων.

BARBERINI MANUSCRIPT.

Πατρὶ συγκαθεζόμενος καὶ ὤδε ἡμῖν ἀόρα-
τος συνών· καταξίωσον τῇ κραταιᾷ σου
χειρὶ μεταδοῦναι ἡμῖν καὶ δι' ἡμῶν παντὶ
τῷ λαῷ σου.

Ὁ διάκονος. Πρόσχωμεν.

Ὁ ἱερεὺς. Τὰ ἅγια τοῖς ἁγίοις.

Ὁ λαός. Εἰς ἅγιος.

Καὶ μετὰ τὸ εἰπεῖν τὸν λαὸν τό,

Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς
δόξαν Θεοῦ Πατρός,

λαμβάνει ἐκ τοῦ ἁγίου σώματος μερίδας καὶ
βάλλει εἰς τὰ ἅγια ποτήρια, καὶ λέγει,

Εἰς πλήρωμα Πνεύματος ἁγίου.

Καί, μετὰ τὸ πάντα μεταλαβεῖν, λέγοντος τοῦ
διακόνου τὴν εὐχὴν, ἐπεύχεται ὁ ἱερεὺς μυστικῶς.

Εὐχαριστοῦμέν σοι, Δέσποτα φιλόανθρωπε,

δόξης τῆς βασιλείας σου, and continuing thus:—
Ζῆτει εἰς τὴν λειτουργίαν τοῦ ἁγίου Βασιλείου
ὑπισθεν. Καὶ μετὰ τὸ ὑψῶσαι τὸν ἄρτον καὶ
εἰπεῖν τὸν λαόν, τὸ Εἰς ἅγιος, καὶ τοῦ διακόνου
τὸ Πλήρωσον, Δέσποτα, καὶ τὴν ἔνωσιν, καὶ
τὴν μετάληψιν, ὁ ἱερεὺς κλωθόμενος ἐπεύχεται Εὐ-
χαριστοῦμέν σοι.

(a) ὅτι καὶ τῇ παρουσίᾳ ἡμέρα καταξίωσας C. R.

(b) — δεσποίνης ἡμῶν C. R.

BARBERINI MANUSCRIPT.

εὐεργέτα τῶν ψυχῶν ἡμῶν, ὁ καὶ τῇ παρού-
σῃ ἡμέρᾳ καταξίωσας ἡμᾶς τῶν ἐπουρανίων

(a)

σου καὶ ἀθανάτων μυστηρίων. Ὁρθοτό-

(26)

μῆσον ἡμῶν τὴν ὁδόν, σῶσον ἡμᾶς ἐν τῷ

p. 73

φύσῳ σου τοὺς πάντας, φρούρησον ἡμῶν

τὴν ζωὴν, ἀσφάλισαι ἡμῶν τὰ διαβήματα,

εὐχαῖς καὶ ἱκεσίαις τῆς ἁγίας, ἐνδόξου, δεσ-

(b)

ποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου

Μαρίας, καὶ πάντων τῶν ἁγίων σου τῶν ἀπ'

(c)

αἰῶνων σοι εὐαρεστησάντων·

Ἐκφών. Ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν,

καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ,

(d)

τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ,

καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

(e)

Ὁ λαός. Ἐν ὀνόματι Κυρίου.

(c) — τῶν ἀπ'...εὐαρεστησάντων C. R.

(d) As usual, C. R. gives only the leading
words.

(e) C. R. omits these two lines and inserts
in their stead the prayer *Ἐσχὴ ὑπισθόμενος*. Ὁ
εὐλογῶν τοὺς εὐλογοῦντάς σε and also the
Εὐχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ. Τὸ πλῆ-
ρωμα τοῦ νόμου, as they are now used in
the Liturgy. See below.

LITURGY OF THE PRESANCTIFIED.

BARBERINI MANUSCRIPT.

ⲛ ⲈΝ ΔΕ Τῷ ΛΥΧΝΙΚῷ ΜΕΤὰ Τὰ ἈΝΑ-
ΓΝΩΣΜΑΤΑ ΚΑΙ Τὸ ΚΑΤΕΥΘΥΝΤΗΤῶ ΚΑΙ
Τὸ ΚΥΡΙΕ ἘΛΕΗσον ΓΙΝΕΤΑΙ Εὔχη ΚΑ-
ΤΗΧΟΥΜΕΝΩΝ ΕΠὶ ΤῶΝ ΠΡΟΗΓΙΑΣΜΕΝΩΝ.

Ⲛ Δ'. Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ κτίστης καὶ
δημιουργὸς τῶν πάντων, ὁ πάντας θέλων
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἰλθεῖν,
ἐπίβλαψον ἐπὶ τοὺς δούλους σου τοὺς κατη-
χουμένους, καὶ λύτρωσαι αὐτοὺς τῆς πα-
λαιᾶς πλάνης καὶ τῆς μεθοδείας τοῦ ἀντι-
κειμένου, καὶ προσκάλεσαι αὐτοὺς εἰς τὴν
ζωὴν τὴν αἰώνιον, φωτίζων αὐτῶν τὰς ψυχὰς
καὶ τὰ σώματα καὶ συγκαταριθμῶν αὐτοὺς τῇ
λογικῇ σου ποιήμῃ ἐφ' ἣν τὸ ὄνομά σου
τὸ ἅγιον ἐπικέκληται.

Ἐκφώνωσι. Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξά-
ζωσι τὸ.

ⲛⲓ [Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ὅσοι κατηχούμενοι.

Ταῦτα τὰ διακονικὰ λέγεται μέχρι τῆς μεσο-

(a) The collects are numbered in the Barbe-
rini Manuscript consecutively from one in the
Liturgy of S. Chrysostom (above, p. 90). There
is no distinctive title in the MS. In the Codex
Bossanensis (C. B.) the Liturgy is introduced
with the words ἡ θεία λειτουργία τῶν προηγιασ-
μένων. The numbers in square brackets refer

BARBERINI MANUSCRIPT.

νησίμου ἀπὸ δὲ τῆς Δ'. τῆς μεσονησίμου λέγει
τὰ ὑποτεταγμένα. Οἱ διπλοκατηχούμενοι μετα,
καὶ τῆς εὔχης μέχρι τῆς μεγάλης παρασκευῆς.

Ὅσοι κατηχούμενοι προέλθετε· οἱ κατη-
χούμενοι προέλθετε· ὅσοι πρὸς τὸ φῶτισμα
προσέλθετε· εὗξασθε οἱ πρὸς τὸ φῶτισμα.

Ἵπὲρ τῶν πρὸς τὸ ἅγιον φῶτισμα εὐτρε-
πιζομένων ἀδελφῶν ἡμῶν, καὶ τῆς σωτηρίας
αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὅπως Κύριος ὁ Θεὸς ἡμῶν στηρίξῃ αὐ-
τοὺς καὶ ἐνδυναμώσῃ.

Φωτίσῃ αὐτοὺς φωτισμὸν γνώσεως.

Καταξιώσῃ αὐτοὺς ἐν καιρῷ εὐθέτῃ τοῦ
λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως
τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρ-
σίας.

Ἀναγεννήσῃ αὐτοὺς δι' ὕδατος καὶ πνεύ-
ματος.

Χαρίσθῃται αὐτοὺς τὴν τελειότητα τῆς
πίστεως.

to the folios of this MS.

(b) τοῦ διαβόλου C. B.

(c) - αὐτῶν C. B.

(d) The words within brackets are found
only in the Bossano MS. but I have printed
them above for convenience.

(e) Sic. Query μεταλαμβάνουσι.

BARBERINI MANUSCRIPT.

Συγκαταριθμίση αὐτοὺς τῇ ἀγίᾳ αὐτοῦ
καὶ ἐκλεκτῇ ποιίμῃ.

Σῶσον, ἐλέησον καὶ διαφύλαξον αὐτοὺς
ὁ Θεὸς τῇ σῇ χάριτι.

Οἱ πρὸς τὸ φῶτισμα τὰς κεφαλὰς ὑμῶν
τῷ Κυρίῳ κλίνατε.]

(a) Εὐχὴ εἰς τοὺς πρὸς τὸ ἅγιον φῶτισμα εὐτρεπι-
ζομένους.

ΚΕ'.
[27]
p. 76
Ἐπίφανον, Δέσποτα, τὸ πρόσωπόν σου
ἐπὶ τοὺς πρὸς τὸ ἅγιον φῶτισμα εὐτρε-
πιζομένους καὶ ἐπιποθοῦντας τὸν τῆς ἀμαρ-
τίας μολυσμὸν ἀποτινάξασθαι· καταύγασον
αὐτῶν τὴν διάνοιαν· βεβαίωσον αὐτοὺς ἐν
τῇ πίστει· στήριξον ἐν ἐλπίδι· τελείωσον
ἐν ἀγάπῃ· μέλη τίμια τοῦ Χριστοῦ σου
ἀνάδειξον, τοῦ δόντος ἑαυτὸν ἀντίλυτρον
ὑπὲρ τῶν ψυχῶν ἡμῶν

Ἐκφώνως. Ὅτι σὺ εἶ ὁ φωτισμὸς ἡμῶν
καὶ σοὶ τὴν δόξαν.

(b) [Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ὅσοι πρὸς τὸ φῶτισμα προ-
έλθετε· οἱ πρὸς τὸ φῶτισμα προέλθετε·
ὅσοι κατηχούμενοι προέλθετε· μή τις τῶν
κατηχουμένων· ὅσοι πιστοὶ ἔτι καὶ ἔτι ἐν
εἰρήνῃ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον καὶ διαφύ-
λαξον.]

Εὐχὴ πιστῶν α' μετὰ τὸ ἀπλωθῆναι τὸ λιτόν.

ΚΖ'.
p. 77
[27 b]
Ὁ Θεός, ὁ μέγας καὶ αἰνετός, ὁ τῷ ζωο-
ποιῷ τοῦ Χριστοῦ σου θανάτῳ εἰς ἀφθαρ-
σίαν ἡμᾶς ἐκ φθορᾶς μεταστήσας· σὺ πάσας

BARBERINI MANUSCRIPT.

ἡμῶν τὰς αἰσθήσεις τῆς ἐμπαθοῦς νεκρό-
σεως ἐλευθέρωσον, ἀγαθὸν ταύταις ἡγεμόνα
τὸν ἔνδοθεν λογισμὸν ἐπιστήσας· καὶ ὀφ-
θαλμὸς μὲν ἀμέτοχος ἔστω παντὸς πονηροῦ
βλέμματος, ἀκοὴ δὲ λόγοις ἀργοῖς ἀνεπί-
βατος, ἡ δὲ γλῶσσα καθαρυνέτω ῥημάτων
ἀπρεπῶν· ἄγνισον δὲ ἡμῶν καὶ τὰ χεῖλη
τὰ αἰνούντά σε, Κύριε, τὰς χεῖρας ἡμῶν
ποιήσον τῶν μὲν φαύλων ἀπέχσθαι πρᾶ-
ξεων ἐνεργεῖν δὲ μόνα τὰ σοὶ εὐάρεστα,
πάντα ἡμῶν τὰ μέλη καὶ τὴν διάνοιαν τῇ
σῇ κατασφαλιζόμενος χάριτι·

Ἐκφώνως. Ὅτι πρέπει σοὶ πᾶσα δόξα,
τιμὴ καὶ προσκύνησις.

Εὐχὴ πιστῶν β'.

Δέσποτα ἄγιε, ὑπεράγαθε, δυσωπούμέν
σε, τὸν ἐν ἐλέει πλεῦσιον, ἵλεων γενέσθαι
ἡμῖν τοῖς ἀμαρτωλοῖς, καὶ ἀξίους ἡμᾶς
ποιήσον τῆς ὑποδοχῆς τοῦ μονογενοῦς σου
Υἱοῦ, καὶ Θεοῦ ἡμῶν, τοῦ βασιλέως τῆς
δόξης· ἰδοὺ γὰρ τὸ ἄχραντον αὐτοῦ σῶμα
καὶ ζωοποιὸν αἷμα, κατὰ τὴν παρούσαν
ᾠαν εἰσπορευόμενα, τῇ μυστικῇ ταύτῃ
προτίθεσθαι μέλλει τραπέζῃ, ὑπὸ πλήθους
στρατιᾶς οὐρανοῦ ἀοράτως δορυφορούμενα·
ὣν τὴν μετάληψιν ἀκατάκριτον ἡμῖν δώρη-
σαι, ἵνα δι' αὐτῶν τὸ τῆς διανοίας ὄμμα
καταυγαζόμενοι υἱοὶ φωτὸς καὶ ἡμέρας
γενώμεθα,

Ἐκφώνως. Κατὰ τὴν δωρεὰν τοῦ Χριστοῦ
σου μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ.

(a) Καί, τοῦ διακόνου ταῦτα συνάπτοντος, ὁ ἱερεὺς
κλυόμενος ἐπεύχεται. C. B.

(b) Again the words between brackets are
found only in C. B.

(c) + Σοφία C. B. manu recentiori.

(d) ποιῆσαι C. B.

(e) τὸ ζωοποιὸν αἷμα C. B.

BARBERINI MANUSCRIPT.

Ὁ ἱερεὺς ἐκφωνεῖ. Τὰ προηγιασμένα ἄγια τοῖς ἁγίοις.

(a) Ὁ λαός. Εἰς ἄγιος, εἰς Κύριος Ἰησοῦς Χριστός.

Εὐχή μετὰ τὴν μετάληψιν. Εὐχαριστοῦμέν σοι, τῷ Σωτήρι τῶν ὅλων Θεῷ, ἐπὶ πᾶσιν οἷς παρέσχου ἡμῖν ἀγαθοῖς, καὶ ἐπὶ τῇ μεταλήψει τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου· καὶ δεόμεθά σου, Δέσποτα φιλόανθρωπε, φύλαξον ἡμᾶς ὑπὸ τὴν σκέπην τῶν πτερύγων σου, καὶ δὸς ἡμῖν, μέχρι

(a) - Ἰησοῦς Χριστός C. B.

(b) In place of these two lines C. B. has the two following prayers:

Εὐχὴ ὀπισθόμβυκος. Δέσποτα, Κύριε, ὁ Θεός, ὁ Παντοκράτωρ, ὁ πᾶσαν τὴν κτίσιν ἐν σοφίᾳ δημιουργήσας, ὁ διὰ τὴν ἀφάτον σου πρόνοιαν καὶ πολλὴν ἀγαθότητα ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας ταύτας, πρὸς καθαρισμόν ψυχῶν καὶ σωμάτων, πρὸς ἰατρείαν παθῶν, πρὸς ἐλπίδα ἀναστάσεως· ὁ διὰ τεσσαράκοντα ἡμερῶν πλάκας χειρίσας, τὰ θεοχάρακτα γράμματα, Μωσεί τῷ θεράποντί σου παρέσχου καὶ ἡμῖν, Ἀγαθέ, τὸν ἀγῶνα τὸν καλὸν ἀγωνίσασθαι, τὸν δρόμον τῆς νηστείας ἐκτελέσαι, τὴν πίστιν ἀδιαίρετον τηρῆσαι, τὰς κεφαλὰς τῶν

BARBERINI MANUSCRIPT.

τῆς ἐσχάτης ἡμῶν ἀναπνοῆς, ἐπαξίως μετέχειν τῶν ἁγιασμάτων σου, εἰς φωτισμὸν ψυχῆς καὶ σώματος, εἰς βασιλείας οὐρανῶν κληρονομίαν·

Ἐκφώνως. Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρί, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Ὁ λαός. Ἐν ὀνόματι Κυρίου.

ἀορατῶν δρακόντων συνθλάσαι, καὶ νικητὰς τῆς ἁμαρτίας ἀναφανῆναι, καὶ ἀκατακρίτους φθάσαι καὶ προσκυνῆσαι τὴν ἁγίαν σου ἀνάστασιν· ὅτι εὐλόγηται καὶ δεδόμεσθα τὸ πάντιμον καὶ μεγαλοπρεπὲς δρομὸν σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεὶ.

Εὐχὴ εἰς τὸ συστεῖλαι τὰ δῶρα.

Κύριε ὁ Θεός ἡμῶν, ὁ ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ταύτας ἡμέρας καὶ κοινωνοὺς ἡμᾶς ποιήσας τῶν φρικτῶν σου μυστηρίων, σὺναψον ἡμᾶς τῇ λογικῇ σου ποιήσῃ, καὶ κληρονόμους ἀνάδειξον τῆς βασιλείας σου, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας.

(b)

**LITURGIES OF SAINT CHRYSOSTOM,
SAINT BASIL
AND THE
PRESANCTIFIED.**

[ELEVENTH CENTURY TO MODERN TIMES.]

LITURGY OF SAINT CHRYSOSTOM.

[I have met with considerable difficulties in my attempt to arrange the "Liturgy of Saint Chrysostom" so as to exhibit its gradual growth. It will be remembered that in the Barberini MS., which gives the first known copy of the Liturgy that afterwards grew into the much larger dimensions of the modern "Liturgy of Saint Chrysostom," the name of the great preacher was prefixed to two of the prayers, but not to the whole work. In the Rossano copy, which has strong resemblances to the other, the name disappears from the introductions to these two prayers but is given to the whole Liturgy. Almost every portion of that copy is retained in the modern service. But it will be seen also that, as early as the eleventh century, many of the prayers originally in the Liturgy of Saint Basil were incorporated into that which was now named after the great Bishop of Constantinople, and in my notes I shall point out sources from which other prayers were derived. In point of fact it was framed out of materials drawn from a wide area.

By the very great kindness of the Baroness Burdett-Coutts I have been allowed to use a manuscript mentioned by Dr Scrivener in his "Introduction to the Criticism of the New Testament" (second edition, p. 266), B-C. i. 10. Unfortunately a quire is missing here out of the Liturgy of S. Chrysostom and another out of the Liturgy of S. Basil. But the loss is compensated for by another manuscript (ii. 42) belonging to the same Lady, of which Dr Scrivener most kindly gave me information. This contains a complete text of the Liturgies, which I ascribe without hesitation to the eleventh century at the latest. It occupies the upper part of my page. I have noted the few variations between this text and that of B-C. i. 10; and also noted such portions of the text as had been in use at the date of the Barberini Codex or of the original of the Rossano Codex. These I have marked by B. and C. R. Then Morel published at Paris in MDLX. (and the Plantin Press at Antwerp almost simultaneously) a Latin version of "S. Chrysostom," which, I am surprised, has not attracted attention in recent times. The translation was made by Leo Thuscus, a pupil of the celebrated Hugo Etherianus—the friend of the Emperor Manuel. It must have been made about the year 1200; but internal evidence seems to fix the date of the Liturgy itself to within ten years of the year 1100. This copy exhibits further accretions; so that I have marked with the letter L in the margin all that it retains of the immediately earlier copies, and also all that I find incorporated in the next complete recension which has come down to us. This recension is contained in the edition published at Rome by Demetrius Ducas in the year 1526, of which edition some account is given in the Introduction. The changes introduced between the eleventh century and the sixteenth are sufficiently numerous and marked to warrant my printing at length the copy contained in this edition, without however repeating the prayers which will be found in the upper part of my page. The Greek copy printed by Morel agrees almost entirely with that of Demetrius Ducas. But additional ceremonies and other changes have been introduced since 1526, and these I have noted below the copy of that year. As Mr Hammond's work is more easily accessible than any other, I have marked these changes with the letter H, although Mr Hammond (Introduction, p. xlvi) has merely taken the text from Daniel, and Daniel (vol. iv. pp. 315, 327) seems to have taken his from a copy printed at Venice, of which however he does not give the date. I have been unable to procure a copy from the authorized Press at Constantinople, but I have a beautiful Euchology printed in the year *μωωγ'* (1873) at Rome for the use of Greeks of the Roman obedience, and variations from the text of Ducas which I have noticed in it, I have marked R.

The text printed by Goar, MDCXLVII, agrees generally with that of Ducas and Morel; he gives in addition various readings from later Venice editions. I have not attempted to reproduce all these. The letter C however denotes special readings of a MS. described by him as in use in the Greek Churches in Italy and Sicily: and P those of an imperfect MS. at Paris, which, from the character of the writing as well as from the special intercessions, must be assigned to the date of the Council of Florence. On these MSS. see the Introduction.]

LITURGY OF SAINT CHRYSOSTOM.

ELEVENTH CENTURY.

ε 5. 1 Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου.

(1) The text is taken from Lady Burdett-Coutts' MS. π. 42. The figures in the Margin denote the number of the quire and the leaf in the Manuscript. The rubric and prayers marked

L were in the Liturgy which was translated by Leo Thuscus and printed by Morel in Latin in the year 1560. The original must have been in use about the year 1110. See p. 100 above.

SIXTEENTH CENTURY.

«α) Διάταξις τῆς θείας ἱεροργρίας τοῦ ἐν ἁγίοις πατρὸς Ἰωάννου τοῦ Χρυσοστόμου.

«β) Μέλλων ὁ ἱερεὺς τὴν θείαν ἐπιτελεῖν μυσταγωγίαν ὀφείλει εἶναι προηγουμένως ἐξωμολογημένος

καὶ μετὰ πάντων κατηλλαγμένος καὶ τὴν καρδίαν, βση δύναμις, καθαρὰν τετηρηκῶς ἀπὸ πονηρίας

(a) The text is taken from the edition of Demetrius Ducas. See p. 100. Dr Daniel's copy was entitled *Διάταξις τῆς θείας καὶ ἱερᾶς λειτουργίας γενομένης οὕτως ἐν τῇ μεγάλῃ ἐκκλησίᾳ καὶ ἐν τῷ ἁγίῳ βρει*. Other copies have titles varying slightly from these.

(b) Modern Venetian editions (followed by Daniel and the Roman editors of 1878 and Mr Hammond in his note, p. 82) read...ὀφείλει εἶναι προηγουμένως μὲν κατηλλαγμένος μετὰ πάντων καὶ μὴ ἔχειν τι κατὰ τινος, and conclude this first direction thus: *ποιούσιν ὁμοῦ πρὸς ἀνατολᾶς ἐμπροσθεν τῶν ἁγίων θυρῶν προσκυνήματα τρία*.

The Roman edition proceeds with the following directions; they vary slightly in other modern copies, but are entirely omitted by Mr Hammond:

Εἶτα λέγει ὁ διάκονος· Εὐλόγησον δέσποτα. Ὁ

ἱερεὺς· Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν...Ὁ διάκονος·

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός· ἐλθέ καὶ σκήνωσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος· καὶ σώσον, ἀγαθέ, τὰς ψυχὰς ἡμῶν.

Τὸ Τρισάγιον. Ἅγιος ὁ Θεός, ἅγιος Ἰσχυρός, ἅγιος ἀθάνατος, ἐλέησον ἡμᾶς. γ'.

Δόξα καὶ νῦν.

Πάτερ ἡμῶν.

Ὁ ἱερεὺς· Ὅτι σοῦ ἐστὶν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ. Ἐλέησον ἡμᾶς, Κύριε, ἐλέησον ἡμᾶς· πάσης γὰρ ἀπολογίας ἀπορούντες ταῦτην σοὶ τὴν ἰκεσίαν, ὡς δεσπότην, οὐ ἀμαρτωλοὶ προσφέρομεν. Ἐλέησον ἡμᾶς. Δόξα.

Κύριε ἐλέησον, ἐπὶ σοὶ γὰρ πεποιθήμεν· μὴ

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

λογισμῶν, ἐγκρατεύσας τε ἀφ' ἐσπέρας, καὶ ἐργηγο-
ρηκὸς μέχρι τοῦ τῆς ἱερουργίας καιροῦ. Τοῦ δὲ
καιροῦ ἐπιστάτος, μετὰ τὸ ποιῆσαι τὴν συνήθη τῷ
προεστώτι μετάνοιαν, εἰσέρχεται ἐν τῷ ναῷ, καὶ
ἐνωθεὶς τῷ διακόνῳ ποιῶσιν ὁμοῦ πρὸς ἀνατολὰς
προσκυνήματα τρία ἔμπροσθεν τῆς εἰκόνης τοῦ Σω-
τῆρος καὶ τῆς ὑπεραγίας θεοτόκου καὶ εἰς τοὺς δύο
χοροὺς ἀνὰ ἓν. ὅτε δὲ προσκυνούσι λέγουσι μυστι-
κῶς τὴν εὐχὴν ταύτην·

(a) Κύριε, ἐξαπόστειλον τὴν χεῖρά σου ἐξ
ὑψους κατοικητηρίου σου καὶ ἐνίσχυσόν με
εἰς τὴν προκειμένην διακονίαν σου, ἵνα ἀκα-
τακρίτως παραστὰς τῷ φοβερῷ σου βήματι
τὴν ἀναίμακτον ἱερουργίαν ἐπιτελέσω· ὅτι
σου ἐστὶν ἡ δύναμις κ.τ.λ. Ἀμήν.

(b) Ἐλθόντες δὲ εἰς τὸ ἱερατεῖον λαμβάνουσιν ἕκαστοι
ἐν ταῖς χερσὶν αὐτῶν τὸ στοιχάριον ἑαυτῶν καὶ
ποιούσι προσκυνήματα τρία κατ'ἀνατολὰς, λέγοντες
καθ' ἑαυτοὺς τό,

δρυσθῆς ἡμῶν σφόδρα, μηδὲ μνησθῆς τῶν ἀνομιῶν
ἡμῶν· ἀλλ' ἐπίβλεψον καὶ νῦν, ὡς ἐσπλαγχνος,
καὶ λύτρωσαι ἡμᾶς ἐκ τῶν ἐχθρῶν ἡμῶν. Σὺ γὰρ εἰ
θεὸς ἡμῶν, καὶ ἡμεῖς λαὸς σου· πάτως ἔργα χειρῶν
σου, καὶ τὸ ὄνομά σου ἐπικεκλήμεθα.

Καὶ νῦν.

Τῆς εὐσπλαγχνίας τὴν πύλην ἀνοιξὸν ἡμῖν,
εὐλογημένη θεοτόκε. ἐλπίζοντες εἰς σὲ μὴ ἀστο-
χῆσωμεν, ῥυσθίημεν διὰ σοῦ τῶν περιστάσεων
σὺ γὰρ εἰ ἡ σωτηρία τοῦ γένους τῶν Χριστιανῶν.

Ἐπειτα ἀπέρχονται εἰς τὴν εἰκόνα τοῦ Χριστοῦ
λέγοντες·

Τὴν ἀχραντὸν εἰκόνα σου προσκυνούμεν, ἀγαθέ,
αἰτούμενοι συγχώρησιν τῶν πταισμάτων ἡμῶν,
Χριστέ· θεός· βουλήσει γὰρ ἠδύοκῆσας σαρκὶ
ἀνελθεῖν ἐν τῷ σταυρῷ, ἵνα ῥύσῃ οὓς ἐπλασας ἐκ τῆς
δουλείας τοῦ ἐχθροῦ· ὅθεν εὐχαρίστως βοῶμεν σοί·
Χαρὰς ἐπλήρωσας τὰ πάντα, ὁ Σωτὴρ ἡμῶν, παρα-
γενόμενος εἰς τὸ σῶσαι τὸν κόσμον.

Εἶτα ἀσπάζονται καὶ τὴν εἰκόνα τῆς θεοτόκου

Ὁ Θεός, ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Εἶτα ὁ διάκονος προσέρχεται τῷ ἱερεὶ, ὑποκλίνας
τὴν κεφαλὴν, κρατῶν καὶ ἐν τῇ χειρὶ τῇ δεξιᾷ τὸ
στοιχάριον σὺν τῷ ὠραρίῳ, λέγων·

Εὐλόγησον, δέσποτα, τὸ στοιχάριον σὺν
τῷ ὠραρίῳ.

Ὁ δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς, λέγει·

(c)

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ
αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα ὑποχωρεῖ ὁ διάκονος καθ' ἑαυτὸν εἰς ἓν
μέρος τοῦ ἱερατεῖου καὶ ἐνδύεται τὸ στοιχάριον,
εὐχόμενος οὕτως·

Ἀγαλλιάσεται ἡ ψυχὴ μου ἐπὶ τῷ Κυρίῳ.

Ἐνέδυσέ με ἱμάτιον σωτηρίου, καὶ χιτῶνα
εὐφροσύνης περιέβαλέ με, καὶ ὡς νυμφίῳ
περιέθηκέ μοι μίτραν, καὶ ὡς νύμφην περι-
έθηκέ με κόσμῳ.

λέγοντες τὸ τροπάριον· Εὐσπλαγχνίας ὑπάρχουσα
πηγὴ, συμπαθείας ἀξίωσον ἡμᾶς, θεοτόκε· βλέψον εἰς
λαὸν τὸν ἁμαρτήσαντα· δείξον, ὡς αἰεὶ, τὴν δυναστείαν
σου· εἰς σὲ γὰρ ἐλπίζοντες τό, Χαίρει, βοῶμέν σοι, ὡς
ποτὲ ὁ Γαβριὴλ, ὁ τῶν ἀσωμάτων ἀρχιστράτηγος.

Εἶτα κλίνοντες τὴν κεφαλὴν, λέγουσι ταύτην τὴν
εὐχὴν. Κύριε ἐξαπόστειλον, ἡ εὐργα.

(a) Morel's edition (M), which generally fol-
lows that of Demetrius Ducas, has here Κύριε ὁ
θεὸς ἡμῶν...ἐξ ἁγίου κατοικητηρίου σου.

(b) Ἐπειτα ποιούσιν εἰς τοὺς χοροὺς προσκυνήματα
ἀνὰ ἓν, καὶ οὕτως ἀπέρχονται εἰς τὸ θυσιαστήριον
λέγοντες τό, Εἰσελεύσομαι εἰς τὸν οἶκόν σου κ.τ.λ.
Κύριε, ὀδήγησόν με ἐν τῇ δικαιοσύνῃ σου κ.τ.λ.

Εἰσελθόντες δὲ εἰς τὸ ἱερατεῖον ποιούσι προσκυνή-
ματα γ' ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ ἀσπάζ-
ονται τὸ ἅγιον εὐαγγέλιον καὶ τὴν ἁγίαν τραπέζαν·
εἶτα λαμβάνουσιν κ.τ.λ. H (Hammond) and B
(the Roman edition of 1878).

(c) - εὐλογῶν μετὰ τῆς χειρὸς H, B.

ELEVENTH CENTURY.



SIXTEENTH CENTURY.

- σονται, πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.
- (a) *Εἶτα ἀπελθόντες εἰς τὴν πρόθεσιν, νίπτουσι τὰς χεῖρας, λέγοντες·*
Νίψομαι ἐν ἁθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου, Κύριε, τοῦ ἀκοῦσαί με φωνῆς αἰνέσεώς σου, καὶ διηγῆσασθαι πάντα τὰ θαυμάσιά σου. Κύριε, ἠγάπησα εὐπρέπειαν οἴκου σου, καὶ τόπον σκηνώματος δόξης σου. Μὴ συναπολέσῃς μετὰ ἀσεβῶν τὴν ψυχὴν μου, καὶ μετὰ ἀνδρῶν αἱμάτων τὴν ζωὴν μου, ὧν ἐν χερσὶν αἰ ἀνομίαι, ἡ δεξιὰ αὐτῶν ἐπλήσθη δώρων. Ἐγὼ δὲ ἐν ἀκακίᾳ μου ἐπορεύθην· λύτρωσαί με, Κύριε, καὶ ἐλέησόν με. Ὁ ποὺς μου ἔστη ἐν εὐθύτητι, ἐν ἐκκλησίαις εὐλόγησά σε, Κύριε.
- (b) *Ὁ δὲ διάκονος εὐτρεπίζει τὰ ἱερά, τὸν μὲν ἅγιον δισκον ἐν τῷ μέρει τῷ ἀριστερῷ, τὸ δὲ ποτήριον ἐν τῷ δεξιῷ, καὶ τὰ ἄλλα σὺν αὐτοῖς.*
Εἶτα προσκυνήματα τρία ἐμπροσθεν τῆς προθέσεως ποιήσαντες λέγουσιν ἕκαστος τό,
Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ, καὶ ἐλέησόν με. Καὶ τὸ Ἐξηγόρασας ἡμᾶς ἐκ τῆς κατάρτας τοῦ νόμου τῷ τιμίῳ σου αἵματι, τῷ σταυρῷ προσηλωθεὶς, καὶ τῇ λόγχῃ
- κεντηθεὶς· τὴν ἀθανασίαν ἐπήγασας ἀνθρώποις. Σωτήρ ἡμῶν, δόξα σοι.*
- Καὶ ποιεὶ ὁ ἱερεὺς εὐλογητόν·*
Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.
- Εἶτα λαμβάνει ὁ ἱερεὺς ἐν μὲν τῇ ἀριστερῇ χειρὶ τὴν προσφοράν, ἐν δὲ τῇ δεξιᾷ τὴν ἁγίαν λόγχην. Καὶ σφραγίζων σὺν αὐτῇ ἐπάνω τῆς σφραγίδος τῆς προσφοράς τρίς, λέγει·*
- (c) *Εἰς ἀνάμνησιν τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ.*
Καὶ εὐθὺς πῆρυσσι τὴν ἁγίαν λόγχην ἐν τῷ δεξιῷ μέρει τῆς σφραγίδος, καὶ ἀνατέμων λέγει·
Ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη.
- (d) *Ἐν δὲ τῷ ἀριστερῷ ὁμοίως πηγνὸς τὴν ἁγίαν λόγχην, λέγει·*
Καὶ ὡς ἀμνὸς ἄκακος ἐναντίον τοῦ κείροντος αὐτὸν ἀφωτος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ.
- (e) *Ἐν δὲ τῷ ἄνω μέρει τῆς σφραγίδος πηγνὸς τὴν ἁγίαν λόγχην, λέγει·*
Ἐν τῇ ταπεινώσει αὐτοῦ ἡ κρίσις αὐτοῦ ἤρθη.
- (f) *Ἐν δὲ τῷ κάτω μέρει τῆς σφραγίδος πάλιν πηγνὸς τὴν ἁγίαν λόγχην, λέγει·*
Τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται;
Ὁ δὲ διάκονος ἐν τῇ ἐκάστη ἀνατομῇ λέγει,
- (a) P omits the washing of the hands.
 (b) For this H, B have simply *καὶ οὕτως ἀπέρχονται ἐν τῇ προθέσει.*
 (c) H, B add *καὶ λέγει ὁ διάκονος· Εὐλόγησον, δέσποτα.*
 (d) L (the Latin of Leo Thuscus) begins here: *Diaconus igitur accipiens panem, si cum sacerdote Missam celebraturus sit, seu etiam sacerdos sine diacono, facit in eo cum lanceola*
- crucem, dicens: In nomine Dei et Salvatoris nostri Jesu qui immolatus est pro mundi vita et salute; and proceeds with a direction to divide the "signaculum" into four parts. It omits the rubrics marked (e).*
 (e) These rubrics are somewhat simpler in R.
 (f) + *ἐνορῶν εὐλαβῶς τῇ τοιαύτῃ τελετῇ H, R.*

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

Τοῦ Κυρίου δεηθῶμεν, κρατῶν καὶ τὸ ὠράριον αὐτοῦ ἐν τῇ δεξιᾷ. Μετὰ ταῦτα λέγει ὁ διάκονος·

Ἐπαρον, δέσποτα.

Καὶ ὁ ἱερεὺς ἐμβαλὼν τὴν ἅγιαν λόγχην ἐκ πλαγίου τοῦ δεξιοῦ μέρους τῆς προσφορᾶς, ἐπαίρει τὸν ἅγιον ἄρτον, λέγων αὐτως·

II Ὅτι αἴρεται ἀπὸ τῆς γῆς ἡ ζωὴ αὐτοῦ πάντοτε, νῦν.

Καὶ τιθεὶς αὐτὸν ὑπτιῶν ἐν τῷ ἁγίῳ δισκῷ, εἰπόντος τοῦ διακόνου

Θῦσον, δέσποτα.

(ca) Ὁ ἱερεὺς θύει αὐτὸν σταυροειδῶς, λέγων·

II Θύεται ὁ ἄμνος τοῦ Θεοῦ ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Καὶ στρέφει τὸ ἕτερον μέρος τὸ ἔχον ἐπάνω τὸν σταυρὸν.

(c) Καὶ λέγει ὁ διάκονος· Νύξον, δέσποτα.

Ὁ δὲ ἱερεὺς νύττων αὐτὸν ἐν τῷ δεξιῷ μέρει μετὰ τῆς ἁγίας λόγχης, λέγει·

(a) εἶτα τὸν ἐκτμηθέντα ἄρτον κρατῶν ἐπάνω τοῦ δισκου ἐνδον εἰς τὴν σάρκα σταυροειδῶς χαράττει, λέγων· Θύεται C.

(b) + ὁ θνύμενος καὶ μὴ δαπανώμενος, ὁ καινούμενος καὶ μηδέποτε πληρούμενος P.

(c) B omits this.

(d) + καὶ ὁ ἑωρακὸς μεμαρτύρηκε καὶ ἀληθινὴ ἔστω ἡ μαρτυρία αὐτοῦ H, R.

(e) + τὴν ἔνωσον ταύτην M.

+ τὴν ἅγιαν ἔνωσον H, R.

(f) ὁ δὲ i. λαβῶν ἐν ταῖς χερσὶ τὴν πρώτην σφραγίδα B.

(g) D, H and R read τίθησιν ἐν τῷ δεξιῷ μέρει τοῦ ἁ. δ. πλησίον τῆς μέσης αὐτοῦ, λέγων·

Παρέστη ἡ βασιλίσσα ἐκ δεξιῶν σου, ἐν ἱματισμῷ διαχρῶσφ περιβεβλημένη, πεποικιλμένη.

(h) λαβῶν δευτέραν σφραγίδα B.

P has the following: εἶτα λαβῶν καὶ ἐτέραν

Καὶ εἰς τῶν στρατιωτῶν λόγχῃ τὴν πλευρὰν αὐτοῦ ἐνυξεν, καὶ εὐθὺς ἐξῆλθεν αἷμα καὶ ὕδωρ.

L

Ὁ δὲ διάκονος ἐγγχεί ἐν τῷ ἁγίῳ ποτηρίῳ ἐκ τοῦ νάματος καὶ ὕδατος, πρότερον πρὸς τὸν ἱερέα εἰπών·

Εὐλόγησον, δέσποτα·

(d)

Καὶ ὁ ἱερεὺς εὐλογεῖ.

Εἶτα λαβῶν ὁ ἱερεὺς τὴν δευτέραν προσφορὰν, λέγει·

(L)

Εἰς τιμὴν καὶ μνήμην τῆς ὑπερευλογημένης ἐνδόξου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἧς ταῖς πρεσβείαις πρόσδεξαι, Κύριε, τὴν θυσίαν ταύτην εἰς τὸ ὑπερουράνιον σου θυσιαστήριον·

Καὶ αἴρων μερίδα μετὰ τῆς ἁγίας λόγχης, τίθησιν ἐξ ἀριστερῶν τοῦ ἁγίου ἄρτου.

(G)

Εἶτα λαβῶν τὴν τρίτην προσφορὰν, λέγει·

(A)

Τοῦ τιμίου ἐνδόξου προφήτου, προδρόμου καὶ Βαπτιστοῦ Ἰωάννου·

(i)

Τῶν ἁγίων ἐνδόξων καὶ πανευφήμων Ἀποστόλων·

(k)

λέγει· Δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, προστασίαι τῶν ἐπουρανίων δυνάμεων ἀσωμάτων, τοῦ τιμίου καὶ ἐνδόξου προφήτου καὶ προδρόμου... The saints &c. commemorated vary. Mention is made, apparently, only of four προσφοραὶ or μερίδες, i.e. the four into which the ἄρτος has been divided.

(i) H, R insert here Καὶ αἴρων τὴν πρώτην μερίδα, τίθησιν αὐτὴν ἐν τῷ δεξιῷ μέρει τοῦ ἁγίου ἄρτου πλησίον τῆς σφραγίδος τῆς θεοτόκου, ποιῶν ἀρχὴν τῆς πρώτης τάξεως. Ἐπειτα λέγει·

Τῶν ἁγίων ἐνδόξων προφητῶν, Μωσέως καὶ Ἀαρῶν, Ἡλίου καὶ Ἐλισσαίου, Δαβὶδ καὶ Ἰεσσαί, τῶν ἁγίων τριῶν παιδῶν καὶ Δανιὴλ τοῦ προφήτου, καὶ πάντων τῶν ἁγίων προφητῶν.

Καὶ τίθησιν δευτέραν μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως. Εἶτα αἴθει λέγει·

(k) H and R insert Πέτρον καὶ Παύλον, τῶν

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

Τῶν ἐν ἁγίοις πατέρων ἡμῶν ἱεραρχῶν, Βασιλείου τοῦ μεγάλου, Γρηγορίου τοῦ θεολόγου, Ἰωάννου τοῦ χρυσοστόμου, Ἀθανασίου, Κυρίλλου, Νικολάου τοῦ ἐν Μύροις, καὶ πάντων τῶν ἁγίων ἱεραρχῶν

(a) Τοῦ ἁγίου ἀποστόλου, πρωτομάρτυρος καὶ ἀρχιδιακόνου Στεφάνου·

Τῶν ἁγίων μεγάλων μαρτύρων, Γεωργίου, Δημητρίου, Θεοδώρου, καὶ πάντων καὶ πασῶν τῶν ἁγίων μαρτύρων·

(b) Τῶν ὁσίων καὶ θεοφόρων πατέρων ἡμῶν, Ἀντωνίου, Εὐθυμίου, Σάβα τοῦ ἡγιασμένου,

Ἄνουφριου, Ἀθανασίου τοῦ ἐν τῷ Ἄθῳ, καὶ πάντων τῶν ὁσίων·

Τῶν ἁγίων καὶ ἱαματικῶν Ἀναργύρων, Κοσμᾶ καὶ Δαμιανοῦ, Κύρου καὶ Ἰωάννου, Παντελεήμονος καὶ Ἑρμολάου, Σαμφῶν καὶ Διομήδους, Θαλαλλίου καὶ Τρύφωνος καὶ τῶν λοιπῶν·

(c)

Τῶν ἁγίων καὶ δικαίων θεοπατόρων Ἰωακείμ καὶ Ἄννης· Τοῦ ἁγίου (τοῦ δεῖνος, τοῦ κατὰ τὴν ἡμέραν δηλοῦσι,) καὶ πάντων τῶν ἁγίων, ὧν ταῖς ἱκεσίαις ἐπίσκειται ἡμᾶς, ὁ Θεός.

(d)

Καὶ οὕτως αἶρων τὴν μερίδα, τίθῃσιν αὐτὴν

(e)

δώδεκα καὶ τῶν ἑβδομήκοντα καὶ πάντων τῶν ἁγίων ἀποστόλων.

Καὶ οὕτω τίθῃσιν τὴν τρίτην μερίδα, ὑποκάτω τῆς δευτέρας, τελειῶν τὴν πρώτην τάξιν and add καὶ οἰκουμενικῶν μεγάλων διδασκάλων in the next series.

(a) H and R Καὶ αἶρων τετάρτην μερίδα, τίθῃσιν αὐτὴν πλησίον τῆς πρώτης μερίδος, ποιῶν δευτέραν ἀρχὴν. Ἐἴτα πάλιν λέγει· they omit ἀποστόλου.

(b) Καὶ αἶρων πέμπτην μερίδα, τίθῃσιν αὐτὴν ὑποκάτω τῆς πρώτης, ἀρχῆς οδοῦ τῆς δευτέρας τάξεως. Ἐπειτα λέγει·

(c) Καὶ οὕτως αἶρων ἕκτην μερίδα, τίθῃσιν αὐτὴν ὑποκάτω τῆς δευτέρας μερίδος εἰς ἀναπλήρωσιν τῆς δευτέρας τάξεως. Μετὰ δὲ ταῦτα λέγει· they read θαυματουργῶν for ἱαματικῶν and, after Ἑρμολάου, καὶ πάντων τῶν ἁγίων ἀναργύρων.

[In C the bread seems to have been divided only into three portions, as in the copy of Ducas, but commemoration is also made τῶν ἁγίων καὶ ἐπουρανίων δυνάμεων, and prayer is made for those who have fallen asleep in the hope of eternal life. The Saints commemorated vary much in the different copies.]

(d) Καὶ αἶρων ἑβδόμην μερίδα, τίθῃσιν αὐτὴν

ἄνω, ποιῶν τρίτην ἀρχὴν κατὰ τάξιν. Ἐἴτ' αὖθις λέγει· H, R. They insert simply τοῦ ἁγίου τῆς ἡμέρας.

(e) D, H and R read here Καὶ τίθῃσιν ὀγδόην μερίδα ὑποκάτω τῆς πρώτης εὐτάκτως. Ἐτι δὲ πρὸς τοῦτοις λέγει·

Τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου Ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου (εἰπερ λέγεται ἡ λειτουργία αὐτοῦ. εἰ δὲ λέγεται τοῦ Μεγάλου Βασιλείου, τοῦτου μνημονεύει).

Καὶ οὕτως αἶρων καὶ τὴν ἑνάτην μερίδα, τίθῃσιν αὐτὴν ἐν τῷ τέλει τῆς τρίτης τάξεως εἰς ἀναπλήρωσιν.

Ἐἴτα λαβὼν τὴν τρίτην σφραγίδα [καὶ ἑτέραν προσφορὰν H] λέγει·

Μνήσθητι, Δέσποτα φιλάνθρωπε, πάσης ἐπισκοπῆς ὀρθοδόξων, τοῦ ἐπισκόπου ἡμῶν (τοῦ δεῖνος), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ δοκασίας, καὶ πάντος ἱερατικοῦ τάγματος, τοῦ (δεῖνος) καθηγουμένου, τῶν ἀδελφῶν καὶ συλλειτουργῶν ἡμῶν, πρεσβυτέρων, διακόνων, καὶ πάντων τῶν ἀδελφῶν ἡμῶν, οὓς προσεκαλέσω εἰς τὴν σὴν κοινωνίαν διὰ τῆς σὴς ἐσπλαγχνίας, πανάγαθε Δέσποτα. [The MSS. P and C differ considerably.]

Καὶ αἶρων μερίδα τίθῃσιν αὐτὴν ὑποκάτω τοῦ ἁγίου ἄρου. Ἐἴτα μνημονεύει καὶ ὧν ἔχει ζῶντων

ELEVENTH CENTURY.



SIXTEENTH CENTURY.

ὑποκάτω ἐν τῷ ἀριστερῷ μέρει. Εἶτα λαβὼν ἑτέραν προσφοράν, λέγει·

Ἐπεὶ τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δέους), τοῦ τιμίου πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντὸς ἱερατικοῦ τάγματος·

Ἐπεὶ μνήμης καὶ ἀφέσεως τῶν ἀμαρτιῶν τῶν μακαρίων κτητῶν τῆς ἁγίας μονῆς ταύτης·

(c) Ἐσταῦθα καὶ ζώντων καὶ τεθνεώτων, ἃν ἐθέλει ὁ ἱερεὺς, μνημονεῖαι ὀνομασί·

Καὶ πάντων τῶν ἐν ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου τῇ σῇ κοινωνίᾳ κεκοιμημένων, ὀρθοδόξων πατέρων καὶ ἀδελφῶν ἡμῶν, φιλιάνθρωπε Κύριε.

(d) Καὶ οὕτως αἶρων τὴν μερίδα, τίθῃσιν αὐτὴν ὑποκάτω ἐν τῷ ἀριστερῷ μέρει.

Εἶτα λαβὼν ὁ διάκονος τὸ θυματήριον καὶ τὸ θυμάμα λέγει πρὸς τὸν ἱερέα·

L Εὐλόγησον, δέσποτα, τὸ θυμίαμα. καὶ τοῦ Κυρίου δεηθῶμεν.

κατ' ὄνομα, καὶ οὕτως αἶρων τὰς μερίδας τίθῃσιν αὐτὰς ὑποκάτω.

Ἐπειτα λαβὼν ἑτέραν σφραγιδα, λέγει·

Ἐπεὶ μνήμης, κ.τ.λ.

(a) H, B instead of this read εἶτα μνημονεῖαι τοῦ χειροτονήσαντος αὐτὸν ἀρχιερέως, καὶ ἑτέρων ὧν θέλει κεκοιμημένων κατ' ὄνομα, καὶ τελευταίων ἐπιλέγει οὕτω·

Old Venetian editions (says Goar p. 89) state in the margin that in the great church ὁ διάκονος δίδωσι τῷ ἱερεὶ τὴν προσφοράν, καὶ, μνημονεύοντος τοῦ διακόνου κατὰ νοῦν ὧν ἔχει ζώντων καὶ τεθνεώτων, ὁ ἱερεὺς αἶρει τὰς μερίδας.

(b) For this H and B read Καὶ αἶρει μερίδα.

Ὁ δὲ διάκονος, λαβὼν καὶ αὐτὸς σφραγιδα καὶ τὴν ἁγίαν λόγχην, μνημονεῖαι ὧν βούλεται τεθνεώτων, καὶ τελευταίων λέγει οὕτω·

Καὶ ὁ ἱερεὺς τὴν εὐχὴν.

(c)

Θυμίαμά σοι προσφέρομεν, Χριστέ ὁ Θεὸς ἡμῶν, εἰς ὁσμὴν εὐωδίας πνευματικῆς, ἣν πρόσδεξαι, Δέσποτα, εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον· καὶ ἀντικατάπεμψον ἡμῖν πλοῦσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου, καὶ δώρησαι ἡμῖν αὐτά, τοῖς δούλοις σου, τοῖς ἐπικαλουμένοις τὸ ὄνομά σου, τοῦ Πατρός, κ.τ.λ.

L

(d)

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Καὶ ὁ ἱερεὺς, θυμάσας τὸν ἀστερισκόν, τίθῃσιν αὐτὸν ἐπάνω τοῦ ἄρτου, λέγων·

(e)

Καὶ ἐλθὼν ὁ ἀστὴρ ἔστη ἐπάνω οὗ ἦν τὸ παιδίον κείμενον, πάντοτε, νῦν.

(f)
(sic)

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς θυμάσας τὸ πρῶτον κάλυμμα σκεπάσει τὸν ἅγιον ἄρτον καὶ λέγει·

L

(g)

Ὁ Κύριος ἐβασίλευσεν, εὐπρέπειαν ἐνεδύσατο, ἐνεδύσατο Κύριος δύναμιν καὶ περι-

L

Μνήσθητι, Κύριε, καὶ τῆς ἐμῆς ἀναξιώτητος καὶ συγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν τε καὶ ἀκούσιον.

Εἶτα μνημονεῖαι καὶ ὧν βούλεται ζώντων ἐν ἑτέρᾳ σφραγίδι ὡσαύτως, καὶ τίθῃσι τὰς μερίδας ἐν τῷ κάτωθεν μέρει τοῦ ἁγίου ἄρτου, ὡσπερ καὶ ὁ ἱερεὺς, καὶ λαβὼν τὴν μούσαν συστέλλει τὰς ἐν τῷ δίσκῳ μερίδας ὑποκάτω τοῦ ἁγίου ἄρτου, ὥστε εἶναι ἐν ἀσφαλεῖ, καὶ μὴ ἐκπεσεῖν τι.

(c) H, B τὴν εὐχὴν τοῦ θυμιάματος.

(d) H, B ὁ πρόσδεξάμενος εἰς τὸ ὑπερουράνιον σου θυσιαστήριον, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου Πνεύματος.

(e) P interposes Τῷ λόγῳ Κυρίου καὶ τὰ ἐξῆς.

(f) — πάντοτε, νῦν, κ.τ.λ. H, B.

(g) ἄρτον σὺν τῷ δίσκῳ, λέγων. H, B.

ELEVENTH CENTURY.

Εὐχή τῆς προθέσεως.

L
(1)

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον, τὴν τροφήν τοῦ παντός κόσμου, τὸν Κύριον ἡμῶν καὶ Θεὸν Ἰησοῦν Χριστόν, ἐξαποστείλας σωτήρα καὶ λυτρωτὴν καὶ εὐεργέτην, εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς, αὐτὸς εὐλόγησον τὴν πρόθεσιν ταύτην, καὶ πρόσδεξαι αὐτὴν εἰς τὸ ὑπερουράνιον σου θυσιαστήριον· μνημόνευσον ὡς ἀγαθὸς καὶ

φιλάνθρωπος τῶν προσενηκάντων καὶ δι' οὓς προσήγαγον, καὶ ἡμᾶς ἀκατακρίτους διαφύλαξον ἐν τῇ ἱερουργίᾳ τῶν θείων σου μυστηρίων· ὅτι ἡγιασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

(1) This prayer is found in the Barberini S. Basil.

SIXTEENTH CENTURY.

εξώσατο, καὶ γὰρ ἐστερέωσε τὴν οἰκουμένην, ἥτις οὐ σαλευθήσεται. Τῷ οἴκῳ σου πρέπει ἀγίασμα, Κύριε, εἰς μακρότητα ἡμερῶν, πάντοτε, νῦν καὶ αἰεὶ.

(a)

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.
Κάλυψον, δέσποτα.

Καὶ ὁ ἱερεὺς, θυμῶν τὸ δεύτερον κάλυμμα καὶ σκεπάζων τὸ ἅγιον ποτήριον, λέγει·

L

Ἐκάλυψεν οὐρανοῦς ἡ ἀρετὴ σου, Χριστέ, καὶ τῆς αἰνέσεώς σου πλήρης ἡ γῆ, πάντοτε, νῦν καὶ αἰεὶ.

(a)

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.
Σκέπασον, δέσποτα.

(b)

Καὶ ὁ ἱερεὺς θυμῶν τὸν ἀέρα καὶ σκεπάζων ἀμφότερα, λέγει·

(a) — πάντοτε, νῦν, κ.τ.λ. B.

(b) τὸ κάλυμμα ἦτοι τὸν ἀέρα H, R.

(c) H, R omit πάντοτε, νῦν καὶ...and proceed ἀποδίωξον ἀφ' ἡμῶν πάντα ἐχθρὸν καὶ πολέμιον. Εἰρήνευσον ἡμῶν τὴν ζωὴν, Κύριε, ἐλέησον ἡμᾶς καὶ τὸν κόσμον σου, καὶ σώσον τὰς ψυχὰς ἡμῶν ὡς ἀγαθὸς καὶ φιλάνθρωπος. Εὐλογητὸς ὁ Θεὸς ἡμῶν, ὁ οὕτως εὐδοκήσας. Δόξα σοι.

Εἶτα λαβὼν ὁ ἱερεὺς τὸν θυματὸν θυμῆ τῆν πρόθεσιν, λέγων ἐκ τρίτου τὸ

Εὐλογητὸς ὁ Θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας.

Σκέπασον ἡμᾶς ἐν τῇ σκέπῃ τῶν πετερίγων σου, ὁ Θεὸς ἡμῶν, πάντοτε, νῦν καὶ αἰεὶ.

(c)

Εἶτα δῆσαντες ἀμφότεροι τὰς χεῖρας καὶ προσκυνήσαντες εὐλαβῶς, λέγουσιν·

Εὐλογητὸς ὁ Θεὸς ἡμῶν ὁ οὕτως εὐδοκήσας, πάντοτε, νῦν καὶ αἰεὶ.

Ὁ διάκονος ἐπὶ τῇ προθέσει τῶν τιμίων δώρων, τοῦ Κυρίου δεηθῶμεν.

L

Ὁ ἱερεὺς τὴν εὐχὴν τῆς προθέσεως.

L

Ὁ Θεός, ὁ Θεὸς ἡμῶν—αἰῶνων. Ἀμήν, *ut supra.*

Καὶ μετὰ τὴν εὐχὴν θυμῆ τὴν πρόθεσιν καὶ ποιεῖ ἀπόλυσιν, λέγων·

(d)

Δόξα σοι, Χριστέ ὁ Θεός, ἡ ἐλπίς ἡμῶν.

Ὁ διάκονος. Δόξα Πατρὶ καὶ Υἱῷ καὶ

Δόξα σοι.

Ὁ δὲ διάκονος ἐν ἐκάστῃ λέγει·

Πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Καὶ προσκυνοῦσιν εὐλαβῶς ἀμφότεροι ἐκ τρίτου. Ἐπειτα, λαβὼν ὁ διάκονος τὸν θυματὸν, λέγει·

Ἐπὶ τῇ προθέσει τῶν τιμίων δώρων τοῦ Κυρίου δεηθῶμεν. [sic B.]

(d) H, B differ slightly. B reads καὶ μετὰ τοῦτο ποιεῖ ἀπόλυσιν, λέγων·

Δόξα σοι, Χριστέ ὁ Θεός, ἡ ἐλπίς ἡμῶν, δόξα σοι.

ELEVENTH CENTURY.

* * * * *

SIXTEENTH CENTURY.

ἀγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς

Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, [ταῖς πρεσβείαις] τῆς παναγίας ἀχράντου ὑπερυλογημένης ἐνδόξου δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῇ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, καὶ πάντων τῶν ἁγίων, ἐλέησαι ἡμᾶς, ὡς ἀγαθὸς Θεὸς καὶ φιλόανθρωπος.

Ὁ χορὸς. Ἀμήν.

Καὶ οὕτω λαβῶν ὁ διάκονος τὸ θυματήριον ἀπέρχεται καὶ θυμῶ τὴν ἁγίαν τράπεζαν κύκλῳ σταυροειδῶς, λέγων καθ' ἑαυτὸν·

Ἐν τάφῳ σωματικῶς, ἐν ᾧδου δὲ μετὰ ψυχῆς ὡς Θεός, ἐν παραδείσῳ δὲ μετὰ ληστοῦ, καὶ ἐν θρόνῳ ὑπῆρχες, Χριστέ, μετὰ Πατρὸς καὶ Πνεύματος, πάντα πληρῶν ὁ ἀπερίγραπτος.

Καὶ τὸν τετρακοστὸν ψαλμὸν·

Ἐλέησόν με ὁ Θεός, κ. τ. λ.

Καὶ ἐν τῷ θυμῷ τὸ τε ἱερατεῖον καὶ τὸν ναὸν ὄλον εἰσέρχεται αὖθις εἰς τὸ ἅγιον βῆμα, καὶ θυ-

Ὁ διάκονος. Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι καὶ νῦν, καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Κύριε, ἐλέησον. Δέσποτα, εὐλόγησον.

Καὶ ποιεῖ τὴν ἀπόλυσιν ὁ ἱερεὺς, οὕτω λέγων, εἰ μὲν ἐστί κυριακὴ·

Ὁ ἀναστάς ἐκ νεκρῶν, Χριστὸς ὁ ἀληθινὸς Θεός, κ.τ.λ.

Ἐἰ δ' οὐ· Χριστὸς ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου αὐτοῦ Μητρός, τοῦ ἐν ἁγίοις πατρὸς ἡμῶν Ἰωάννου ἀρχιεπισκόπου Κωνσταντινουπόλεως τοῦ Χρυσοστόμου, [Ἐἰ δὲ τελείται ἡ λειτουργία τοῦ Μεγάλου Βασιλείου, λέγει· Βασι-

μιάσας αὖθις τὴν ἁγίαν τράπεζαν, καὶ τὸν ἱερέα, τὸ μὲν θυματήριον ἀποτίθηναι ἐν τῷ ἴδιῳ τόπῳ, αὐτὸς δὲ προσέρχεται τῷ ἱερεῖ. καὶ στάντες ἁμῶ πρὸ τῆς ἁγίας τραπέζης καὶ προσκυνῶντες καθ' ἑαυτοὺς καὶ εὐχόμενοι, λέγουσιν·

Βασιλεῦ οὐράνιε, Παράκλητε, τὸ Πνεῦμα τῆς ἀληθείας, ὁ πανταχοῦ παρὼν καὶ τὰ πάντα πληρῶν, ὁ θησαυρὸς τῶν ἀγαθῶν καὶ ζωῆς χορηγός, ἐλθέ καὶ σκήνωσον ἐν ἡμῖν, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης κηλίδος, καὶ σῶσον, Ἀγαθέ, τὰς ψυχὰς ἡμῶν.

Καὶ τό,

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὰ ἔξῃ, ἄπαξ.

Ἐἴτα ἀσπάζεται ὁ μὲν ἱερεὺς τὸ εὐαγγέλιον, ὁ δὲ διάκονος τὴν ἁγίαν τράπεζαν. Ἐἴτα ὁ διάκονος ὑποκλίνας τὴν κεφαλὴν τῷ ἱερεῖ, κρατῶν καὶ τὸ ὠμόριον ἑαυτοῦ τοῖς τριῶν δακτύλοις τῆς δεξιᾶς χειρὸς, λέγει·

Καιρὸς τοῦ ποιῆσαι τῷ Κυρίῳ. Δέσποτα, εὐλόγησον.

Καὶ ὁ ἱερεὺς σφραγίζει αὐτόν, λέγει·

Εὐλογητὸς ὁ Θεὸς ἡμῶν, πάντοτε, νῦν καὶ αἰεὶ

λείου Καισαρείας Καππαδοκίας τοῦ Μεγάλου,] καὶ πάντων τῶν ἁγίων, ἐλέησαι καὶ ἡμᾶς, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

P omits all to Δόξα ἐν ὑψίστοις.

(a) H, R Μετὰ δὲ τὴν ἀπόλυσιν θυμῶ ὁ διάκονος τὴν ἁγίαν πρόθεσιν. εἴτα ἀπέρχεται κ.τ.λ.

(b) P has not these words.

(c) ἐν τῷ θυμῷσαι M, H.

(d) προσκυνῶσιν ἐκ τρίτου, καθ' ἑαυτοὺς εὐχόμενοι. H, R.

(e) + Δόξα ἐν ὑψίστοις Θεῷ, κ.τ.λ. [M. dis] P, M, H, R.

ELEVENTH CENTURY.

L 'Ο διάκονος. Εὐλόγησον, δέσποτα.
L 'Ο ιερεύς. Εὐλογημένη ἡ βασιλεία τοῦ
(1) Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύ-
ματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

L 'Ο διάκονος. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθώ-
μεν.

Ἐπὲρ τῆς ἄνωθεν εἰρήνης, καὶ τῆς σωτη-
ρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθώ-
μεν.

L Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου,

(1) L has here "Initium Sanctæ Missæ."

(2) Lady Burdett-Countts' MS. i. 10 has ἀρχι-
επισκόπου. (So L.)

(3) i. 10 adds ὑπὲρ τῶν εἰσεβεστάτων καὶ
θεοφυλακτῶν βασιλέων ἡμῶν, παντὸς τοῦ παλατιοῦ.
ὑπὲρ τοῦ συμπολεμήσαι καὶ ὑποτάξαι ὑπὸ τοὺς

εὐσταθείας τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν,
καὶ τῆς τῶν πάντων ἐνώσεως, τοῦ Κυρίου
δεηθῶμεν.

Ἐπὲρ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν
μετὰ πίστεως, εὐλαβείας, καὶ φόβου Θεοῦ
εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τοῦ ἐπισκόπου ἡμῶν, τοῦ τιμίου
πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας,
παντὸς τοῦ κλήρου καὶ τοῦ λαοῦ, τοῦ
Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς ἁγίας μονῆς ταύτης, πάσης

πόδας αὐτῶν πάν[τα ἐχθρὸν καὶ πολέμιον].
Both these are in Leo Thuscus.

(4) L must have had in the original Ἐπὲρ
τῆς πόλεως ταύτης, πόσης πόλεως. Thus it
must have been intended for a city church,
and not for a monastery.

SIXTEENTH CENTURY.

L 'Ο διάκονος. Εὐχαὶ ὑπὲρ ἐμοῦ, δέσποτα.

L 'Ο ιερεύς. Μνησθεῖν σου Κύριος ὁ Θεὸς ἐν
τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν καὶ αἰεὶ.
Καὶ ὁ διάκονος. Ἀμήν. Ἀμήν. Ἀμήν.

(b) Καὶ προσκυνήσαντες τρίς λέγουσι καθ' ἑαυτούς·
Κύριε τὰ χεῖλιά μου ἀνοίξεις, καὶ τὰ ἔξῃς.

(c) Καὶ μετὰ τοῦτο ἐξέρχεται ὁ διάκονος τοῦ βήμα-
τος καὶ προσκυνήσας τρίς, λέγει ἐκφώνως·

(a) + 'Ο δὲ ιερεύς. Κατευθῆναι Κύριος τὰ δια-
βήματά σου.

Καὶ πάλιν ὁ διάκονος. Μνήσθητί μου, δέσποτα
ἔγιε, P, M, H, R.

Both these sentences were in Leo Thuscus'
copy.

(b) H, R have Καὶ προσκυνήσας ἐξέρχεται
ὁ διάκονος τοῦ βήματος, καὶ στὰς ἐν τῷ συνήθει
τόσῳ κατέναντι τῶν ἁγίων θυρῶν προσκυνεῖ μετ'
εὐλαβείας τρίτον, λέγων καθ' ἑαυτὸν τὸ Κύριε.

R proceeds: καὶ μετὰ τοῦτο ἀρχεται λέγων
Εὐλόγησον, δέσποτα.

Εὐλόγησον, δέσποτα.

'Ο δὲ ιερεύς ἐκφώνως λέγει. Εὐλογημένη, εὐ
ευριτα.

'Ο χορός. Ἀμήν.

'Ο διάκονος ἐκφώνως. Ἐν εἰρήνῃ τοῦ Κυ-
ρίου δεηθῶμεν.

'Ο χορός. Κύριε, ἐλέησον.

[Then the εἰρηνικὰ as above. Clauses

(c) Daniel has here Ἡ θεία λειτουργία τοῦ ἐν
ἁγίοις πατρὸς ἡμῶν Ἰωάννου τοῦ Χρυσοστόμου. Ὁ
διάκονος. Εὐλόγησον, δέσποτα.

So the Roman edition places the words here,
introducing the text of the prayer ὁ Θεός, ὁ Θεὸς
ἡμῶν which has been offered a few minutes
earlier. The prayer is followed by 'Ο διάκονος,
Εὐλόγησον. It seems that there was an unwill-
ingness to alter the text of the Liturgy proper,
even after the additional preliminary rites had
been introduced.

ELEVENTH CENTURY.

πόλεως, καὶ χώρας, καὶ τῶν πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

L Ὑπὲρ εὐκρασίας ἀέρων, εὐφορίας τῶν καρπῶν τῆς γῆς, καὶ καιρῶν εἰρηικῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ πλεόντων, ὀδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τοῦ βυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, καὶ ἀνάγκης, τοῦ Κυρίου δεηθῶμεν.

Εὐχή ἀντιφώνου α΄.

H, L Κύριε ὁ Θεὸς ἡμῶν, οὐ τὸ κράτος ἀνείκαστον καὶ ἡ δόξα ἀκατάληπτος, οὐ τὸ ἔλεος ἀμέτρητον καὶ ἡ φιλανθρωπία ἀφα-

(1) This prayer is found in the Barberini S. Basil, numbered B'. [The order of the

τος, αὐτός, Δέσποτα, κατὰ τὴν εὐσπλαγχίαν σου ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὸν ἅγιον οἶκον τοῦτον, καὶ ποιήσον μεθ' ἡμῶν καὶ τῶν συνευχομένων ἡμῖν πλοῦσια τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου.

Ὁ διάκονος.

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

L
(2)

L Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, δεσποίνης ἡμῶν, θεοτόκου καὶ αἰεπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων, μνημονεύσαντες, ἑαυτούς, καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν ἡμῶν, Χριστῷ τῷ Θεῷ παραβώμεθα.

prayers, &c. in L is very different here.]

(2) The Latin is in Morel, p. 58.

SIXTEENTH CENTURY.

pleading for the "Kings" and for their success in war are added, and the Κύριε, ἐλέησον to each petition. So too in L.]

H, L Εὐχή ἀντιφώνου πρώτου μυστικῶς. Κύριε, ὁ Θεὸς ἡμῶν, με *surra*.

H, L Τοῦ ἱερέως λέγοντος τὴν εὐχὴν μυστικῶς ἐν τῷ βήματι, ἐν τῷ αὐτῷ καιρῷ ὁ διάκονος λέγει ἔξω τοῦ βήματος τὰ εἰρηικᾶ. Εἰ δὲ οὐκ ἔστι διάκονος, ὁ

(a) H, R prefix here the following:

Ἀντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης.

Ὁ χορός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐκφωνῶν. Ὅτι πρέπει σοι πᾶσα δόξα.

Ὁ χορός. Ἀμήν.

Καὶ ψάλλεται τὸ πρῶτον ἀντίφωνον παρὰ τῶν ψαλτῶν καὶ ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ ἀντιφώνου ὁ δὲ διάκονος προσκυνήσας μεθίσταται ἐκ

ἱερέως μετὰ τὴν εὐχὴν λέγει τὴν ἐκφώνησιν, καὶ μετὰ ταῦτα τὰ εἰρηικᾶ.

L Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ.τ.λ.

L Ὁ χορός. Κύριε, ἐλέησον.

L Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου, κ.τ.λ.

L Ὁ χορός. Σοί, Κύριε.

τοῦ τόπου αὐτοῦ, καὶ ἀπελθὼν ἵσταται ἐνώπιον τῆς εἰκόνας τῆς θεοτόκου, βλέπων πρὸς τὴν εἰκόνα τοῦ Χριστοῦ, κρατῶν καὶ τὸ ὠράριον τοῖς τριῶν δακτύλοις τῆς δεξιᾶς χειρὸς.

R however has ἐνώπιον τῆς εἰκόνας τοῦ Χριστοῦ, βλέπων πρὸς δυσμᾶς.

(b) For this, H, R have Μετὰ δὲ τὴν συμπλήρωσιν τοῦ ἀντιφώνου, ἐλθὼν ὁ διάκονος, καὶ στὰς ἐν τῷ συνήθει τόπῳ, καὶ προσκυνήσας, λέγει:

Ἐτι καὶ ἔτι ἐν εἰρήρῃ τοῦ Κυρίου δεηθῶμεν.

ELEVENTH CENTURY.

- L 'Εκφώνως. Ὅτι πρέπει σοι πᾶσα δόξα, θεϊκῆ σου δυνάμει, καὶ μὴ ἐγκαταλείψης
τιμὴ καὶ προσκύνησις, τῷ Πατρὶ, καὶ τῷ ἡμᾶς, ὁ Θεός, τοὺς ἐλπίζοντας ἐπὶ σέ (α)
Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων.
'Ο διάκονος.
'Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶ- L
μεν.
L 'Αντιλαβοῦ, σῶσον, ἐλέησον, καὶ διαφύ- L
(1) λαξον, κ.τ.λ.
L Τῆς παναγίας, ἀχράντου, ὑπερευλογη- L
μένης, δεσποίνης ἡμῶν, κ.τ.λ.
'Εκφώνως. Ὅτι σὸν τὸ κράτος, καὶ σοῦ L

(1) This prayer is also in the Barberini S. Basil, being numbered I'.

(2) The Latin (Morel, p. 59) adds here: *Post hæc dicunt lectores. Bonum est confiteri domino et psallere nomini tuo, altissime. Intercessionibus Dei genitricis, Salvator, salva nos. Ad annuntiandum mane misericordiam*

tuam, et veritatem tuam per noctem. Intercessionibus Dei genitricis, salva nos. Quoniam rectus Dominus Deus noster, et non est iniquitas in eo. Intercessionibus &c. Gloria Patri et Filio et Spiritui Sancto, nunc et semper et in sæcula sæculorum. Amen. Intercessionibus &c.

SIXTEENTH CENTURY.

- L 'Εκφώνως ὁ ἱερεὺς. Ὅτι πρέπει σοι, καὶ ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν. (α)
(α) εὐργα.
'Ο χορός. Κύριε, ἐλέησον.
'Ο διάκονος. Ἐντιλαβοῦ, σῶσον, ἐλέησον, κ.τ.λ.
(β) Μετὰ τὰ εἰρηνικά ὁ χορός ψάλλει τὸ πρῶτον
ἀντίφωνον ἢ τὰ τυπικά, εἰ ἔστι κυριακὴ ἢ δ' οὐκ,
τῆς ἡμέρας.
'Ο χορός. Κύριε, ἐλέησον.
'Ο διάκονος. Τῆς παναγίας, ἀχράντου,
ὑπερευλογημένης, ἐνδόξου, δεσποίνης, κ.
τ.λ.
(γ) Σημειῶσαι καὶ ἐνταῦθα ὡς καὶ ἐν τῇ εὐχῇ τῇ
πρώτῃ, εἰ ἔστι διάκονος, εἰ οὐκ ἔστι.
'Ο χορός. Σοί, Κύριε.
'Εκφώνως ὁ ἱερεὺς.
'Οτι σὸν τὸ κράτος, καὶ εὐργα. (α)

(a) H, B *ὅτι σὸν τὸ κράτος* as after the prayer of the second antiphon in B, p. 76, above.

(b) After the words *ὅτι πρέπει σοι* O has 'Ο λαὸς ἀντίφωνον πρῶτον' Ἀγαθὸν ἐξομολογεῖσθαι, which was the first antiphone. We have the same in L, as noted above.

H and B have the following: Καὶ ψάλλεται ὁμοίως παρὰ τῶν ψαλτῶν τὸ β' ἀντίφωνον. Ὁ δὲ διάκονος ὁμοίως ποιεῖ, ὡς καὶ ἐν τῇ προτέρῃ εὐχῇ.

C (after the prayer) Ὁ λαὸς ἀντίφωνον δεύτερον. Ὁ Κύριος ἐβασίλευσεν, ἐπρέπεια (so in L).

(c) H, B omit this.

(d) M, H, B read *ἐν εἰρήνῃ τοῦ Κ. δ.* and omit the responses of the Choir.

(e) In H and B the doxology is Ὅτι ἀγαθὸς καὶ φιλόθρωπος Θεὸς ὑπάρχεις, as below, p. 118. These doxologies have been transposed.

ELEVENTH CENTURY.

Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν ἀναπέμ-
πομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ
Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

(1)

Εὐχὴ τῆς εἰσόδου.

L
(2)

Δέσποτα, Κύριε, ὁ Θεὸς ἡμῶν, ὁ κατα-
στήσας ἐν οὐρανοῖς τάγματα καὶ στρατείας
ἀγγέλων καὶ ἀρχαγγέλων πρὸς λειτουργίαν
τῆς σῆς δόξης, ποιήσον σὺν τῇ εἰσόδῳ

(1) The Latin here gives the 95th (94th)
Psalm: "Salvos nos fac, Fili Dei, qui resur-
rexisti a mortuis; tibi concinimus" being sung

ἡμῶν εἰσοδὸν ἁγίων ἀγγέλων γενέσθαι,
συλλειτουργούντων ἡμῖν καὶ συνδοξολο-
γούντων τὴν σὴν ἀγαθότητα.

Ἵτι πρέπει σοὶ πᾶσα δόξα, τιμὴ, καὶ
προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ
ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἄμην.

Ὁ διάκονος. Σοφία· ὀρθοί.

at the end of each verse.

(2) This prayer is numbered E' in the Bar-
berini S. Basil.

SIXTEENTH CENTURY.

ἢ τὴν τρίτην· εἰ δὲ καὶ ἔστι κυριακὴ, ψάλλει
τοὺς μακαρισμούς, καὶ τοῦ ἁγίου τῆς ἡμέρας. Ὅταν
δὲ ἔλθῃ ὁ χορὸς εἰς τὸ Δόξα Πατρὶ, ὁ ἱερεὺς
καὶ ὁ διάκονος ἐμπροσθεν τῆς ἁγίας τραπέζης
ποιῶσιν προσκυνήματα τρία. Εἶτα λαβῶν ὁ
ἱερεὺς τὸ ἅγιον εὐαγγέλιον δίδωσι τῷ διακόνῳ, καὶ
οὕτως ἐξεληθόντες διὰ τῆς θύρας τοῦ βορείου μέρους
ἔρχονται εἰς τὸν συνήθη τόπον, καὶ ποιοῦσι τὴν
μικρὰν εἰσοδὸν, καὶ κλινουσιν ἀμφότεροι τὰς
κεφαλὰς, καὶ τοῦ διακόνου εἰπόντος ἥρεμα Τοῦ
Κυρίου δευόμεθα, ἅμα καὶ τὸ ὠράριον κρατοῦντος
τοῖς τρισὶ δακτύλοις, λέγει ὁ ἱερεὺς τὴν εὐχὴν τῆς
εἰσόδου.

Εὐχὴ τῆς εἰσόδου τοῦ ἁγίου εὐαγγελίου, μου-
σικῶς.

L

Δέσποτα, Κύριε, ὁ Θεὸς ἡμῶν, *ut supra*.
Ὁ χορὸς. Ἄμην.

(a) H, R combine the two rubrics thus:
τῆς εὐχῆς δὲ τελεσθείσης, λέγει ὁ διάκονος πρὸς
τὸν ἱερέα, δεικνύων πρὸς ἀνατολὰς τῇ δεξιᾷ, κρα-
τῶν ἅμα καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις, and
omits mention of the cross.

(b) For this H, R read καὶ ὁ ἱερεὺς εὐλογῶν
λέγει.

(c) H, R have for the commencement of

Τῆς εὐχῆς δὲ τελεσθείσης λέγει ὁ διάκονος πρὸς
τὸν ἱερέα,

Εὐλόγησον, δέσποτα, τὴν ἁγίαν εἰσοδὸν,
δεικνύων ἅμα καὶ πρὸς ἀνατολὰς μετὰ τοῦ ὠρα-
ρίου. καὶ ὁ ἱερεὺς ποιῶν σταυρὸν κατὰ ἀνατολὰς
λέγει·

Εὐλογημένη ἡ εἰσοδὸς τῶν ἁγίων σου,
πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἄμην.

Εἶτα ὁ διάκονος προσέρχεται πρὸς τὸν ἐπί-
σκοπον καὶ ἀσπάζεται τὸ εὐαγγέλιον, εἰ πάρεστι·
εἰ δ' οὐκ, ἀσπάζεται ὁ ἱερεὺς. Καὶ τοῦ τελευταίου
τροπαρίου πληρωθέντος, εἰσέρχεται ὁ διάκονος εἰς
τὸ μέσον, καὶ στὰς ἐμπροσθεν τοῦ ἱερέως ἀνυψοῦ
μικρὰν τὰς χεῖρας, καὶ δεικνύων τὸ ἅγιον εὐαγγέ-
λιον λέγει ἐκφώνως·

Σοφία· ὀρθοί.

this: εἰθ' οὕτως ἀπέρχεται πρὸς τὸν ἡγούμενον ὁ
διάκονος καὶ ἀσπάζεται, κ.τ.λ.

(d) Leo Thuscus translates thus: *Sophia:*
stantes sint pedes nostri: and adds, Venite ado-
remus et procedamus Christo. Salvos nos fac,
Fili Dei, qui de Virgine natus es, canentes tibi
Alleluia.

L

(a)

L

(b)

L

(c)

L

(d)

ELEVENTH CENTURY.

μελημα ἐκοῦσίων τε καὶ ἀκοῦσιον· ἀγίασον
 ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα, καὶ δὸς
 ἡμῖν ἐν ὁσιότητι λατρεύειν σοὶ πάσας τὰς
 ἡμέρας τῆς ζωῆς ἡμῶν, πρεσβείαις τῆς
 ἀγίας θεοτόκου καὶ πάντων τῶν ἁγίων τῶν
 ἀπ' αἰῶνων σοὶ εὐαρεστησάντων·

L Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν
 δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ,

(1) L. 10 omits these three lines.

(2) The MS. is very uncertain. Leo Thuscus
 (Morel, p. 65) however stated that a psalm of
 David was here sung. The rubric in L. 10 is

καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς
 τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ὁ διάκονος. Πρόσχωμεν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Σοφία.

Μετὰ δὲ τὸν Ἀπόστολον καὶ τὸ Ἀλληλοῦτα
 ἐτι ψαλμός. ὁ ἱερεὺς λέγει τὴν εὐχὴν τοῦ εὐαγ-
 γελου.

this: Μετὰ δὲ τὴν ἀνάγνωσιν τοῦ ἀποστόλου καὶ
 τοῦ εὐαγγελίου γίνεται ἡ ἐκτενής. Εἰπωμεν
 πάντες. The prayer Ἐλλαμψον is omit-
 ted.

I.

(1)

(2)

SIXTEENTH CENTURY.

L Ἐκφώνως. Ὅτι ἅγιος εἶ, *ut supra*.
 Ὁ χορός. Ἀμήν.

(a) Ταῦται δὲ τελεσθεῖσιν, καὶ τοῦ χοροῦ ψάλλοντος
 τὸ Δόξα καὶ νῦν, ψάλλουσιν καὶ αὐτοί, ὁ τε ἱε-
 ρεὺς καὶ ὁ διάκονος, τὸ τρισάγιον, ποιῶντες ὁμοῦ
 καὶ προσκνήματα τρία ἐμπροσθεν τῆς ἀγίας τρα-
 πίζης.

(b) Εἶτα λέγει ὁ διάκονος πρὸς τὸν ἱερέα·

(c) Κέλευσον, δέσποτα.

Καὶ ἀπέρχονται ἐν τῇ καθέδρᾳ.

Καὶ ὁ ἱερεὺς λέγει, ἀπερχόμενος·

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
 Κυρίου.

Ὁ δὲ διάκονος· Εὐλόγησον, δέσποτα, τὴν
 ἄνω καθέδραν.

(a) — καὶ τοῦ χοροῦ ψάλλοντος τὸ Δόξα καὶ νῦν
 II, R.

(b) The Roman copy inserts here the prayer
 found in the Barberini S. Basil (above, p. 77).

Εὐχὴ τῆς ἄνω καθέδρας.

Δέσποτα Κύριε, Θεὸς τῶν δυνάμεων, σῶσον τὸν
 λαόν σου καὶ εἰρήνευσον αὐτὸν τῇ δυνάμει τοῦ
 ἁγίου σου Πνεύματος, διὰ τοῦ τύπου τοῦ τιμίου
 σου σταυροῦ, τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ
 εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Καὶ ὁ ἱερεὺς. Εὐλογημένος εἶ ἐπὶ θρόνου
 δόξης τῆς βασιλείας σου, ὁ καθήμενος ἐπὶ
 τῶν Χερουβὶμ, πάντοτε, νῦν, καὶ ἀεὶ, καὶ
 εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Καὶ μετὰ τὴν συμπλήρωσιν τοῦ τρισαγίου, ὁ
 διάκονος ἐλθὼν ἐμπροσθεν τῆς θύρας, λέγει·⁹

Πρόσχωμεν.

Καὶ ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Σοφία.

Καὶ ὁ ἀναγνώστης ἀρχεται· Ἀλληλοῦτα.
 Ψαλμός τῷ Δαυΐδ.

Καὶ ὁ διάκονος ἀθίς·

Πρόσχωμεν.

Ὁ ἀναγνώστης τὸ προκείμενον τοῦ Ἀποστόλου
 καὶ τῆς ἡμέρας.

(c) M. Εὐλόγησον, δέσποτα.

(d) P has at this point Εὐλογημένος ὁ καθή-
 μενος ἐπὶ θρόνου δόξης βασιλείας σου. Καὶ καθί-
 σαντος τοῦ ἱερέως θυμῷ ὁ διάκονος κύκλω τὴν ἀγίαν
 τραπέζαν καὶ τὸν ἱερέα. The gospel is read; the
 priest rises and says the prayer Ἐλλαμψον.
 [P has no notice of the dismissal of the catu-
 chumena.]

(e) R is slightly different.

(a)

I.

(c)

L

ELEVENTH CENTURY.

"Ελλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Δέσποτα, τὸ τῆς σῆς θεογνωσίας φῶς ἀκήρατον, καὶ τοὺς τῆς διανοίας ἡμῶν διανοίξον ὀφθαλμούς, εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. Ἐνθες ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας πάσας καταπατήσαντες, τὴν πνευματικὴν πολιτείαν μετέλ-

θωμεν, πάντα πρὸς εὐαρέστησιν τὴν σὴν καὶ φρονούντες καὶ πράττοντες. σὺ γὰρ εἶ ὁ ἅγιος καὶ φωτισμὸς τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

SIXTEENTH CENTURY.

Καὶ ὁ διάκονος ἀθίσι·
 Πρόσχωμεν.
 Καὶ τοῦ Ἀποστόλου πληρωθέντος, ἐκφωνεῖ ὁ ἱερεὺς·
 Εἰρήνη σοί.
 Ὁ διάκονος. Σοφία.
 Καὶ ὁ χορὸς τὸ Ἀλληλουῖα, Ψαλμὸς τῷ Δαυίδ.
 Καὶ λαβὼν ὁ διάκονος τὸ θυματήριον καὶ τὸ θυμιάμα, πρόσεισι τῷ ἱερεὶ, λέγων·
 Εὐλόγησον, Δέσποτα, τὸ θυμιάμα.
 Τοῦ δὲ ἱερέως εὐλογοῦντος καὶ τὴν εὐχὴν ἐπόντος ταύτην,
 Θυμιάμά σοι προσφέρομεν, Χριστέ, ὁ Θεὸς ἡμῶν, εἰς ὁσμὴν εὐωδίας πνευματικῆς· ἀντικατάπεμψον ἡμῖν τὴν θείαν χάριν τοῦ παναγίου σου Πνεύματος, πάντοτε, νῦν κ.τ.λ. Ἀμήν.
 Θυμῷ ὁ διάκονος τὴν ἁγίαν τράπεζαν γύρωθεν καὶ τὸ ἱερατεῖον ἔλαν καὶ τὸν ἀέρα. Καὶ μετὰ τοῦτο, τὸ θυματήριον ἀποθέμενος, ἔρχεται πρὸς

τὸν ἱερέα, καὶ ὑποκλινάσας αὐτῷ τὴν κεφαλὴν, κρατῶν καὶ τὸ ὠράριον σὺν τῷ ἁγίῳ εὐαγγελίῳ ἄκρου τοῖς δακτύλοις, δηλοῦστί ἐν ἐκείνῳ τῷ τόπῳ τῆς ἁγίας τραπέζης, λέγει·

Εὐλόγησον, Δέσποτα, τὸν εὐαγγελιστὴν τοῦ ἁγίου Ἀποστόλου καὶ Εὐαγγελιστοῦ (τοῦδε).

Ὁ δὲ ἱερεὺς σφραγίζων αὐτόν, λέγει·

Ὁ Θεὸς διὰ πρεσβειῶν τοῦ ἁγίου ἐνδόξου Ἀποστόλου καὶ Εὐαγγελιστοῦ (τοῦδε) δῆψ σοι ῥῆμα εἰς τὸ εὐαγγελίσασθαι τῷ εὐαγγελιζομένῳ δυνάμει πολλῇ.

Καὶ ὁ διάκονος εἶπὼν τὸ Ἀμήν, καὶ προσκυνήσας μετ' εὐλαβείας τὸ ἅγιον εὐαγγέλιον, καὶ ἐξελθὼν διὰ τῶν ἁγίων θυρῶν, προπορευομένων καὶ λαμπάδων καὶ θυματῶν, ἔρχεται καὶ ἱσταται ἐν τῷ ἄμβωνι ἢ ἐν τῷ τεταγμένῳ τόπῳ.

Ὁ δὲ ἱερεὺς ἱστάμενος ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ βλέπων πρὸς δυσμὰς, ἐκφωνεῖ·

Σοφία. ὀρθοί. ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

(a) H, B omit this and also the prayer in the offering of the incense.

(b) The language of this rubric is different in H and B, which read τὸν ἱερέα for τὸν ἀέρα. After these words the prayer before the gospel, Ἐλλαμψον, follows in both, as in the Latin of Leo Thuscus; then the remainder of this

rubric and the blessing on the reader.

(c) In C we have ὁ δεῖνα εὐαγγελιστῆς εὐαγγελίζεται.

(d) H, B add εἰς ἐκπλήρωσιν τοῦ εὐαγγελίου τοῦ ἀγαπητοῦ Τιῶ ἀιτοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ.

(e) M, καὶ θυμαμάτων

ELEVENTH CENTURY.

	Μετὰ δὲ τὸ εὐαγγέλιον λέγει ὁ διάκονος	Ἔτι δεόμεθα ὑπὲρ ἀφέσεως τῶν ἀμαρτιῶν	☩
I, (1)	Εἶπωμεν πάντες· ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας ἡμῶν εἶπωμεν	τοῦ Δ. ἱερομονάχου καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.	
L	Κύριε Παντοκράτωρ, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.	Ἔτι δεόμεθα καὶ ὑπὲρ πάντων τῶν διακο- νούτων καὶ διακονησάντων ἐν τῇ ἀγίᾳ μονῇ ταύτῃ.	
L	Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα Θεός σου· δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.	Ἐὐχὴ τῆς ἐκτενοῦς ἱερείας.	L
	(1) The corresponding prayers in the Latin of Leo Thuscus may be seen in Morel, p. 55. The general order is different.	Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην	15' (8)
	(2) Six lines are omitted in τ. 10.	(3) This prayer is found in each of the two liturgies of the Barberini codex, being num- bered respectively Η' and ΙΘ'. In Morel's Latin it is on page 55.	

SIXTEENTH CENTURY.

	Καὶ ὁ διάκονος. Ἐκ τοῦ κατὰ (τόνδε) ἀγίου εὐαγγελίου τὸ ἀνάγνωσμα.	Ἄ χορός. Κύριε, ἐλέησον.	L
L	Καὶ ὁ ἱερεὺς. Πρόσχωμεν.	Ἄ ὁ διάκονος. Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, δεόμεθά σου, ἐπάκουσον.	
	Τοῦ δὲ εὐαγγελίου πληρωθέντος, λέγει πρὸς τὸν διάκονον ὁ ἱερεὺς	Ἄ χορός. Κύριε, ἐλέησον.	I, (6)
(a)	Εἰρήνη σοι	Ἄ ὁ διάκονος. Ἔτι δεόμεθα ὑπὲρ τῶν εὐ- σεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, κράτους, νίκης, διαμονῆς, εἰρήνης, ὑγείας, σωτηρίας αὐτῶν· καὶ τὸν Κύριον καὶ τὸν Θεὸν ἡμῶν ἐπὶ πλεόν συνεργῆσαι, κατευοδῶσαι αὐτοὺς ἐν πᾶσι, καὶ ὑποτάξαι ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρὸν καὶ πολέμον.	
L	Καὶ ὁ διάκονος ἐλθὼν ἕως τῶν ἀγίων θυρῶν, ἀποδίδωσι τὸ ἅγιον εὐαγγέλιον τῷ ἱερεῖ. Εἶτα ἐν τῷ συνήθει τόπῳ στάς ἀρχεται οὕτως	Ἄ χορός. Κύριε, ἐλέησον.	
L	Εἶπωμεν πάντες, ἐξ ὅλης τῆς ψυχῆς καὶ ἐξ ὅλης τῆς διανοίας εἶπωμεν	Ἄ ὁ διάκονος. Κύριε Παντοκράτωρ, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκου- σον καὶ ἐλέησον.	
L	Ἄ χορός. Κύριε, ἐλέησον.	Ἄ ὁ χορός. Κύριε, ἐλέησον.	
	(a) H, B εἰρήνη σοι τῷ εὐαγγελιζομένῳ.	Ἄ ὁ δὲ ἱερεὺς λέγει τὴν εὐχὴν ταύτην, μυστικῶς.	L (c)
	(b) H, B omit this prayer. It is on page 56 of Morel's Latin.	Κύριε ὁ Θεὸς ἡμῶν, <i>ut surra.</i>	
	(c) H, B interpolate the following (but B omits the first clause).	Ἔτι δεόμεθα ὑπὲρ τῶν ἀδελφῶν ἡμῶν, τῶν ιερέων, ἱερομονάχων, καὶ πάσης τῆς ἐν Χριστῷ ἡμῶν ἀδελφότητος.	
	Ἔτι δεόμεθα ὑπὲρ τῶν εὐσεβῶν καὶ ὀρθοδόξων Χριστιανῶν.	Ἔτι δεόμεθα ὑπὲρ τῶν μακαρίων καὶ ἀειμνήστων κτητόρων τῆς ἀγίας μονῆς ταύτης, καὶ ὑπὲρ πάν- των τῶν προαναπανασαμένων πατέρων, καὶ ἀδελ- φῶν ἡμῶν, τῶν ἐνθάδε κειμένων καὶ ἀπασταχοῦ ὀρθοδόξων.	
	Ἔτι δεόμεθα ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δεῖνος).	Ἔτι δεόμεθα ὑπὲρ ἐλέους, ζωῆς, εἰρήνης, ὑγείας,	

ELEVENTH CENTURY.

L Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, ὁ τὴν σωτηρίαν τῷ γένει τῶν ἀνθρώπων ἐξαποστείλας τὸν μονογενῆ σου Υἱόν, καὶ Θεόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐπίβλεψον ἐπὶ τοὺς δούλους σου τοὺς κατηχουμένους, τοὺς ὑποκεκλικότας σοι τὸν ἑαυτῶν αὐχένα· καὶ καταξιώσον αὐτοὺς ἐν καιρῷ εὐθέτῳ τοῦ λουτροῦ τῆς παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν, καὶ τοῦ ἐνδύματος τῆς ἀφθαρσίας· ἔνωσον αὐτοὺς τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, καὶ συγκαταριθμησον αὐτοὺς τῇ ἐκλεκτῇ σου ποίμνῃ·

Ἐκφώνως.

Ἵνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ὁ διάκονος.

L Ὅσοι κατηχούμενοι προέλθετε· οἱ κατη-

χούμενοι προέλθετε· ὅσοι κατηχούμενοι προέλθετε· μήτις τῶν κατηχουμένων. ὅσοι πιστοὶ ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ πιστῶν α' μετὰ τὸ ἀπλωθῆναι τὸ εὐλητόν.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς τῶν δυνάμεων, τῷ καταξιώσαντι ἡμᾶς παραστῆναι καὶ νῦν τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσπεσεῖν τοῖς οἰκτιρμοῖς σου ὑπὲρ τῶν ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ ἁγνοημάτων· πρόσδεξαι, ὁ Θεός, τὴν δέησιν ἡμῶν· ποιήσον ἡμᾶς ἀξίους γενέσθαι τοῦ προσφέρειν σοι δεήσεις καὶ ἱκεσίας καὶ θυσίας ἀναμάκτους ὑπὲρ παντὸς τοῦ λαοῦ σου· καὶ ἰκάνωσον ἡμᾶς, οὗς ἔθου εἰς τὴν διακονίαν σου ταύτην, ἐν τῇ δυνάμει τοῦ Πνεύματός σου τοῦ ἁγίου, ἀκαταγνώστως καὶ ἀπροσκόπτως, ἐν καθαρῷ τῷ μαρτυρίῳ τῆς συνειδήσεως ἡμῶν, ἐπικαλεῖσθαί σε ἐν παντὶ καιρῷ καὶ τόπῳ· ἵνα, εἰσακούων ἡμῶν, ἴλωσ ἡμῖν εἴης ἐν τῷ πλήθει τῆς σῆς ἀγαθότητος.

15'. 5

(1) Leo Thuscus, p. 56, *Extra cancellos dicit*. Nullus catechumenorum, sed soli fideles remaneant.

(2) Leo Thuscus: *Sacerdos dicit orationem corporalis*.

(3) This is found in the Barberini codex, ΚΑ'.

SIXTEENTH CENTURY.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν ὑψηλοῖς κατοικῶν, *ut supra*.

Ὁ χορός. Ἀμήν.

(a) Μετὰ τὴν ἐκφώνησιν λαμβάνει ὁ ἱερεὺς τὸ εὐλητόν, καὶ κατὰ τὸ σύνθημα ἐξαπλώσει.

Ὁ διάκονος. Ὅσοι κατηχούμενοι προέλθετε, *ut supra*.

Ὁ χορός. Κύριε, ἐλέησον.

Εὐχὴ πιστῶν πρώτη μετὰ τὸ ἀπλωθῆναι τὸ εὐλητόν, ἢ ὁ ἱερεὺς μυστικῶς λέγει.

Εὐχαριστοῦμέν σοι, *ut supra*.

(a) H and B have simply καὶ ἐξαπλοῖ τὸ εὐλητόν ὁ ἱερεὺς.

(b) Ducas and Morel have *προσελθετε* three times. This must be an error for *προέλθετε*.

ELEVENTH CENTURY.

Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέησον,
κ.τ.λ. Σοφία.

Ἐκφώνως.

I. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ
προσκύνησις, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ
ἀγίῳ Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς
αἰῶνας τῶν αἰῶνων.

Ὁ διάκονος.

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεη-
θῶμεν.

Εὐχὴ πιστῶν β'.

(1) Πάλιν καὶ πολλάκις σοὶ προσπίπτομεν
καὶ σοῦ δεόμεθα, ἀγαθὴ καὶ φιλόνητο, ὅπως
ἐπιβλάσας ἐπὶ τὴν δέησιν ἡμῶν
καθάρσις ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα
ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος·

καὶ δόξης ἡμῖν ἀνένοχον καὶ ἀκατάκριτον
τὴν παράστασιν τοῦ ἀγίου σου θυσιαστηρίου·
χάρισαι δέ, ὁ Θεός, τοῖς συνευχομένοις ἡμῖν
προκοπὴν βίου καὶ πίστεως καὶ συνέσεως
πνευματικῆς· δὸς αὐτοῖς πάντοτε μετὰ
φόβου καὶ ἀγάπης λατρεῦσίν σοι, ἀνενόχως
καὶ ἀκατακρίτως μετέχει τῶν ἁγίων σου
μυστηρίων, καὶ τῆς ἐπουρανίου σου βασι-
λείας ἀξιοθῆναι.

Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέησον,
κ.τ.λ.

Σοφία.

Ἐκφών. Ὅπως ὑπὸ τοῦ κράτους σου
πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμ-
πωμεν τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἀγίῳ
Πνεύματι, νῦν καὶ ἀεί, καί.

(1) This is numbered KB' in the Barberini codex.

SIXTEENTH CENTURY.

Εὐχομένου τοῦ ἱερέως, ὁ διάκονος λέγει τὰ
εἰρημικά, εἰ ἐστιν, ἔξω τοῦ ἀγίου βήματος ἐν τῷ
συνήθει τόπῳ.

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Ὑπὲρ τῆς ἁγίας μόνης ταύ-
της κ.τ.λ. as on page 110, four petitions.

Ὁ διάκονος. Ἀντιλαβοῦ, κ.τ.λ.

Ὁ χορός. Κύριε, ἐλέησον.

Ὁ διάκονος. Σοφία.

Ὁ ἱερεὺς ἐκφώνως. Ὅτι πρέπει σοι, κ.τ.λ.

Ὁ χορός. Ἀμήν.

Εὐχὴ πιστῶν δευτέρα ἦν ὁ ἱερεὺς μυστικῶς
λέγει.

Πάλιν καὶ πολλάκις, *ut supra*.

Εὐχομένου τοῦ ἱερέως ὁ διάκονος λέγει τὰ εἰρη-
μικά ἔξω τοῦ ἀγίου βήματος.

Ὁ ἱερεὺς ἐκφώνως. Ὅπως ὑπὸ τοῦ κράτους
σου, *ut supra*.

Ὁ χορός. Ἀμήν.

Μετὰ τὴν ἐκφώνησιν λέγει τὴν εὐχὴν καθ'
ἑαυτὸν, καὶ οἱ μὲν ψάλλται ψάλλουσι τὸν χερου-
βικὸν ὕμνον.

- (a) H and B omit the *εἰρημικά*.
(b) This direction also is omitted in H and B, who simply give the Ἀντιλαβοῦ and Σοφία.
(c) The rubric in the Latin states that here they pass to the table of prothesis, and from thence to the altar: three deacons carrying the patens and the breads, the rest carrying

the chalices, all singing the Cherubic hymn. This hymn is given in Dr Daniel, Mr Hammond and the Roman edition thus.

Μετὰ τὴν ἐκφώνησιν οἱ ψάλλται ψάλλουσι τὸν χερουβικὸν ὕμνον.

Οἱ τὰ Χερουβίμ μυστικῶς εἰκονίζοντες καὶ τῷ ζωοποιῷ Τριάδι τὸν τρισάγιον ὕμνον ἔδοντες πᾶσαν

ELEVENTH CENTURY.

L
(1) Εὐχή ἦν ποιεῖ ὁ ἱερεὺς καθ' ἑαυτὸν, τοῦ χειρου-
βικοῦ ᾄδόμενον.

I.
(2) Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς
σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς προσέρ-
χεσθαι ἢ προσεγγίζειν ἢ λειτουργεῖν σοι,
Βασιλεῦ τῆς δόξης· τὸ γὰρ διακονεῖν σοι
(3) μέγα καὶ φοβερὸν, καὶ αὐταῖς ταῖς ἐπουρα-
νίαις δυνάμεσιν· ἀλλ' ὁμως, διὰ τὴν ἄφατον
(4) καὶ ἀμετρητὸν σου φιλανθρωπίαν, ἀτρέπτως
καὶ ἀναλλοιώτως γέγονας ἄνθρωπος, καὶ
ἀρχιερεὺς ἡμῶν ἐξημέριστας, καὶ τῆς λει-
τουργικῆς ταύτης καὶ ἀναιμάκτου θυσίας
(5) τὴν ἱερουργίαν παρέδωκας ἡμῖν, ὡς Δεσπότης
(6) τῶν ἀπάντων· σὺ γὰρ ὁ μόνος, Κύριε ὁ Θεὸς

ἡμῶν, δεσπόζεις τῶν ἐπουρανίων καὶ τῶν
ἐπιγείων, ὁ ἐπὶ θρόνου Χερουβικοῦ ἐποχοῦ-
μενος, ὁ τῶν Σεραφίμ Κύριος καὶ Βασιλεὺς 15'. 6
τοῦ Ἰσραὴλ, ὁ μόνος ἅγιος καὶ ἐν ἁγίοις
ἀναπαύομενος. Σὲ τοίνυν δυσωπῶ τὸν μόνον
ἀγαθὸν καὶ εὐήκοον, ἐπίβλεψον ἐπ' ἐμέ τὸν
ἄμαρτων καὶ ἀχρεῖον δούλον σου, καὶ
καθάρισόν μου τὴν ψυχὴν καὶ τὴν καρδίαν L
(7) ἀπὸ συνειδήσεως πονηρᾶς, καὶ ἰκάνωσόν με
τῇ δυνάμει τοῦ ἁγίου σου Πνεύματος, ἐν-
δεδυμένον τὴν τῆς ἱερατείας χάριν, παρα-
στήναι τῇ ἀγίᾳ σου ταύτῃ τραπέζῃ καὶ
ἱερουργῆσαι τὸ ἅγιον καὶ ἄχραντόν σου
σῶμα καὶ τὸ τίμιον αἷμα. σοὶ γὰρ προσέρ-

(1) i. 10 has *εὐχή ἦν εἴχεται καθ' ἑαυτὸν ὁ ἱερεὺς*.

This is the rubric in the Latin (p. 65).
Pro janniis cancellorum a dextris et sinistris
unusquisque dicit orationem mysteriorum in
silentio, introeuntes ad sanctam mensam. Ora-
tio quam facit pro se sacerdos dum cherubim
(sic) hymnus a populo decantatur.

(2) This is numbered IB' in the Barberini
S. Basil, but it has been altered for doctrinal
purposes.

(3) B. *δυνάμεσιν ἀπρόσιτον*.

(4) B. *τὴν σὴν ἄφατον φιλανθρωπίαν*.

(5) — *ἡμῖν*. B.

[A quire is missing here from i. 10. I have
however taken my notes of the rubrics from the
corresponding parts of the Liturgy of S. Basil
as contained in that MS.]

(6) — *μόνος, Κύριε ὁ Θεὸς ἡμῶν*, B.

(7) — *καὶ καθάρισον... πονηρᾶς*, B.

(8) — *καὶ ἀχραντόν* B.

(9) *σοὶ γὰρ κλίνω*, B.

SIXTEENTH CENTURY.

βικὸν ὕμνον, ὁ δὲ διάκονος προσελθὼν τῷ ἱερεῖ
μετὰ θυμιάματος θυμῶ τὴν ἁγίαν τράπεζαν σταυρο-
ειδῶς κύκλῳ, καὶ τὸ ἱερατεῖον, καὶ τὸν ἱερέα· καὶ
μετὰ τοῦτο ἴσταται ἐν τῇ ἀριστερῇ τοῦ ἱερέως
ἐδραβῶς.

τὴν βιωτικὴν ἀποθώμεθα μέριμναν, ὡς τὸν βασιλέα
τῶν ὄλων υποδεξάμενοι, ταῖς ἀγγελικαῖς ἀοράτως
δορυφοροῦμενον τάξεσιν. Ἀλληλοῦα, Ἀλληλοῦα,
'Αλληλοῦα.

(α) Η λέγουσι καὶ αὐτοὶ τὸν χειρ. ὦ. R λέγουσι
καὶ αὐτοὶ ὁ ἱερεὺς καὶ ὁ διάκονος. They proceed
Ἔτα λαβῶν ὁ διάκονος τὸν θυμιάτων, καὶ θυμί-
αμα βαλὼν, πρόσσει τῷ ἱερεῖ· καὶ λαβῶν εὐλογίαν

Εὐχή ἦν λέγει ὁ ἱερεὺς μυστικῶς τοῦ χειρουβικοῦ
ᾄδόμενον.

Οὐδεὶς ἄξιος, *ut supra*. Ἀμήν.

Πληρωθείσης δὲ τῆς εὐχῆς, εἴχονται ὁμοῦ τὸν
χειρουβικὸν ὕμνον καὶ τὸν ἦ ψαλμὸν μυστικῶς

παρ' αὐτοῦ, θυμῶ τὴν ἁγίαν τράπεζαν γύρωθεν,
καὶ τὸ ἱερατεῖον ὄσῳ, καὶ τὸν ἱερέα· λέγει δὲ καὶ
τὸν πενηκοστὸν, καὶ τροπάρια κατασκευτικὰ ὄσα
καὶ βοῦλεται, ὁμοῦ μετὰ τοῦ ἱερέως, καὶ ἀνέρ-
χονται ἐν τῇ προθέσει, *ut supra*.

M notes that they adore three times whilst
they are saying the Cherubic hymn.

ELEVENTH CENTURY.



SIXTEENTH CENTURY.

δεξιᾷ αὐτοῦ ἐνὶ δακτύλῳ τὸ θυματήριον, καὶ διερχόμενοι τὸν ναὸν εὐχονται ἀμφότεροι ὑπὲρ πάντων λέγοντες·

Μνησθεὶὶ Κύριος ὁ Θεὸς πάντων ἡμῶν ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν.

Ὁ χορὸς. Ἀμήν.

(a) Καὶ πολλάκις τοῦτο λέγουσιν ἕως ἂν πληρωθῇ ἡ μεγάλη εἰσοδος· εἰσερχόμενοι δὲ τὸ ἅγιον βῆμα λέγουσιν·

τὼν [καθ' ἑαυτοὺς B], καὶ λέγοντες·

Πάντων ἡμῶν μνησθεὶὶ Κύριος ὁ Θεὸς κ.τ.λ.

(a) For this H and B have

Ἐισελθὼν δὲ ὁ διάκονος ἐνδον τῶν ἁγίων θυρῶν, ἵσταται ἐν τοῖς δεξιοῖς. Καὶ μέλλοντος τοῦ ιερέως εἰσελθεῖν, λέγει πρὸς αὐτὸν ὁ διάκονος·

Μνησθεὶὶ Κύριος ὁ Θεὸς τῆς ιερωσύνης σου ἐν τῇ βασιλείᾳ αὐτοῦ.

Καὶ ὁ ιερεὺς πρὸς αὐτόν·

Μνησθεὶὶ Κύριος ὁ Θεὸς τῆς ιεροδιακονίας σου ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν.

Καὶ ὁ μὲν ιερεὺς ἀποτίθῃσι τὸ ἅγιον ποτήριον ἐν τῇ ἁγίᾳ τραπέζῃ· τὸν δὲ ἅγιον δίσκον λαβὼν ἀπὸ τῆς τοῦ διακόνου κεφαλῆς, ἀποτίθῃσι καὶ αὐτὸν τῇ ἁγίᾳ τραπέζῃ, λέγων·

Ὁ εὐσχήμων Ἰωσήφ, κ.τ.λ.

[R adds ἄλλα τριήμερος ἀνέστης, Χριστὲ ὁ Θεός, παρέχων τῷ κόσμῳ τὸ μέγα ἔλεος. M has the words of the deacon and priest with simpler rubrics.]

After which they proceed

Ἐν τάφῳ σωματικῶς, ἐν ᾧδου δὲ μετὰ ψυχῆς, κ.τ.λ. as above, p. 109.

Ὡς ζωηφόρος, ὡς παραδείσου ὠραιότερος ὄντως καὶ παστάδος πάσης βασιλικῆς ἀναδέδεικται λαμπρότερος, Χριστὲ, ὁ τάφος σου, ἡ πηγή τῆς ἡμῶν ἀσαστάσεως.

(b) Morel's copy interposes here εἶτα ὁ διάκονος πάλιν πρὸς τὸν ιερέα τὴν κεφαλὴν ὑποκλίνας λέγει, Μνησθεὶὶ μου δέσποτα ἅγιε τοῦ ἁμαρτωλοῦ. καὶ ὁ

Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου.

Ἔττα ὁ ιερεὺς ἀποτίθει τὰ ἅγια λέγει·

Ὁ εὐσχήμων Ἰωσήφ ἀπὸ τοῦ ξύλου καθελὼν τὸ ἄχραντὸν σου σῶμα, συνδόνι καθαρᾷ εἰλήσας καὶ ἀρώμασιν, ἐν μνήματι καινῷ κηδεύσας ἀπέθετο.

Ἔττα ἀποτίθῃσι τὰ καλύμματα ὁ ιερεὺς ἀπὸ τοῦ ιεροῦ δίσκου καὶ τοῦ ἁγίου ποτηρίου, τὸν δὲ ἀέρα

ιερέυς· Μνησθεὶὶ σου Κύριος ὁ Θεός, ἐν τῇ βασιλείᾳ αὐτοῦ, πάντοτε, νῦν. εἶτα ἀποτίθεται καὶ αὐτὸς τὸ ἅγιον ποτήριον ἐν τῇ ἱερᾷ τραπέζῃ, ἐπιλέγων καὶ τὸ τροπάκιον τόδε. Ὁ εὐσχήμων.

There is a curious direction in an early printed copy given by Goar, and from him by Daniel, directing the priest in the great entrance to be careful not to touch with his foot the sick people who might be lying on the floor of the church: he must pray for them.

(c) The Rubric in H and R is similar, adding however that the priest places the discus and cup ἐν ἐνὶ μέρει τῆς ἁγίας τραπέζης. The directions up to the petition εὐξαι ὑπὲρ ἐμοῦ δέσποτα ἅγιε in H are these.

Καὶ λαβὼν τὸν θυματὸν ἐκ τῶν τοῦ διακόνου χειρῶν, θυμᾷ τὰ ἅγια τρίς, λέγων·

Τότε ἀνοίσουσιν ἐπὶ τὸ θυσιαστήριόν σου μίσχους.

Καὶ ἀποδοὺς τὸν θυματὸν, καὶ χαλάσας τὸ φελώνιον, κλίνας τε τὴν κεφαλὴν, λέγει πρὸς τὸν διάκονον·

Μνησθεὶὶ μου, ἀδελφέ καὶ συλλειτουργέ.

Καὶ ὁ διάκονος πρὸς αὐτόν·

Μνησθεὶὶ Κύριος ὁ Θεὸς τῆς ιερωσύνης σου ἐν τῇ βασιλείᾳ αὐτοῦ.

Ἔττα ὁ διάκονος ὑποκλίνας καὶ αὐτὸς τὴν κεφαλὴν, κρατῶν ἅμα καὶ τὸ ὠράκιον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς, λέγει πρὸς τὸν ιερέα·

Εὐξαι ὑπὲρ ἐμοῦ, δέσποτα ἅγιε.

R repeats ὁ εὐσχήμων Ἰωσήφ before the

Ⲡ

Ⲙ

ELEVENTH CENTURY.

τῶν ἐπικαλουμένων σε ἐν ὅλῃ καρδίᾳ, πρόσ-
δειξαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τὴν δέησιν,
καὶ προσάγαγε τῇ ἀγίῃ σου θυσιαστηρίῳ,
καὶ ἰκάνωσον ἡμᾶς προσενεγκῶν σοι δῶρά
τε καὶ θυσίας πνευματικῆς, ὑπὲρ τῶν
ἡμετέρων ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ
ἀγρονημάτων· καὶ καταξίωσον ἡμᾶς εὐρεῖν
χάριν ἐνώπιόν σου, τοῦ γενέσθαι σοι εὐ-
πρόσδεκτον τὴν θυσίαν ἡμῶν, καὶ ἐπι-
σκηνῶσαι τὸ Πνεῦμα τῆς χάριτός σου
τὸ ἀγαθὸν ἐφ' ἡμᾶς, καὶ ἐπὶ τὰ προκεί-
μενα δῶρα ταῦτα, καὶ ἐπὶ πάντα τὸν λαὸν
σου.

Ὁ διάκονος.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

L Τὴν ἡμέραν πᾶσαν τελείαν, ἀγίαν, εἰρη-
νικὴν καὶ ἀναμάρτητον, παρὰ τοῦ Κυρίου
αἰτησώμεθα.

L Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν
καὶ τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ
Κυρίου αἰτησώμεθα.

L Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς

ἡμῶν, καὶ εἰρήνην τῇ κόσμῳ, παρὰ τοῦ Κυρίου
αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν
εἰρήνῃ καὶ μετανοίᾳ ἐκτελέσαι, παρὰ τοῦ
Κυρίου αἰτησώμεθα.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν,
ἀνώδυνα, ἀνεπαίσχυντα, εἰρηνικά, καὶ καλὴν
ἀπολογίαν τὴν ἐπὶ τοῦ φοβεροῦ βήματος
τοῦ Χριστοῦ, αἰτησώμεθα.

Τῆς παναγίας, ἀχράντου, ὑπερεξαλοφ-
μόνης δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρ-
θένου Μαρίας, μετὰ πάντων τῶν ἁγίων
μνημονεύσαντες, ἑαυτούς, καὶ ἀλλήλους, καὶ
πᾶσαν τὴν ζωὴν Χριστῇ τῇ Θεῇ παραθή-
μεθα.

Ἐκφώνως·

Διὰ τῶν οἰκτιρμῶν τοῦ μοιχογενοῦς
σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὸν τῇ
παναγίᾳ, καὶ ἀγαθῇ, καὶ ζωοποιῇ σου Πνεύ-
ματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

(1) i. 10 adds here (see above) ἀγγελον εἰρήνης,
κ.τ.λ., as does L.

(2) The Liturgy from this point follows

closely the second liturgy of the Barberini
codex.

SIXTEENTH CENTURY.

Ὁ διάκονος. Ἀντιλαβοῦ.

Ὁ χορός. Κύριε, ἐλέησον.

Τὴν ἡμέραν πᾶσαν.

(a) Ὁ χορός. Παράσχου, Κύριε.

Ἄγγελον εἰρήνης.

Συγγνώμην.

Τὰ καλὰ καὶ.

Τὸν ὑπόλοιπον.

Χριστιανὰ τὰ τέλη.

Τῆς παναγίας.

Ὁ χορός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐκφώνως. Διὰ τῶν οἰκτιρμῶν,
εὐ ευρητα.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

(a) The words Παράσχου, Κύριε are repeated after each invitation from the priest.

ELEVENTH CENTURY.

Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ ἱερεὺς κλινὰς ἐπέυχεται.

- (1) Ἄξιον καὶ δίκαιον σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ αἰνεῖν, σοὶ εὐχαριστεῖν, σὲ προσκυνεῖν ἐν παντὶ τόπῳ τῆς δεσποτείας σου. Σὺ γὰρ εἶ Θεὸς ἀνέκφραστος, ἀπερινόητος, ἀόρατος, ἀκατάληπτος, αἰεὶ ὢν, ὡσαύτως ὢν· σὺ καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνευμά σου τὸ ἅγιον. Σὺ ἐκ τοῦ μὴ ὄντος εἰς τὸ εἶναι ἡμᾶς παρήγαγες, καὶ παραπεσόντας ἀνέστησας πάλιν, καὶ οὐκ ἀπέστης πάντα ποιῶν ἕως ἡμᾶς εἰς τὸν οὐρανὸν ἀνήγαγες, καὶ τὴν βασιλείαν ἐχαρίσω τὴν μέλλουσαν. Ὑπὲρ τούτων ἀπάντων εὐχαριστοῦμέν σοι, καὶ τῷ μονογενεῖ σου Υἱῷ, καὶ τῷ Πνευματί σου τῷ ἁγίῳ,

(1) i. 10 fails us here.

(2) Leo Thusous adds that the subdeacons

ὑπὲρ πάντων ὧν ἴσμεν καὶ ὧν οὐκ ἴσμεν, τῶν φανερῶν καὶ ἀφανῶν εὐεργεσιῶν σου τῶν εἰς ἡμᾶς γεγενημένων. Εὐχαριστοῦμέν σοι καὶ ὑπὲρ τῆς λειτουργίας ταύτης, ἣν ἐκ τῶν χειρῶν ἡμῶν δέξασθαι κατηξίωσας, καίτοι σοι παρεστήκασι χιλιάδες ἀρχαγγέλων καὶ μυριάδες ἀγγέλων, τὰ Χερουβὶμ, καὶ τὰ Σεραφὶμ ἐξαπτέρυγα, πολυόμματα, μετάρσια, πτερωτά,

Ἐκφών. Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα,

Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος Σαβαώθ.

Ὁ δὲ ἱερεὺς κλινὰς ἐπέυχεται·

Μετὰ τούτων καὶ ἡμεῖς τῶν μακαρίων δυνάμεων, Δέσποτα φιλάνθρωπε, βοῶμεν καὶ

here say "quicumque estis fideles, orate."

(3) B. omits μακαρίων.

SIXTEENTH CENTURY.

- (a) Ὁ χορός. Ἐχωμεν πρὸς τὸν Κύριον.
Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.
- (b) Ὁ χορός. Ἄξιον καὶ δίκαιον ἐστὶ προσκυνεῖν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα, Τριάδα ὁμοούσιον καὶ ἀχώριστον.
Ὁ ἱερεὺς κλινόμενος ἐπέυχεται μυστικῶς.
Ἄξιον, καὶ δίκαιον, σὲ ὑμνεῖν, *ut surra*.
Ἐκφώνως.
Τὸν ἐπινίκιον ὕμνον ᾄδοντα, βοῶντα, κεκραγότα καὶ λέγοντα,
Ὁ χορός.
Ἄγιος, ἄγιος, ἄγιος, Κύριος Σαβαώθ,

(a) Modern editions have *εχωμεν*.

(b) B has only *ἄξιον καὶ δίκαιον*.

(c) H and B have more simply, Ἐσταύθα πάλυ λαβῶν ὁ διάκονος τὸν ἀστερίσκον ἐκ τοῦ

πλήρης ὁ οὐρανός καὶ ἡ γῆ δόξης σου. Ὡσαυτὰ ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου· Ὡσαυτὰ ἐν τοῖς ὑψίστοις.

Ὁ διάκονος δὲ λαμβάνει τὸν ἀστερίσκον, καὶ ποιεῖ σταυροειδῶς ἐπὶ τοῦ ἁγίου δίσκου, καὶ σπογγίσας αὐτὸν ἐπὶ εἰλητοῦ καὶ ἀσπασάμενος, τίθησιν αὐτὸν μετὰ τοῦ ἀέρος. εἶτα μεταβαίνει ἐν τῷ δεξιῷ μέρει, καὶ ριπίζει ἐπάνω τῶν ἁγίων μετὰ ριπίδιον εὐλαβῶς. εἰ δὲ οὐκ ἔστι ριπίδιον, ποιεῖ τοῦτο μετὰ καλύμματος. ἐπέυχεται μυστικῶς ὁ ἱερεὺς·

Μετὰ τούτων, *ut surra, usque ad eipwv*.

ἁγίου δίσκου, ποιεῖ σταυροῦ τύπον ἐπάνω αὐτοῦ, καὶ ἀσπασάμενος αὐτὸν ἀποτίθησιν.

Ὁ δὲ ἱερεὺς ἐπέυχεται μυστικῶς.

ELEVENTH CENTURY.

λέγομεν· Ἅγιος εἶ καὶ πανάγιος, σὺ, καὶ ὁ
μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ
ἅγιον· ἅγιος εἶ καὶ πανάγιος, καὶ μεγα-
λοπρεπὴς ἡ δόξα σου· ὅς τὸν κόσμον σου
οὕτως ἠγάπησας, ὥστε τὸν Υἱόν σου τὸν
μονογενῆ δοῦναι, ἵνα πᾶς ὁ πιστεύων εἰς
αὐτὸν μὴ ἀπόληται, ἀλλ' ἔχη ζωὴν αἰώνιον.

Ὅς ἐλθὼν καὶ πᾶσαν τὴν ὑπὲρ ἡμῶν
οἰκονομίαν πληρώσας, τῇ νυκτὶ ἧ παρεδί-
δοτα, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς
τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐν ταῖς
ἀγίαις αὐτοῦ καὶ ἀχράντοις καὶ ἀμωμήτοις
χερσίν, εὐχαριστήσας, καὶ εὐλογήσας, ἀγιά-

σας, κλάσας, ἔδωκεν τοῖς ἀγίοις αὐτοῦ μα-
θηταῖς καὶ ἀποστόλοις, εἰπὼν·

Ἐκφών. Λάβετε, φάγετε· τοῦτό μου ἐστὶ
τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλῶμενον, εἰς ἄφεσιν
ἁμαρτιῶν.

Μυστικῶς. Ὅμοίως καὶ τὸ ποτήριον μετὰ
τὸ δειπνήσαι, λέγων·

Ἐκφών. Πίετε ἐξ αὐτοῦ πάντες· τοῦτο
ἐστὶ τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης,
τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς
ἄφεσιν ἁμαρτιῶν.

Ὁ ἱερεὺς κινούμενος ἐπέυχεται·

Μεμνημένοι τοῖνυν τῆς σωτηρίου ταύτης

(1) *ἔκλασεν καὶ ἔδωκεν*, B. These words of institution seem to have been adopted from the Barberini S. Basil.

SIXTEENTH CENTURY.

Ὁ ἱερεὺς κλίνει τὴν κεφαλὴν καὶ ἀρῶν τὴν
δεξιὰν αὐτοῦ μετὰ εὐλαβείας εὐλογεῖ τὸν ἅγιον
ἄρτον, ἐκφώνως λέγων·

Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα,
τὸ ὑπὲρ ὑμῶν κλῶμενον, εἰς ἄφεσιν ἁμαρ-
τιῶν.

Ὁ χορὸς. Ἀμήν.

Ὁ δὲ διάκονος ἀπτόμενος τοῦ ἰδίου ὠραρίου, δεικ-
νυσι οὖν τῷ ἱερεῖ καὶ αὐτὸς τὸν ἅγιον δίσκον·
ὁμοίως καὶ ἐπὶ τοῦ ἀγίου ποτηρίου. ὡσαύτως καὶ
ὅταν ἀναφωνεῖ ὁ ἱερεὺς, Τὰ σὰ ἐκ τῶν σῶν.

Ὁ ἱερεὺς μυστικῶς·

(a) H has simply ἐκφώνως. R ἐκφώνησις.

(b) The MS. C has τοῦτο γάρ.

(c) H and B have this, Τούτου δὲ λεγομένου,
δεικνύει τῷ ἱερεῖ ὁ διάκονος τὸν ἅγιον δίσκον, κρα-
τῶν καὶ τὸ ὠράριον τοῖς τρισὶ δακτύλοις τῆς δεξιᾶς·
ὁμοίως καὶ ὅταν λέγει ὁ ἱερεὺς τὸ Πίετε ἐξ αὐτοῦ
πάντες, συνδεικνύει καὶ αὐτὸς τὸ ἅγιον ποτήριον.

(d) H and B ἐκφώνως οὐ ἐκφώνησις.

(e) The MS. C has τοῦτο γάρ ἐστιν τὸ ποτήριον

Ὅμοίως καὶ τὸ ποτήριον μετὰ τὸ δειπνή-
σαι, λέγων·

Ἐκφώνως ὁ ἱερεὺς, τὴν χεῖρα ἔχων ἄνωθεν μετὰ
εὐλαβείας καὶ εὐλογῶν, λέγει·

Πίετε ἐξ αὐτοῦ πάντες· τοῦτο ἐστὶ τὸ
αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ
ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν
ἁμαρτιῶν.

Ὁ χορὸς. Ἀμήν.

Ὁ ἱερεὺς κλίνει τὴν κεφαλὴν, ἐπέυχεται μυσ-
τικῶς·

Μεμνημένοι τοῖνυν τῆς σωτηρίου ταύτης

τοῦ αἱματός μου, καινῆς καὶ αἰωνίου διαθήκης,
μυστήριον πίστεως, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυν-
όμενον εἰς ἄφεσιν ἁμαρτιῶν. Then the μεμνημένοι,
which is followed immediately by the words
'Ἀναγεύσας οὖν καὶ τρίτον τὰ δῶρα σφραγισάμενος
λέγει· Καὶ ποιήσον τὸν μὲν ἄρτον τοῦτον...καὶ τὸ ἐν
τῷ ποτηρίῳ...μεταβαλὼν...ὥστε γενέσθαι, as be-
low, p. 130.

(f) H has simply ὁ ἱερεὺς ἐπέυχεται.

ELEVENTH CENTURY.

ἐντολῆς καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενη-
μένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριη-
μέρου ἀναστάσεως, τῆς εἰς οὐρανούς ἀνα-
βάσεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας
καὶ ἐνδόξου πάλιν παρουσίας,
L Ἐκφών. Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέ-
ροντες κατὰ πάντα, καὶ διὰ πάντα,
L Ὁ λαός. Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν.
Ἵ ἱερεὺς κλῖνας ἐπέυχεται·
L Ἔτι προσφερόμεν σοὶ τὴν λογικὴν ταύτην

καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν,
καὶ δεόμεθα, καὶ ἱκετεύομεν· Κατάπεμψον
τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ
τὰ προκείμενα δῶρα ταῦτα·

Καὶ ἀνιστάμενος σφραγίζει τρεῖς τὰ ἅγια δῶρα
λέγων·

Καὶ ποιήσον τὸν μὲν ἄρτον τοῦτον, τίμιον
σῶμα τοῦ Χριστοῦ σου,

Ἵ ἰερέως. Ἄμην.

L
ἱ'. 1

SIXTEENTH CENTURY.

ἐντολῆς, καὶ πάντων τῶν ὑπὲρ ἡμῶν γεγενη-
μένων, τοῦ σταυροῦ, τοῦ τάφου, τῆς τριη-
μέρου ἀναστάσεως, τῆς εἰς οὐρανούς ἀναβά-
σεως, τῆς ἐκ δεξιῶν καθέδρας, τῆς δευτέρας
καὶ ἐνδόξου πάλιν παρουσίας,

Ἐκφώνως.

Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφερόμεν
κατὰ πάντα, καὶ διὰ πάντα.

Ἵ χορός.

Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαρισ-
τοῦμεν, Κύριε, καὶ δεόμεθά σου, ὁ Θεὸς
ἡμῶν.

Ἵ ἱερεὺς πάλιν κλῖνας τὴν κεφαλὴν, ἐπέυχεται
μυστικῶς·

Ἔτι προσφερόμεν σοὶ τὴν λογικὴν ταύτην
καὶ ἀναίμακτον λατρείαν, καὶ παρακαλοῦμεν,
καὶ δεόμεθα, καὶ ἱκετεύομεν· Κατάπεμψον
τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ
τὰ προκείμενα δῶρα ταῦτα.

Ἵ διάκονος ἀποτίθῃσι τὸ μπίδιον ὑπερ ἐκράτει,

(a) H has simply ὁ ἱερεὺς ἐπέυχεται.

(b) B prefixes Στιχ. here.

(c) H and B interpose καὶ πάλιν· Κύριε,
ὁ τὸ παράγιον, κ.τ.λ.

ἢ κάλυμμα, καὶ ἔρχεται ἐγγύτερον τῷ ἱερεὶ, καὶ
προσκυνούσῃ ἀμφότεροι τρεῖς ἐμπροσθεν τῆς ἁγίας
τραπέζης, καὶ εὐχόμενοι καθ' ἑαυτοῦς τὸ Ὁ Θεός,
ἰλάσθητί μοι τῷ ἁμαρτωλῷ λέγουσι μυστικῶς
τρεῖς,

Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν
τῇ τρίτῃ ὥρᾳ τοῖς ἀποστόλοις καταπέμ-
ψας, τοῦτο, Ἀγαθέ, μὴ ἀντανέλης ἀφ'
ἡμῶν.

Καὶ τό, Καρδίαν καθαρὰν κτίσον ἐν ἐμοί,
ὁ Θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς
ἐγκάτοις μου.

Ἔτᾳ, τὴν κεφαλὴν κλῖνας, ὁ διάκονος δείκνυσι
σὺν τῷ ὡραρίῳ τὸν ἅγιον ἄρτον καὶ λέγει μυστικῶς·

Εὐλόγησον, δέσποτα, τὸν ἅγιον ἄρτον.

Καὶ ὁ ἱερεὺς ἀνιστάμενος, σφραγίζει τρεῖς τὰ ἅγια
δῶρα, λέγων μυστικῶς·

Ποιήσον τὸν μὲν ἄρτον τοῦτον, τίμιον
σῶμα τοῦ Χριστοῦ σου,

Ἵ ἰερέως. Ἄμην.

Καί, Μὴ ἀποβλήψῃς με ἀπὸ τοῦ προσώπου σου
καὶ τὸ Πνεῦμά σου τὸ ἅγιον μὴ ἀναέλθῃς ἀπ'
ἐμοῦ.

Καὶ αὖθις τό, Κύριε, ὁ τὸ παράγιον, κ.τ.λ.

(b)
(c)

L

ELEVENTH CENTURY.

L (b) Ὁ ἱερεὺς. Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου,

Ὁ διάκονος. Ἀμήν.

L Ὁ ἱερεὺς. Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς κινούμενος ἐπέχεται·

L Ὅστε γενέσθαι τοῖς μεταλαμβάνουσιν, εἰς νῆψιν ψυχῆς, εἰς ἄφεσιν ἁμαρτιῶν, εἰς κοινωνίαν τοῦ ἁγίου σου Πνεύματος, εἰς βασιλείας οὐρανῶν πλήρωμα, εἰς παρῆρσιαν

(1) B has here, as well as below, μεταβαλὼν... τῷ ἁγίῳ. [The modern language seems to be

τὴν πρὸς σέ, μὴ εἰς κρίμα, ἢ εἰς κατάκριμα.

Ἐπι προσφερόμεν σοι τὴν λογικὴν ταύτην λατρείαν, ὑπὲρ τῶν ἐν πίστει ἀναπαυσάμενων προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, ἐγκρατεῶν, καὶ παντὸς δικαίου ἐν πίστει τετελειωμένου,

Ἐκφών. Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν, θεοτόκου, καὶ ἀειπαρθένου Μαρίας·

nearly identical with that of the Barberini codex.]

SIXTEENTH CENTURY.

Καὶ ἀθῆς ὁ διάκονος, Εὐλόγησον, δέσποτα, τὸ ἅγιον ποτήριον.

Ὁ δὲ ἱερεὺς εὐλογῶν, λέγει·

L Τὸ δὲ ἐν τῷ ποτηρίῳ τούτῳ, τίμιον αἷμα τοῦ Χριστοῦ σου,

Ὁ διάκονος. Ἀμήν.

(a) Καὶ ἀθῆς ὁ διάκονος δεικνύων μετὰ τοῦ ὠραρίου ἀμφότερα τὰ ἅγια, λέγει·

Εὐλόγησον, δέσποτα.

Ὁ δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς ἀμφότερα τὰ ἅγια, λέγει·

L Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.

Ὁ διάκονος. Ἀμήν, Ἀμήν, Ἀμήν.

Καὶ τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος τῷ ἱερεὶ καὶ εἰπὼν τό,

(a) + τὰ ἀμφότερα B.

(b) H adds μπίζει τὰ ἅγια.

(c) H interposes here Ὁ δὲ διάκονος θυμῷ τὴν ἁγίαν τράπεζαν γόρυσεν, καὶ μνημονεύει ὡν βούλεται ζώστων καὶ τεθνεώτων. The MS. C has this, καὶ θυμῶν τὰ ἅγια καὶ τὰς χεῖρας εἰς ὕψος ἀφρων,

Μνήσθητί μου, ἅγιε δέσποτα, τοῦ ἁμαρτωλοῦ,

μεθίσταται ἐν ᾧ πρότερον ἴστατο τόψ, λαβὼν καὶ τὸ μπίδιον ἀθῆς, ὡς τὸ πρότερον.

Ὁ δὲ ἱερεὺς ἐπέχεται μωστικῶς·

Ὅστε γενέσθαι τοῖς μεταλαμβάνουσιν, ἢ εὐργα.

Ἐπι προσφερόμεν σοι τὴν λογικὴν ταύτην λατρείαν, ἢ εὐργα.

Ὁ ἱερεὺς ἐκφώνως.

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης, ἐνδόξου δεσποίνης ἡμῶν, θεοτόκου, καὶ ἀειπαρθένου Μαρίας·

Ὁ χορὸς ψάλλει· Ἄξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σέ τὴν θεοτόκον, ἢ τὸ τῆς ἡμέρας.

ὁ ἱερεὺς ἐκφωνεῖ, λέγων.

(d) C adds here the Χαῖρε κεχαριτωμένη, as in the Bossano S. Mark, and mentions τῶν τιμίων ἀσωμάτων, ἐπουρανίων δυνάμεων before the Baptist.

(e) H omits these two lines. B gives the

ELEVENTH CENTURY.

Ὁ διάκονος. Τὰ δίπτυχα τῶν κεκοιμημένων.

Ὁ δὲ ἱερεὺς κλινόμενος ἐπέυχεται·

L Τοῦ ἁγίου Ἰωάννου, τοῦ προφήτου, προδρόμου, καὶ βαπτιστοῦ· τῶν ἁγίων καὶ πανευφήμων ἀποστόλων, καὶ τοῦ ἁγίου (τοῦ δεῖνος), οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν ἁγίων σου, ὧν ταῖς ἰκεσίαις ἐπίσκεισαι ἡμᾶς, ὁ Θεός· καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου.

Μνήσθητι, Κύριε, τῶν ψυχῶν τῶν προκε-

κοιμημένων δούλων σου, σήλβεστρου ἱερομονάχου, θωμαῖς πρεσβυτέρου, ματθαίου,

Ἐπαῦθα μνημονεῖ οὗς θέλει

καὶ ἀνάπαυσον αὐτούς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

Ἔτι παρακαλοῦμέν σε· μνήσθητι, Κύριε, πάσης ἐπισκοπῆς ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον τῆς σῆς ἀληθείας, παντὸς τοῦ πρεσβυτερίου, τῆς ἐν Χριστῷ διακονίας, καὶ παντός ἱερατικοῦ τάγματος.

Ἔτι προσφερόμέν σοι τὴν λογικὴν ταύτην

SIXTEENTH CENTURY.

(a) Ὁ διάκονος θυμῷ γύρωθεν τὴν ἁγίαν τράπεζαν καὶ τὰ δίπτυχα· τῶν τε κεκοιμημένων καὶ ζώντων ὧν βούλεται μνημονεῖ. Ὁ δὲ ἱερεὺς κλινόμενος εὐχεται μυστικῶς·

L Τοῦ ἁγίου Ἰωάννου προφήτου, προδρόμου, (b) καὶ βαπτιστοῦ· τῶν ἁγίων καὶ πανευφήμων ἀποστόλων· τοῦ ἁγίου (τοῦ δεῖνος) οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων τῶν σου ἁγίων, ὧν ταῖς ἰκεσίαις ἐπίσκεισαι ἡμᾶς, ὁ Θεός· καὶ μνήσθητι πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου.

(c) Ἐπαῦθα ὁ ἱερεὺς μνημονεῖ ὧν θέλει καὶ ζώντων καὶ τεθνεώτων.

μακαρισμὸς ἡσ. Σὲ τὴν θεοτόκον τὴν ἀιμακάριστον καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ ἡμῶν· τὴν τιμιωτέραν τῶν Σεραφίμ, καὶ ἐνδοξότεραν ἀσυγκρίτως τῶν Σεραφίμ, τὴν ἀδιαφθόρως Θεὸν Λόγον τεκοῦσαν, τὴν ὄντως θεοτόκον, σὲ μεγαλύνομεν.

(a) See the note (c), p. 131. H has here simply Ὁ διάκονος μνημονεῖ τὰ δίπτυχα τῶν κεκοιμημένων.

Ὁ δὲ ἱερεὺς ἐπέυχεται.

(b) ἁγίω ἐνδόξω. H, R.

Ἐπὲρ ζώντων λέγει· Ἐπὲρ σωτηρίας, ἐπισκέψεως, ἀφέσεως τῶν ἁμαρτιῶν τοῦ δούλου τοῦ Θεοῦ (τοῦ δεῖνος).

Ἐπὲρ τεθνεώτων λέγει· Ἐπὲρ ἀναπαύσεως καὶ ἀφέσεως τῆς ψυχῆς τοῦ δούλου σου (τοῦ δεῖνος) ἐν τόπῳ φωτεινῷ, ἔνθα ἀπέδρα λύπη, στεναγμός. Ἀνάπαυσον αὐτήν, ὁ Θεὸς ἡμῶν, καὶ ἀνάπαυσον αὐτήν, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

Ἔτι παρακαλοῦμέν σε· Μνήσθητι, Κύριε, πάσης ἐπισκοπῆς, κ.τ.λ.

Ἔτι προσφερόμέν σοι τὴν λογικὴν ταύτην λατρείαν ὑπὲρ τῆς οἰκουμένης, κ.τ.λ.

(c) H omits all to the words καὶ ἀνάπαυσον. R agrees with Ducas.

(d) The codex P introduces the following: [ὑπὲρ] Ἰωσήφ τοῦ ἀγιωτάτου καὶ οἰκουμενικοῦ πατριάρχου, Φιλοθέου Ἀλεξανδρείας, Μάρκου Ἀντιοχείας, Θεοφίλου Ἱεροσολυμῶν· καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια δῶρα Κυρίῳ τῷ Θεῷ τοῦ δεῖνος, τοῦ ἐντιμιωτάτου ἱερέως, τῶν συμπαρόντων ἱερέων, τοῦ τιμιου πρεσβυτερίου... ὑπὲρ σωτηρίας, κράτους, νίκης καὶ διαμονῆς τῶν εὐσεβεστάτων καὶ φιλοχρίστων βασιλέων ἡμῶν, τῆς εὐσεβεστάτης καὶ

ELEVENTH CENTURY.

(1) λατρείαν ὑπὲρ τῆς οἰκουμένης, ὑπὲρ τῆς ἀγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, ὑπὲρ τῶν ἐν ἀγνείᾳ καὶ σεμνῇ πολιτείᾳ διαγόντων, ὑπὲρ τῶν πιστοτάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν. Δὸς αὐτοῖς, Κύριε, εἰρημικὸν τὸ βασίλειον, ἵνα καὶ ἡμεῖς ἐν τῇ γαλήνῃ αὐτῶν ἡρεμον καὶ ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

(1) The words ὑπὲρ τῶν ἐν δρεσω καὶ σπηλαιῶσι καὶ ταῖς ὁκαῖς τῆς γῆς ἀπὸ τῆς φιλοχρίστου βασιλευσσης have disappeared here from the older

Ἐκφών. Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἐπισκόπου ἡμῶν (τοῦ Δ.), ὃν χάρισαι ταῖς ἀγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σῶων, ἔντιμον, ὑγιῆ, μακροημερεύοντα, ὀρθομοῦντα τὸν λόγον τῆς σῆς ἀληθείας.

Ὁ διάκονος. Τὰ δίπτυχα τῶν ζώντων.

Ὁ δὲ ἱερεὺς κλιόμενος ἐπέυχεται.

Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ᾗ παροικοῦμεν, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν πίστει κατοικούντων ἐν αὐταῖς.

version (see p. 92).

(2) In L the prayer is for the Archbishop.

SIXTEENTH CENTURY.

Ὁ μὲν διάκονος ἐπιστρέφει πρὸς τὴν θύραν τοῦ ἀγίου βήματος, κρατῶν τὸ ὄρμαριον τοῖς τρισὶν ἄκροις δακτύλοις, καὶ λέγει·

Καὶ πάντων καὶ πασῶν.

Ὁ δὲ χορὸς ψάλλει· Καὶ πάντων καὶ πασῶν.

Ὁ ἱερεὺς ἐκφωνεῖ·

Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἀρχιεπισκόπου ἡμῶν (τοῦ δέινο), ὃν χάρισαι, κ.τ.λ.

Καὶ ὁ διάκονος πρὸς τὴν θύρα στάς, λέγει·

Τοῦ (δέινο) πανιερωτάτου μητροπολίτου

ἡ ἐπισκόπου, ὅστις ἂν ᾖ.

Καὶ ὑπὲρ τοῦ προσκομίζοντος τὰ ἅγια δῶρα ταῦτα εὐλαβεστάτου ἱερέως (τοῦ δέινο).

Ἐπὲρ σωτηρίας τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, καὶ πάντων καὶ πασῶν.

Ὁ χορὸς. Καὶ πάντων καὶ πασῶν.

Ὁ δὲ ἱερεὺς ἐπέυχεται μυστικῶς·

Μνήσθητι, Κύριε, τῆς πόλεως, ἐν ᾗ παροικοῦμεν, κ.τ.λ.

φιλοχρίστου δεσποίνης Ἰσομονῆς μοναχῆς καὶ τῆς εὐσ. καὶ φιλοχρίστου δεσποίνης Εὐγενίας μοναχῆς, τῶν εὐ. καὶ φ. βασιλέων ἡμῶν Ἰωάννου καὶ Μαρίας· ὑπὲρ εἰρήνης τοῦ σύμπαντος κόσμου καὶ τῶν ἀγίων τοῦ Θεοῦ ἐκκλησιῶν· ὑπὲρ λυτρώσεως τῶν ἀδελφῶν ἡμῶν τῶν ἀλχμαλώτων, εὐδοξίσεως καὶ ἐπισχίσεως τοῦ φιλοχρίστου στρατοῦ, σωτηρίας τοῦ περιεστώτος λαοῦ καὶ πάντων καὶ πασῶν. καὶ δὸς ἡμῶν ἐν ἐπὶ στόματι, *ut supra*. The names fix the date of the liturgy between 1426 and 1448.

(a) H, R omit six lines.

(b) τοῦ πατριάρχου. H, R. R adds a note ἐν ἐν κοινῶν τῆς παλαιᾶς Ῥώμης, σημειώσαι τὸ εἰρημένον ἐν τῇ ἀρχῇ, i. e. τοῦ τῆς Ῥώμης ἀρχιερέως

πρώτως δεῖ μνημονεύειν. εἶτα καὶ τοῦ Ἰβίου Ἐπισκόπου καὶ Πατριάρχου, ἐὰν καθολικοὶ ὦσιν· εἰ δὲ αὐτῶν ἕτεροι ἢ ἑκάτεροι σχισματικοὶ εἴτε ἀρετικοὶ, μηδεμίαν αὐτῶν γένοιτο ἀνάμνησις.

(c) Instead of the next six lines H, R have

εἶτα μνημονεύει ὁ αὐτὸς τὰ δίπτυχα τῶν ζώντων.

In L we have the following; Post hanc sacerdotis pronunciationem, diaconus qui sanctum evangelium dicit, aoutiori voce profert, si fuerit aliqua magna festivitas: NICOLAI sanctissimi et universalis papæ longa sint tempora: Eleutherij Alexandriæ, Cyrilli Antiochiæ, Leonitii Hierosolymorum longa sint tempora. Then

ELEVENTH CENTURY.

- L Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, νοσούντων, καμνόντων, αἰχμαλώτων, καὶ τῆς σωτηρίας αὐτῶν. Ὁ διάκονος. Πάντων τῶν ἁγίων μνημονεύσαντες, ἐπὶ καὶ ἐπὶ ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.
- L Μνήσθητι, Κύριε, τῶν καρποφορούντων, καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου ἐκκλησίαις, καὶ μαμημένων τῶν πενήτων· καὶ ἐπὶ πάντας ἡμῶς τὰ ἐλέη σου ἐξαπόστειλον· Ἐκφών. Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ πάντιμον καὶ μεγαλοκρπεπὲς ὄνομά σου, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
- L Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ μετὰ πάντων ὑμῶν. Ὑπὲρ τοῦ ῥυσθῆναι ἡμῶς ἀπὸ πάσης θλίψεως, ὀργῆς, κ.τ.λ.
- (1) B had here ὁ διάκονος πάντων τῶν ἁγίων which has reappeared since. (2) i. 10 recommences here.

SIXTEENTH CENTURY.

- L Μνήσθητι, Κύριε, πλεόντων, κ.τ.λ. Καὶ ὁ διάκονος ἐξέρχεται εἰ ἔστιν. εἰ δ' οὐχ, ὁ
- L Μνήσθητι, Κύριε, τῶν καρποφορούντων, λέγει· καὶ στὰς ἐν τῷ συνῆθει τότε, λέγει·
- (a) κ.τ.λ. Πάντων τῶν ἁγίων μνημονεύσαντες, κ.τ.λ.
- L Ἐκφώνως. Καὶ δὸς ἡμῖν, κ.τ.λ. Ὁ χορός. Κύριε, ἐλέησον.
- L Ὁ χορός. Ἀμήν. Ὁ διάκονος. Ὑπὲρ τῶν προσκομισθέντων.
- (b) Ὁ ιερεὺς ἐπιστρέφει πρὸς τῇ θύρᾳ καὶ εὐλογῶν λέγει ἐκφώνως· Καὶ ἔσται τὰ ἐλέη, κ.τ.λ. Ὁ διάκονος. Ὅπως ὁ φιλόανθρωπος.
- L Ὁ χορός. Καὶ μετὰ τοῦ πνεύματος σου. Ὁ διάκονος. Ὑπὲρ τοῦ ῥυσθῆναι.
- L Ὁ ιερεὺς ἐπέυχεται μυστικῶς·

the prayers for the priest who celebrates, and for the king, pro imperio in victoria et perseverantia piissimorum et in Christo delectorum imperatorum N. et N. Alexii magni imperatoris et Porphyrogeniti et pro pace et bono statu totius mundi et sanctarum ecclesiarum. Et pro redemptione fratrum nostrorum captivorum: et pro ea quae Christum diligit militia et pro universis fidelibus Dominum deprecamur.

(a) C adds μνήσθητι, Κύριε, καὶ πάντων τῶν ἐν πειρασμοῖς καὶ ἐν νόσοις καὶ ἐν κινδύνοις καὶ ἐν

πάσαις κακώσεσι συνεχομένων χριστιανῶν ἀδελφῶν ἡμῶν, καὶ ἐλέησον αὐτῶν ὡς ἀγαθὸς καὶ φιλόανθρωπος. Μνήσθητι, Κύριε, καὶ τῆς ἐμῆς ἀναξιώτητος (as on p. 92, note c), καὶ μηδένα ἡμῶν κατασχύνης τῶν κυκλομένων· τὸ ἅγιόν σου θυσιαστήριον.

(b) The movement of the priest is not enjoined in H or R.

(c) H and B Ὁ δὲ διάκονος λαβὼν καιρὸν παρὰ τοῦ ιερέως, καὶ ἐξελθὼν, καὶ στὰς ἐν τῷ συνῆθει τότε, λέγει·

(d) This is repeated at each invitation.

ELEVENTH CENTURY.

L Σοὶ παρακατατιθέμεθα τὴν ζωὴν ἡμῶν
ἀπασαν καὶ τὴν ἐλπίδα, Δέσποτα φιλάν-
θρωπε, καὶ παρακαλούμέν σε καὶ δεόμεθα
καὶ ἱκετεύομεν· Καταξίωσον ἡμᾶς μεταλα-
βεῖν τῶν ἐπουρανίων σου καὶ φρικτῶν μυσ-
τηρίων ταύτης τῆς ἱερᾶς καὶ πνευματικῆς
3 τραπέζης, μετὰ καθαροῦ συνειδότος, εἰς
ἄφεσιν ἁμαρτιῶν, εἰς συγχώρησιν πλημ-
μελημάτων, εἰς Πνεύματος ἁγίου κοινωνίαν,
εἰς βασιλείας οὐρανῶν κληρονομίαν, μὴ
εἰς κρίμα, ἢ εἰς κατάκριμα.

) Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον, ἐλέησον,
κ.τ.λ.

Τὴν ἡμέραν πᾶσαν τελείαν, κ.τ.λ.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν,
κ.τ.λ.

Συγγνώμην καὶ ἄφεσιν, κ.τ.λ.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς,
κ.τ.λ.

Τὸν ὑπόλοιπον χρόνον, κ.τ.λ.

(1) The first two petitions were in B.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν,
ἀνώδυνα, κ.τ.λ.

Τὴν ἐνότητα τῆς πίστεως καὶ τὴν κοι-
νωνίαν τοῦ ἁγίου Πνεύματος αἰτησάμενοι,
ἐαυτούς, καὶ ἀλλήλους, καὶ πᾶσαν τὴν ζωὴν
ἡμῶν Χριστῷ τῷ Θεῷ παραβώμεθα.

Ἐκφώνως.

Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ
L παύσεως ἀκατακρίτως τολμῶν ἐπικαλεῖσ-
θαι σέ, τὸν ἐπουράνιον Θεόν, Πατέρα καὶ
λέγειν·

Ὁ λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς. (2)

Ὁ ἱερεὺς ἐκφών. Ὅτι σοῦ ἐστὶν ἡ βασι-
L λεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρός,
καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Εἰρήνη πᾶσιν. L

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυ-
L ρίῳ κλίνωμεν.

Ὁ ἱερεὺς κλίνει ἐπεύχεται·

(2) i. 10 omits this.

SIXTEENTH CENTURY.

Σοὶ παρακατατιθέμεθα, *ut surra*.

[The εἰρηνικά are the same as above, the
choir saying after the first Κύριε, ἐλέησον,
after the succeeding five Παράσχου, Κύριε.
The petition Χριστιανὰ τὰ τέλη is not
offered. To the prayer Τὴν ἐνότητα...the
response is Σοὶ, Κύριε.]

Ἐκφώνως ὁ ἱερεὺς. Καὶ καταξίωσον...

Ὁ χορός. Πάτερ ἡμῶν.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι σοῦ ἐστὶν...

(a) C ὁ ἱερεὺς ὑποὶ τὰς χεῖρας καὶ λέγει Πάτερ.

(b) H follows the older words, and omits the

Ὁ χορός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν. L

Ὁ χορός. Καὶ μετὰ τοῦ πνεύματος
σου.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ
L κλίνωμεν. (b)

Ὁ χορός. Σοὶ, Κύριε.

Κλίνει γοῦν ὁ διάκονος μικρὸν τὴν κεφαλὴν καὶ
(c) ὄρων τὸν ἱερέα προσκυνούντα, προσκυνεῖ καὶ αὐτός.

Ὁ ἱερεὺς κλινόμενος ἐπεύχεται μυστικῶς

next line.

(c) H and R omit this.

ELEVENTH CENTURY.

1. Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, ὁ
(1) τῇ ἀμετρήτῃ σου δυνάμει δημιουργήσας τὰ
πάντα, καὶ τῷ πλήθει τοῦ ἐλέους σου ἐξ
οὐκ ὄντων εἰς τὸ εἶναι τὰ πάντα παρα-
γαγών. Αὐτός, Δέσποτα, οὐρανόθεν ἐπίδε
ἐπὶ τοὺς κεκλικότας σοι τὰς ἐαυτῶν κεφαλὰς·
οὐ γὰρ ἔκλιναν σαρκὶ καὶ αἵματι, ἀλλὰ σοὶ
τῷ φοβερῷ Θεῷ. Σὺ οὖν, Δέσποτα, τὰ
προκείμενα πᾶσιν ἡμῖν εἰς ἀγαθὸν ἐξομά-
λισον, κατὰ τὴν ἐκάστου ἰδίαν χρείαν· τοῖς
πλέονσι σύμπλευσον· τοῖς ὁδοιποροῦσι
(2) συνόδευσον· τοὺς νοσοῦντας ἴασαι, ὁ ἱατρὸς
τῶν ψυχῶν καὶ τῶν σωματῶν·

Ἐκφώνως.

L Χάριτι, καὶ οἰκτιρμοῖς, καὶ φιλανθρωπία

(1) This is found in the second liturgy of the
Barberini codex.

(2) I. 10 adds ἡμῶν manu recentiori.

τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς
εἶ, σὺν τῷ παναγίῳ, καὶ ἀγαθῷ, καὶ ζωοποιῷ
σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἄμην. Ὁ ἱερεὺς κλινῶς ἐπεύχεται· Πρόσχες, Κύριε
L Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐξ ἀγίου κατοι-
κητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς
βασιλείας σου, καὶ ἐλθὲ εἰς τὸ ἀγιασθεῖν
ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθεζόμενος, καὶ
ᾧδε ἡμῖν ἀόρατος συνών· καὶ καταξίωσον
τῇ κραταιᾷ σου χειρὶ, μεταδόναι ἡμῖν τοῦ
ἀχράντου σώματός σου καὶ τοῦ τιμίου
αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.

Ἄμην. Ὁ διάκονος. Πρόσχωμεν.

Ἄμην. Ὁ ἱερεὺς. Τὰ ἅγια τοῖς ἁγίοις.

(3) I. 10 ὁ ἱερεὺς ὑψῶν τὸν ἄρτον λέγει. Com-
pare the Barberini codex above.

SIXTEENTH CENTURY.

L Εὐχαριστοῦμέν σοι, Βασιλεῦ ἀόρατε, καὶ
συργα.

Ἄμην. Ἄμην.

Ἄμην. Ὁ ἱερεὺς ἐπεύχεται μυστικῶς·

L Πρόσχες, Κύριε Ἰησοῦ... καὶ συργα.

(a) Εἶτα προσκυνεῖ ὁ ἱερεὺς, καὶ ὁ διάκονος ἐν ᾧ ἔστι
τόσπῳ, λέγοντες μυστικῶς τρίς·

Ἄμην. Ὁ Θεὸς ἰλάσθητί μοι τῷ ἁμαρτωλῷ.

Καὶ ὁ λαὸς ὁμοίως· πάντες μετὰ εὐλαβείας προσ-
(2) κυνουσι.

Ἄμην. Ὁταν δὲ ἴδῃ ὁ διάκονος τὸν ἱερεῖα ἐκτείνοντα τὰς
χεῖρας, καὶ ἀπτόμενον τοῦ ἁγίου ἄρτου, πρὸς τὸ
ποιῆσαι τὴν ἁγίαν ὑψωσιν, ἐκφωνεῖ·

Πρόσχωμεν.

Καὶ ὁ ἱερεὺς.

Τὰ ἅγια τοῖς ἁγίοις.

(a) The MS. C has here εἶτα οὕτως θυμῷ τὰ
ἅγια, λέγων· Ἐψώσω σε, ὁ Θεὸς μου, ὁ βασιλεὺς μου,
καὶ εὐλογήσω τὸ ὄνομά σου εἰς τὸν αἰῶνα τοῦ αἰῶνος.
τρὶς. Ἐψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ
ἐπὶ πᾶσαν τὴν γῆν ἢ δόξα σου. τρίς. Then the
deacon cries πρόσχωμεν. The priest ὑψῶν τὸν
ἄρτον λέγει· τὰ ἅγια τοῖς ἁγίοις. He proceeds
Κύριε, ὁ τὸ παράγωγον σου Πνεῦμα ἐν τῇ τρίτῃ ᾠρᾷ
τοῖς ἁγίοις σου μαθηταῖς καὶ ἀποστόλοις κατα-

πέμφας, τοῦτο, ἀγαθὲ, μὴ ἀντανέλθῃς ἀφ' ἡμῶν, ἀλλ'
ἐπάκουσον ἡμῶν δεομένων σου. Καὶ λαβὼν τὸν
ἄρτον, κλῶν αὐτὸν εἰς τρία, λέγει· Μερίζεται ὁ
ἀμνός...

(b) H, R omit this.

(c) R adds χορός. Εἰς βοήθειαν πάντων τῶν
εὐσεβῶν καὶ ὀρθοδόξων χριστιανῶν.

(d) H, R ὁ ἱερεὺς ὑψῶν τὸν ἅγιον ἄρτον
ἐκφωνεῖ.

ELEVENTH CENTURY.

L
(1)

Ὁ διάκονος. Πλήρωσον, δέσποτα.
Καὶ λαβὼν ὁ ιερεὺς ἐκ τοῦ ἄρτου μερίδα βάλλει
εἰς τὸ ἅγιον ποτήριον λέγων·

Πλήρωμα Πνεύματος ἁγίου.
Ὁ διάκονος. Ἀμήν.

L

(1) L. 10 omits all to the thanksgiving after reception, *Εἶτα τῆς μεταλήψεως τελεσθείσης.*

SIXTEENTH CENTURY.

L

Ὁ χορὸς. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς
Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.

(α)

Καὶ ψάλλει ὁ χορὸς τὸ κοινωτικὸν τῆς ἡμέρας ἢ
τοῦ ἁγίου.

(β)

Καὶ ὁ διάκονος ζώννται τὸ ὠράριον αὐτοῦ σταυροειδῶς, καὶ στὰς ἐκ δεξιῶν τοῦ ιερέως κρατοῦντος τὸν ἅγιον ἄρτον, λέγει·

Μέλισον, δέσποτα, τὸν ἅγιον ἄρτον.

(γ)

Ὁ δὲ ιερεὺς μελίζων αὐτὸν εἰς τέσσαρα, μετὰ προσοχῆς καὶ εὐλαβείας, λέγει·

Μελίζεται, καὶ διαμερίζεται ὁ Ἀμνὸς τοῦ Θεοῦ, ὁ Υἱὸς τοῦ Πατρός, ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ πάντοτε ἐσθιώμενος καὶ μηδέποτε δαπανώμενος, ἀλλὰ τοὺς μετέχοντας ἁγιάζει.

(δ)

Τότε λαμβάνει τὸ ἐν μέρος τοῦ ἁγίου ἄρτου καὶ ἐν τῇ χειρὶ ἔχει.

Καὶ ὁ διάκονος δεικνύων σὺν τῷ ὠραρίῳ τὸ ἅγιον ποτήριον, λέγει·

Πλήρωσον, δέσποτα, τὸ ἅγιον ποτήριον.

(a) B omits this.

(b) H, B add καὶ εἰσέρχεται ἐν τῷ ἁγίῳ βήματι.

(c) H reads μερίζων.

(d) H omits ὁ Υἱὸς τοῦ πατρός.

(e) H, B omit this direction.

(f) H, B thus:

Ὁ δὲ ιερεὺς λαβὼν τὴν ἄνω κειμένην μερίδα, ποιεῖ σὺν αὐτῇ σταυρὸν ἐπάνω τοῦ ἁγίου ποτηρίου, λέγων·

Πλήρωμα πίστεως Πνεύματος ἁγίου.

Καὶ οὕτως ἐμβάλλει εἰς τὸ ἅγιον ποτήριον.

P is somewhat similar.

Ὁ δὲ ιερεὺς λέγει·

(1)

Πλήρωμα πίστεως Πνεύματος ἁγίου.

Καὶ ποιεῖ διὰ σταυρὸν καὶ ἐμβάλλει εἰς τὸ ἅγιον ποτήριον.

Ὁ διάκονος. Ἀμήν.

Καὶ δεχόμενος τὸ ζέον, λέγει πρὸς τὸν ιερέα·

Εὐλόγησον, δέσποτα, τὴν ἁγίαν ζέσιν ταύτην.

L
(2)

Ὁ δὲ ιερεὺς εὐλογεῖ, λέγων·

Εὐλογημένη ἡ ζέσις τῶν ἁγίων σου, πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Καὶ ὁ διάκονος ἐκχέει σταυροειδῶς ἐξ ἑδῶν τοῦ ἁγίου ποτηρίου, λέγων·

(h)

Ζέσις πίστεως, πλήρης Πνεύματος ἁγίου. Ἀμήν.

Καὶ τοῦτο ποιεῖ ἐκ τρίτου. Καὶ ἀποτιθέμενος τὸ ζέον, ἵσταται μικρὸν ὀπισθεν.

(i)

Ὁ δὲ ιερεὺς λέγει· Πρόσελθε, διάκονε.

Καὶ προσελθὼν ὁ διάκονος ποιεῖ μετάνοιαν εὐλα-

(k)

(g) H, R τὸ ζέον.

(h) H, R ἐκχέει τὸ ἄρκοῦν.

(i) H, R omit the first clause.

(k) H omits the next nineteen lines (R follows the text).

The MS. P has the words Ζέσις πίστεως Πνεύματος ἁγίου. Then, as he pours in the water, the priest proceeds καταβήσεται ὡς νετὸς ἐπὶ πτόκον καὶ ὡς σταγῶν.

The rite is not mentioned in C. In C after the division into three pieces (see note, p. 136), one piece is placed in the cup, and the deacon and priest use the words Πλήρωσον, δέσποτα...

ELEVENTH CENTURY.



SIXTEENTH CENTURY.

βῶς, αἰτῶν συγχώρησιν. ὁ δὲ ἱερεὺς κρατῶν τὸν ἅγιον ἄρτον δίδωσι τῷ διακόνῳ· καὶ ἀσπασάμενος ὁ διάκονος τὴν μεταδιδοῦσαν αὐτῷ χεῖρα, λαμβάνει τὸν ἅγιον ἄρτον λέγων·

πλήρωμα πίστεως... Then the priest μικρὸν ὑποκύψας εὐχεται οὕτως. Μεμολυσμένη ψυχῇ "ut in missa Basillii" (I have not found it there). The priest exclaims εὐλογητὸς ὁ Θεὸς ἡμῶν, and the people, πληρωθῆτω τὸ στήμα ἡμῶν τῆς αἰδέσεως σου, Κύριε, ὅπως ἂν ὑμῆσωμεν τὴν δόξαν σου· ὅτι ἠξίωσας ἡμᾶς μετέχειν τῶν ἁγίων σου μυστηρίων· τήρησον ἡμᾶς ἐν τῷ σῶμα ἁγιασμῷ ὄλην τὴν ἡμέραν μελετώντας τὴν δικαιοσύνην σου. Ἄλληλοῦσα. The deacon passes on to the Ὁρθοὶ μεταλαβόντες, below, p. 142.

P is also different. After the words "He shall come down like the rain into a fleece of wool," quoted above, the rite proceeds, εἶτα ποιεῖ μετάνοιαν (an inclination) τῷ διακόνῳ ὁ ἱερεὺς λέγων· Ἀδελφέ καὶ συλλειτουργεῖ συγχώρησόν μοι τῷ ἁμαρτωλῷ. Then taking one of the portions he holds it with his lowest two fingers, saying, "I, N., priest, receive, &c." Then he turns to the deacon and calls on him to draw nigh. The deacon says, εὐλόγησον δέσποτα, συγχώρησόν μοι τῷ ἁμαρτωλῷ. The priest says, Ὁ Θεὸς συγχώρησέ μοι, and then takes a portion with three fingers and gives it to the deacon with the words τὸ τίμιον καὶ πανάγιον σῶμα... μεταδίδεται τῷ δέμνι ἱεροδιακόνῳ. Then they κοινωνοῦσι τοῦ ζωοποιοῦ ἄρτου. The priest takes the cup and says, τὸ τίμιον καὶ πανάγιον σῶμα καὶ αἷμα καὶ τὰ ἐξῆς. Καὶ πῶν ἐκ τρίτου, κρατοῦντος τοῦ ἱερέως τὸ ποτήριον ἀσπάζεται ὁ διάκονος τὸν ἱερέα καὶ εὐθὺς σφύλλει ὁ διάκονος τὰ ἅγια. Ὁ δὲ ἱερεὺς λέγει τὴν εὐχὴν, καὶ δοὺς τὸ ἅγιον ποτήριον τῷ διακόνῳ στρέφεται πρὸς δυσμᾶς. The deacon says μετὰ φόβου καὶ πίστεως with a gentle voice, and προσέλθετε in much stronger tones. The priest blesses the people, and when they have returned (to their places?) he deposits the cup

Μετάδος μοι, δέσποτα, τὸ τίμιον καὶ ἅγιον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ δὲ ἱερεὺς λέγει·

(a)

on the table and censes with the word Ἰψώθητι.

The MS. is mutilated shortly below this.

(a) The modern rite of Constantinople differs very much from the above. According to Daniel and Hammond it proceeds after the words μικρὸν δκισθεν.

Ὁ δὲ ἱερεὺς λαβὼν μίαν μερίδα τοῦ ἁγίου ἄρτου, λέγει·

Τὸ τίμιον καὶ πανάγιον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ μεταδίδεται μοι (τῷ δέμνι), ἱερεῖ, εἰς ἄφεσιν μου ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Πιστεύω, Κύριε, καὶ ὁμολογῶ, ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι, ὡν πρῶτος εἰμὶ ἐγώ.

Ἐπι πιστεύω, ὅτι τοῦτο αὐτὸ ἐστὶ τὸ ἔχραντον σῶμά σου, καὶ τοῦτο αὐτὸ ἐστὶ τὸ τίμιον αἷμά σου. Δέχομαι ὅν σου, ἐλέησόν με καὶ συγχώρησόν μοι τὰ παραπτώματά μου, τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν λόγῳ τὰ ἐν ἔργῳ, τὰ ἐν γνώσει καὶ ἀγνοίᾳ· καὶ ἀξιώσόν με ἀκατακρίτως μετασχεῖν τῶν ἔχραντων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Καί, τοῦ δέμνου σου τοῦ μυστικοῦ σήμερον, αὐτὸν εὐρα, p. 139.

Καὶ τελευταῖον τό, Μή μοι εἰς κρίμα, ἢ εἰς κατάκριμα γένοιτο ἡ μετάληψις τῶν ἁγίων σου μυστηρίων, Κύριε, ἀλλ' εἰς ἱασιν ψυχῆς καὶ σώματος.

Καὶ οὕτω μεταλαμβάνει τοῦ ἐν χερσὶ μετὰ φόβου καὶ πίστεως ἀσφαλῆ. Εἶτα λέγει·

Ὁ διάκονος, πρόσελθε.

Καὶ προσελθὼν ὁ διάκονος, ποιεῖ μετάνοιαν εὐλαβῶς αἰτῶν συγχώρησιν ὁ δὲ ἱερεὺς κρατῶν τὸν ἅγιον ἄρτον, δίδωσι τῷ διακόνῳ· καὶ ἀσπασάμενος ὁ διάκονος τὴν μεταδιδοῦσαν αὐτῷ χεῖρα, λαμβάνει τὸν ἅγιον ἄρτον, λέγων·

Μετάδος μοι, δέσποτα, τὸ τίμιον καὶ ἅγιον σῶμα

ELEVENTH CENTURY.



SIXTEENTH CENTURY.

Μεταδίδωμί σοι τὸ τίμιον καὶ ἅγιον καὶ ἄχραντον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ εἰς ἄφρασιν ἁμαρτιῶν, εἰς ζωὴν αἰώνιον.

Καὶ ἀπέρχεται ἔπισθεν τῆς ἱερᾶς τραπέζης κλίνας τὴν κεφαλὴν, καὶ προσεύχεται ὡς ὁ ἱερεὺς. Ὁμοίως δὲ ὁ ἱερεὺς λαμβάνει τὸν ἅγιον ἄρτον κλίνας τὴν κεφαλὴν ἔμπροσθεν τῆς ἁγίας τραπέζης καὶ εὐχεται οὕτως·

Πιστεύω, Κύριε, καὶ ὁμολογῶ ὅτι σὺ εἶ ὁ Χριστός, ὁ Υἱὸς τοῦ Θεοῦ τοῦ ζῶντος, ὁ ἐλθὼν εἰς τὸν κόσμον ἁμαρτωλοὺς σῶσαι ὡν πρῶτος ἐγὼ εἰμι.

τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

Ὁ δὲ ἱερεὺς λέγει· Μεταδίδωμί σοι.

(Τῷ δεῖνι) ἱεροδιακόνῳ μεταδίδοται τὸ τίμιον, καὶ ἅγιον, καὶ ἄχραντον σῶμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφρασιν αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Καὶ ἀπέρχεται ὁ διάκονος ἔπισθεν τῆς ἱερᾶς τραπέζης, κλίνας τὴν κεφαλὴν, καὶ προσεύχεται, ὡς ὁ ἱερεὺς.

Εἶτα ἀναστὰς ὁ ἱερεὺς, λαμβάνει ταῖς χερσὶν ἀμφοτέρας μετὰ καλύμματος τὸ ἅγιον ποτήριον, καὶ μεταλαμβάνει τρίτον ἐξ αὐτοῦ, καὶ οὕτως τὰ τε ἴδια χεῖλη, καὶ τοῦ ἱεροῦ ποτηρίου, τῷ ἐν χερσὶ καλύμματι ἀποσπογγίσας, καλεῖ τὸν διάκονον, λέγων·

Διάκονε, πρόσελθε.

Καὶ ὁ διάκονος ἔρχεται, καὶ προσκυνεῖ ἄπαξ, λέγων·

Ἰδοὺ προσέρχομαι τῷ ἀθανάτῳ Βασιλεῖ·

Καὶ τό, Πιστεύω, Κύριε, καὶ ὁμολογῶ, κ.τ.λ. ὄλον·

Καὶ λέγει ὁ ἱερεὺς·

Μεταλαμβάνει ὁ δοῦλος τοῦ Θεοῦ διάκονος (ὁ δεῖνα) τὸ τίμιον καὶ ἅγιον αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφρασιν

Καὶ· Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον, Υἱὲ Θεοῦ, κοινωνόν με παράλαβε, οὐ μὴ γὰρ τοῖς ἐχθροῖς σου τὸ μυστήριον εἶπω. οὐ φίλημά σοι δώσω καθάπερ Ἰούδας, ἀλλ' ὡς ὁ ληστής ὁμολογῶ σοι. μνησθηθῆί μου, Κύριε, ἐν τῇ βασιλείᾳ σου.

Καὶ· Κύριε, οὐκ εἰμί ἄξιος ἵνα ὑπὸ τὴν ῥυπαρὰν στέγγην τῆς ψυχῆς μου εἰσέλθῃς, ἀλλ' ὡς κατεδέξω ἐν σπηλαίῳ καὶ φάτῃν ἀλόγων ἀνακλιθῆναι καὶ ἐν τῇ οἰκίᾳ Σίμωνος τοῦ λεπροῦ, καὶ τὴν ὁμοίαν μοι πόρνην τὴν ἁμαρτωλὸν προσερχομένην σοι καταδεξάμενος, αὐτὸς καταξίωσον ἐν τῇ φάτῃ τῆς

αὐτοῦ ἁμαρτιῶν, καὶ εἰς ζωὴν αἰώνιον.

Μεταλαμβάντος δὲ τοῦ διακόνου, λέγει ὁ ἱερεὺς·

Τούτο ἤφατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ τὰς ἁμαρτίας σου περικαθαριεῖ.

Τότε λαβὼν τὸν ἅγιον δισκον ὁ διάκονος, ἐπάνω τοῦ ἁγίου ποτηρίου, ἀποσπογγίζει τῷ ἁγίῳ σπόγγῳ πάνυ καλῶς, καὶ μετὰ προσοχῆς καὶ εὐλαβείας σκεπάζει τὸ ἅγιον ποτήριον τῷ καλύμματι, ὁμοίως καὶ ἐπὶ τὸν ἅγιον δισκον ἀνατίθησι τὸν ἀστέρα καὶ τὰ καλύμματα.

Εἶτα ἐπιλέγει τὴν τῆς εὐχαριστίας εὐχὴν ὁ ἱερεὺς·

Εὐχαριστοῦμέν σοι, Δέσποτα, ut supra.

Then follows the invitation to the people to draw nigh, which in the edition of Ducas precedes the prayer of thanksgiving for the reception, thus: Καὶ οὕτως ἀνοίγουσι τὴν θύραν τοῦ ἁγίου βήματος, καὶ ὁ διάκονος, ut infra, p. 141.

It resembles more nearly the edition of Ducas, save that the Priest says [τῷ δεῖνι] ἱεροδιακόνῳ μεταδίδοται τὸ τίμιον, κ.τ.λ.

And then of himself,

Τὸ τίμιον καὶ ἀθάνατον σῶμα μεταδίδοται μοι (τῷ δεῖνι) ἱερεῖ, εἰς ἄφρασιν μου ἁμαρτιῶν, κ.τ.λ.

ELEVENTH CENTURY.



SIXTEENTH CENTURY.

ἀλόγου μου ψυχῆς, καὶ ἐν τῷ ἐσπιλωμένῳ μου σώματι εἰσελθεῖν τοῦ νεκροῦ καὶ λεπροῦ. Καὶ ὡς οὐκ ἐβδελύξω τὸ στόμα τὸ ῥυπαρὸν τῆς πόρνῆς καταφιλούσης τοὺς ἀχράντους σου πόδας, οὕτω, Δέσποτα Θεέ μου, μὴ βδελύξῃς καὶ ἐμὲ τὸν ἁμαρτωλόν, ἀλλ' ὡς ἀγαθὸς καὶ φιλόανθρωπος, ἀξιώσόν με κοινῶν γενέσθαι τοῦ παναγίου σώματος καὶ αἱματός σου.

Ὁ Θεὸς ἡμῶν, ἄνες, ἄφες, συγχώρησόν μοι τὰ παραπτώματα, ὅσα σοι ἤμαρτον εἶτε ἐν γνώσει εἶτε ἐν ἀγνοίᾳ, εἶτε ἐν λόγῳ εἶτε ἐν ἔργῳ ἔπραξα, πάντα μοι συγχώρησον ὡς ἀγαθὸς καὶ φιλόανθρωπος· ταῖς πρεσβείαις τῆς παναχράντου σου καὶ ἀειπαρθένου μητρός, ἀκατάκριτόν με διατήρησον δέξασθαι τὸ τίμιον καὶ ἀχραντὸν σῶμά σου εἰς ἱασιν ψυχῆς καὶ σώματος. ὅτι σοῦ ἐστὶν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα, τοῦ Πατρός, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

(2) Καὶ οὕτω μεταλαμβάνουσι τὸν ἅγιον ἄρτον, ὁμοίως καὶ τὸ ἅγιον ποτήριον. Καὶ μεταλαμβάνει πρότερον μὲν ὁ ἱερεὺς τρία ροφήματα, ἐν μὲ ὑποκλίσει· καὶ ἐν μὲν τῷ πρώτῳ ροφήματι λέγει·

Εἰς τὸ ὄνομα τοῦ Πατρός.

Ἐν δὲ τῷ δευτέρῳ· Καὶ τοῦ Υἱοῦ·

Ἐν δὲ τῷ τρίτῳ· Καὶ τοῦ ἁγίου Πνεύματος.

(1) R interposes here, Καὶ τελευταῖον τό· Μὴ μοι εἰς κρίμα ἢ εἰς κατάκριμα γένοιτο ἡ μετάληψις τῶν ἁγίων σου μυστηρίων, Κύριε, ἀλλ' εἰς ἱασιν ψυχῆς καὶ σώματος. Καὶ οὕτω μεταλαμβάνουσι

Καὶ μετὰ τὴν μετάληψιν στογγίζει τῷ καλύμματι τὸ ἅγιον ποτήριον καὶ τὰ ἑαυτοῦ χεῖλη ἐπιδέξῃσι ἅμα καὶ εὐλαβῶς, λέγων·

Τοῦτο ἤψατο τῶν χειλέων μου, καὶ ἀφελεῖ τὰς ἀνομίας μου, καὶ τὰς ἁμαρτίας μου περικαθαριεῖ, πάντοτε, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Κρατῶν δὲ τὸ ἅγιον ποτήριον καλεῖ τὸν διάκονον, λέγων·

Διάκονε, πρόσελθε.

Καὶ ὁ διάκονος ἔρχεται, καὶ προσκυνεῖ ἅπαξ, λέγων·

Ἴδου προσέρχομαι τῷ ἀθανάτῳ Βασιλεῖ.

Καὶ τό, Πιστεύω, Κύριε, καὶ ὁμολογῶ, κ.τ.λ. Ὅλον.

Καὶ λέγει ὁ ἱερεὺς·

Μεταλαμβάνεις ὁ δοῦλος τοῦ Θεοῦ διάκονος (ὁ δεινός) τὸ τίμιον καὶ ἅγιον σῶμα καὶ αἷμα τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτήρος ἡμῶν Ἰησοῦ Χριστοῦ, εἰς ἄφεσιν τῶν ἁμαρτιῶν σου καὶ εἰς ζωὴν αἰώνιον.

Μεταλαμβάντος δὲ τοῦ διακόνου, λέγει ὁ ἱερεὺς·

Τοῦτο ἤψατο τῶν χειλέων σου, καὶ ἀφελεῖ τὰς ἀνομίας σου, καὶ τὰς ἁμαρτίας σου περικαθαριεῖ.

ὡς καὶ δι' ἑαυτοῦ εἶπεν.

Τότε λαβὼν τὸν ἅγιον δίσκον ὁ διάκονος, ἐπάνω τοῦ ἁγίου ποτηρίου, ἀποστογγίζει τῷ ἁγίῳ στογγῆ πάνυ καλῶς, καὶ μετὰ προσοχῆς καὶ εὐλαβείας

τοῦ ἐν χερσὶ μετὰ φόβου καὶ πάσης ἀσφαλείας. εἶτα ἀναστὰς λαμβάνει αs in Hammond's copy, to the prayer of thanksgiving Εὐχαριστοῦμέν σοι.

ELEVENTH CENTURY.

Και στραφέντες ἀπὸ τῆς προθέσεως ὁ τε διάκονος καὶ ὁ ἱερεὺς λέγει ὁ διάκονος

L Ὅρθοι μεταλαβόντες τῶν θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρανίων, καὶ ζωοποιῶν, φρικτῶν τοῦ Χριστοῦ μυστηρίων, ἀξίως εὐχαριστήσωμεν τῷ Κυρίῳ.

L Ἀντιλαβοῦ, σῶσον, ἐλέησον, κ.τ.λ.

L Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνικὴν, καὶ ἀναμάρτητον, κ.τ.λ.

Ἐκφώνησις.

L (1) Ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν. Τοῦ Κυρίου δεηθῶμεν.

Εὐχή ὀπισθάμβωτος, ἐκφωνουμένη.

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε, καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρονομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας σου φύλαξον· ἀγίασον τοὺς ἀγαπῶντας τὴν εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντιδόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ ἐγκαταλίπης ἡμᾶς τοὺς ἐλπίζοντας ἐπὶ σέ· εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς βασιλευσίν ἡμῶν, τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σου· ὅτι πᾶσα δόσις ἀγαθῆ καὶ πᾶν δῶρημα τέλειον ἄνωθέν ἐστι, καταβαίνον ἐκ σοῦ τοῦ Πατρὸς τῶν φώτων· καὶ σοὶ τὴν δόξαν, καὶ εὐχαριστίαν, καὶ προσκύνησιν ἀναπέμπομεν,

(1) So Barberini codex.

SIXTEENTH CENTURY.

Ὁ διάκονος, ἐν τῷ συνῆθει τόπῳ στάς, λέγει·

Ὅρθοι μεταλαβόντες, *ὡς συρτά.*

Ὁ χορὸς. Κύριε, ἐλέησον.

L Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον.

Ὁ χορὸς. Κύριε, ἐλέησον.

L Ὁ διάκονος. Τὴν ἡμέραν πᾶσαν.

Ὁ χορὸς. Σοὶ, Κύριε.

L Ἐκφώνως ὁ ἱερεὺς· Ὅτι σὺ εἶ ὁ ἁγιασμός, *ὡς συρτά.*

(a) Ὁ χορὸς. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Καὶ αἰθίς. Τοῦ Κυρίου δεηθῶμεν.

Εὐχή ὀπισθάμβωτος ἐκφωνουμένη παρὰ τοῦ ἱερέως ἔξω τοῦ βήματος.

Ὁ εὐλογῶν τοὺς εὐλογοῦντας, *ὡς συρτά.*

Ὁ χορὸς. Ἀμήν.

Καὶ ὁ χορὸς ψάλλει τρις τὸ Εἶη τὸ ὄνομα Κυρίου εὐλογημένον ἀπὸ τοῦ νῦν καὶ ἕως τοῦ αἰῶνος. Καὶ τὸν ψαλμὸν· Εὐλογήσω τὸν Κύριον, ἢ τοῦ ἁγίου τῆς ἡμέρας.

(a) H assigns these words to the priest: the next line to the deacon.

(b) R adds ὁ χορὸς. Κύριε ἐλέησον, δέσποτα εὐλόγησον.

(c) M. ταῦτης δὲ εὐχῆς λεγομένης ἵσταται ὁ διάκονος ἐμπροσθεν τῶν ἁγίων θυρῶν, καὶ κρατῶν τὸ ὄραριον αὐτοῦ, ὡς πολλάκις εἶρηται, τὴν κεφαλὴν ὑπακλίνει μέχρι συμπληρώσεως τῆς εὐχῆς.

(d) R, H omit this and read Ταύτης δὲ τελεσθεως, ὁ μὲν ἱερεὺς εἰσέρχεται διὰ τῶν ἁγίων θυρῶν, καὶ ἀπελθὼν ἐν τῇ προθέσει λέγει τὴν παροῦσαν εὐχὴν.

(e) O interposes καὶ ὁ ἱερεὺς σφραγίσας αὐτοὺς λέγει· Εὐλογημένοι ὑμεῖς τῷ Κυρίῳ τῇ αὐτοῦ θεῖᾳ χάριτι, πάντοτε κ.τ.λ.

SIXTEENTH CENTURY.

(a) ἐν τῷ ἁγίῳ ποτήριῳ, προσοχῶς καὶ εὐλαβῶς. καὶ ἀποπλύνει τὸ ἅγιον ποτήριον τρίς, καὶ ὁρᾷ μὴ μείνη τὸ λεγόμενον μαργαρίτης. τότε λέγει·

Νῦν ἀπολύεις τὸν δοῦλόν σου, Δέσποτα, δλον.

(b) Καὶ συστέλλει τὰ ἅγια, τὸ ποτήριον, τὸν δισκον, μετὰ τῶν καλυμμάτων κατὰ τὸ ἔθος. εἰ δ' ἐστὶ διάκονος, ὁ αὐτὸς ποιεῖ. ὁ δὲ ἱερεὺς ἀπέρχεται ἐν τῷ σκευοφυλακίῳ καὶ ἐκδύει ἑαυτὸν, λέγων τρίς,

Τό, Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, κ.τ.λ.

Τό, Παναγία Τριάς, κ.τ.λ.

Καὶ τό, Πάτερ ἡμῶν.

Ἔττα λέγει τὸ ἀπολυτικίον τοῦ Χρυσόστομου·

Ἡ τοῦ στόματός σου καθάπερ πυρρὸς ἐκλάμψασα χάρις τὴν οἰκουμένην ἐφώτισεν, ἀφιλαργυρίας τῷ κόσμῳ θησαυροὺς ἐναπέθετο, τὸ ὕψος ἡμῖν τῆς ταπεινοφροσύνης ὑπέδειξεν· ἀλλὰ σοῖς λόγοις παιδεύων, πάτερ Ἰωάννη Χρυσόστομε, πρέσβευε Χριστῷ τῷ Θεῷ, σωθῆναι τὰς ψυχὰς ἡμῶν.

(c) Μετέπειτα τὸ κοντάκιον,

Ἐκ τῶν οὐρανῶν ἐδέξω τὴν θείαν χάριν, καὶ διὰ τῶν σῶν χειλέων πάντας ἐκδιδάσκεις προσκυνεῖν ἐν Τριάδι τὸν ἕνα Θεόν, Ἰωάννη

Χρυσόστομε, παμμακάριστε, ὅσιε· ἐπαξίως εὐφημούμέν σε, ὑπάρχεις γὰρ καθηγητής, ὡς τὰ θεία σαφῶν.

Ἡ λέγει τῆς ἡμέρας ἢ τὸ ἀναστάσιμον εἰ ἐστὶ κυριακή. Καὶ τὴν ἀπόλυσιν ὡς ἔθος μυστικῶς.

Τότε ἐξέρχεται εἰς τὰς θύρας τοῦ ἁγίου βήματος ἐνδεδυμένος τὸ ἱμάτιον αὐτοῦ τὸ ἱερατικόν, καὶ προσκυνεῖ λέγων τὸ

ἽΟ Θεός, ἱλάσθητί μου.

Καὶ ἐπιστρέφων πρὸς τὸν λαόν, εὐλογεῖ, λέγων ἐκφώνως·

Φυλάξαι Κύριος ὁ Θεὸς πάντας ἡμᾶς τῆ αὐτοῦ χάριτι καὶ φιλανθρωπίᾳ, πάντοτε νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.

ἽΟ δὲ λαός, κλινοντες τὰς κεφαλὰς πάντες, λέγουσι τὸ

Δεῖ εὐχῶν τῶν ἁγίων πατέρων [ἡμῶν, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐλέησον ἡμᾶς. Ἄμην].

Καὶ ἀπέρχονται ἐν εἰρήνῃ σὺν Θεῷ ἁγίῳ.

Τέλος τῆς θείας ἱεροργίας τοῦ Χρυσόστομου.

(a) Μ τρίς τῷ οὐν καὶ τῷ ὕδατι καὶ ὁρᾷ.

(b) H omits this rubric.

(c) H reads τῷ Λόγῳ Χριστῷ.

(d) H thus concludes. Καὶ τὸ κοντάκιον τῆς ἡμέρας. Καὶ ποιεῖ ἀπόλυσιν. Καὶ προσκυνήσας καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πᾶσιν, ἐξέρχεται.

R after the τρισάγιον, see note, p. 143, concludes thus,

Καὶ τὰ λοιπά. Ἄπολυτικίον.

Καὶ κοντάκιον τῆς ἡμέρας· ἔπειτα τὸ Τροπάριον τοῦ Χρυσόστομου. Ἡ τοῦ στόματός σου. Κύριε, ἐλέησον. ἰβ'. Δόξα...καὶ νῦν...Τὴν τιμιωτέραν...

Καὶ ποιεῖ ἀπόλυσιν. Καὶ προσκυνήσας καὶ εὐχαριστήσας τῷ Θεῷ ἐπὶ πᾶσιν, ἐξέρχεται.

(e) In Goar the final words of the people are these, τὸν εὐλογοῦντα καὶ ἀγιάζοντα ἡμᾶς, Κύριε, φύλαττε εἰς ἔτη πολλά.

The Roman edition of 1873 then gives the prayers of dismissal for the various festivals. For example, that for the Nativity is this :

ἽΟ ἐν σπηλαίῳ γεννηθεὶς καὶ ἐν φάτνῃ ἀνακλιθεὶς διὰ τὴν ἡμῶν σωτηρίαν Χριστός, ὁ ἀληθινὸς Θεὸς ἡμῶν, ταῖς πρεσβείαις τῆς παναχράντου καὶ παναμώμου ἁγίας αὐτοῦ μητρὸς, τῶν ἁγίων ἐνδόξων, πανευφύμων θεοκηρῶν καὶ πνευματοφόρων Ἄποστόλων, καὶ πάντων τῶν ἁγίων, ἐλεήσαι καὶ σώσαι ἡμᾶς ὡς ἀγαθὸς καὶ φιλόφρωνος.

The prefatory words being adapted for each festival.

For Wednesday. "Deus, exaudi orationem meam."

Psalmus. "Deus, in nomine tuo salvum me fac."

For Thursday. "Auxilium meum a Domino qui fecit caelum et terram."

Psalmus. "Levavi oculos meos ad montem."

For Friday. "Deus, susceptor meus es: misericordia tua praeveniet me."

Psalmus. "Erue me de inimicis meis, Deus meus."

For Saturday. The same as for the Sunday.

Then follow the cry *Sophia*, the reading of the Epistle, the Alleluia, and "Domine, benedic evangelium."

"Deus per intercessionem sancti Apostoli et Evangelistae det verbum tibi evangelizandi virtute multa: Rex virtutum dilecte, semper nunc et in saecula saeculorum." The reading of the Gospel follows, all standing (as above, p. 117).

This is followed by the prayers marked L on pp. 118, 119 with the addition of one for "this holy house" and of another for the Emperors; then come the petitions for the Catechumens (p. 119).

Then they are dismissed (p. 120).

The rubric *μετὰ τὸ ἀπλωθῆναι τὸ εὐχέλων* (p. 120) is rendered "ubi haec dicta sunt diaconus explicat corporale, et sacerdos hanc dicit orationem corporalis": and the second *εὐχή πιστῶν* (p. 121) follows.

The Cherubic Hymn is given at length, with these directions as to the procession; The archdeacon carries the censer and the sacred *peplus*, the deacons patens with the sacred loaves: other deacons follow with chalices. The loaves are placed on the holy table in the form of a cross, and the *peplus* placed over them. The archpresbyter says "Orate pro me sacerdotes sancti"; and they reply "Spiritus sanctus" as on p. 125.

The order now differs entirely from that of the Greek copies. For the prayers of the three antiphons (see pp. 111, 112, 113) and the short *preces* are introduced, with the addition of the following between the second and third prayers;

"Post haec dicunt lectores:

"Bonum est confiteri Domino et psallere nomini tuo, Altissime. Intercessionibus Dei genetricis, Salvator, salva nos. Ad annuntiandum mane misericordiam tuam et veritatem tuam per noctem. Intercessionibus Dei genetricis, salva nos. Quoniam rectus Dominus Deus noster, et non est iniquitas in eo. Intercessionibus Dei genetricis, salva nos. Gloria Patri et Filio et Spiritui Sancto, nunc et semper et in saecula saeculorum. Amen. Intercessionibus Dei genetricis, Salvator, salva nos."

This is followed by our ninety-third psalm, the verses of which are interrupted with the ejaculations "Interpellationibus sanctorum tuorum, salva nos, Domine."

After the prayer of the third antiphon we have the following;

"Iterum cantatur a lectoribus. *Unigenitus Filius*" i.e. the *ὁ μονογενὴς υἱός*, found in some copies of the Liturgy of S. Mark. (See the note p. 12.) Then, after the deacon has received the gospel and they stand before the "altar," verses of our ninety-fifth psalm are sung. These are interrupted by the response "Salvos fac nos, Fili Dei; qui resurrexisti a mortuis, tibi concinimus. Alleluia."

The prayer of the introit follows (see above, p. 114), "Benedic, Domine, introitum. Benedictus introitus sanctorum tuorum," and the deacon adds, "Sophia, Stantes sint pedes nostri" (p. 114).

The readers sing, "Venite adoremus et procidamus Christo. Salvos nos fac, Fili Dei, qui de Virgine natus es, concinentes tibi, Alleluia."

The Gospel is placed upon the altar, and whilst the priest stands near the doors of the chancel, the readers say the "absolutorium, quod Graeco dicitur apolyticion."

This varies from day to day. That for Sunday is "Lapide signato a Judaeis, militibus-
 "que custodientibus immaculatum corpus tuum, surrexisti tertia die Salvator, tribuens
 "mundo vitam. Ideo virtutes caelorum clamabant ad te, vitae Dator, Gloria resurrectioni
 " tuae: Gloria regno tuo: Gloria dispensationi tuae, O sole clemens"; this is followed by
 an apostrophe to the Virgin, "Gabriele dicente tibi virgo, Ave, cum voce incarnatus est
 " omnium Deus in te sacrosancta arca, ut dixit justus David: Ostensa es latior caelis, quae
 " tuum creatorem portasti: Gloria ei qui habitavit in te: Gloria ei qui exivit de te:
 " Gloria ei qui per tuum partum nos liberavit."

On Tuesday an appeal was made to Michael and to John the Baptist: on Wednesday
 to our Lord Himself: on Thursday to the Apostles and Saint Nicolaus; an apostrophe
 to the Virgin, differing each day, followed.

The translation then gives two or three *contacia*. That for the Epiphany is; "Illuxisti
 " hodie orbi, et lumen tuum Domine super nos signatum est in agnitione, laudantes te;
 " venisti, illuxisti, Lux inaccessibilis."

Then the readers sing the ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθάνατος, and whilst they are
 singing it the priest says *sedatissima voce* the prayer of the *τροπάριον*, "Deus sanctus," as
 on p. 115.

Then, before the doors of the Chancel, οὐδεὶς ἄξιος (p. 122), and the more recent prayer,
 πληρώσωμεν, and the other petitions (pp. 125, 126). Then follows "Oratio post sacramentorum
 " oblationem depositionemque in sancto altari"; i.e. the Κύριε, ὁ Θεός, ὁ παντοκράτωρ of p. 125.

The priest and the others kiss first the altar and then each other. And then come
 the cry, τὰς θύρας, τὰς θύρας, and the Creed. "Misericordiam pacis: sacrificium laudis."

They remove the *peptus* entirely, saying ἅγιος ὁ Θεός again.

Then the service proceeds, as on page 127, ἄνω σχῶμεν τὰς καρδίας, &c.

The words κληρόμενος ἐπεύχεται are translated "pronus orat." The Latin is a simple
 translation of the Greek (pp. 128—131) until we come to the commemoration of the
 Virgin, which is followed up immediately thus, "et pro universorum cogitationibus ut
 " Domino placeant, exoremus," a sentiment not found in the Greek. And the mention
 of the Baptist &c. follows.

First among the living are "our patriarch Nicolaus, Eleutherus of Alexandria, Cyril
 " of Antioch, Leontinus of Jerusalem." The Emperor is Alexius the Great and "Porphyro-
 " genitus." (This fixes the date.) Then there is a prayer for the deliverance of our
 brethren in captivity, and the service proceeds as in the early copies until we come to the
 words πληρώσον, δέσποτα, on p. 137.

We are told that the priest divides the *portio sancta* into four pieces and places one
 in the cup saying, πληρώμα Πνεύματος ἁγίου. This is done also with a second cup, if there
 is one. The deacons receive from the subdeacon some boiling water and pour in "quantum
 " sufficit."

The reception followed. If other priests were present, they seem to have passed the
 paten and the chalice on to each other. Then the deacons receive in like manner.
 After this the prayer εὐχαριστοῦμέν σοι is said (p. 141).

The deacon calls to the people μετὰ φόβου Θεοῦ προσέλθετε (p. 141) and the people
 communicate.

They sing or say; "Repleatur os meum laude, ut cantemus tibi gloriam tuam: quoniam
 " fecisti nos dignos sanctorum tuorum mysteriorum, in tua sanctitudine conserva nos Deus,
 " tota die meditantes justitiam tuam," &c. Then "Stantes qui communicavimus dominica,
 " immaculata, immortalia, caelestia mysteria, agamus gratias Domino." And the rest as
 in Lady Burdett-Coutts' MS.

BRITISH MUSEUM MANUSCRIPT:

ADDL. 18070.

Since the above pages were in type, I have discovered that the British Museum MS. Add. 18070—which is described in the Catalogue as containing “Orationes ex ordine pro officio missae celebrando secundum Liturgiam S. Chrysostomi desumptae”—is really a liturgical roll containing a very large portion of the liturgy as it was used in its simpler form, in the eleventh century. Mr Thompson informs me that he does not think the roll is earlier than the end of the thirteenth century. If so, the simpler liturgy must have continued in use, in some place within the Greek Patriarchate, until that date. For a description of the roll I must refer to the Introductory Chapter II. contenting myself here with giving its salient features.

The fragment commences with the prayer of the third antiphon ‘Ο τὰς κοινὰς ταύτας (p. 118). It omits the calls of the deacon exhibited in the upper parts of pages 118, 114, 115. It omits also the prayer *Ελλαμψον* p. 117, passing on, after the direction *καὶ μετὰ τῆς τοῦ εὐαγγελίου συμπλήρωσιν, λέγει ὁ διάκονος, Εἰπώμεν πάντες*, as on p. 118, to the prayer of the *ἐκτενῆ*, with an invitation from the deacon for a prayer for the Emperors. After this the liturgy proceeds as in the second column of p. 119, and on pp. 120, 121 (the cry *Σοφία* is added in the margin), 122, 123 (*καὶ προσδεχόμενος* is added in the margin). Then comes the *εὐχὴ προσκομιδῆς*, the words of the deacon being constantly omitted, save that we have *πληροσομεν τῆς δ.* in the margin (see p. 125), and the call *ἀγαπήσωμεν ἀλλήλους* in the text (as on p. 127). The rubric as to the Creed is as follows; *καὶ μετὰ τὸ ἅγιον σύμβολον ὁ διάκονος Στῶμεν καλῶς*. At the commencement of the *ἄξιον καὶ δίκαιον* we turn to the other side of the roll. The liturgy then proceeds as in Lady Burdett-Coutts’ MSS. (see pages 128, 129, &c.). After the word *Μεταβαλῶν* (p. 131) the deacon cries ‘*Ἀμήν*’ twice. No names are mentioned by which the date of the service can be discovered (p. 132). The *Archbishop* is prayed for (p. 133). The *εἰρηρικὰ* of page 135 are omitted. After the words *τὰ ἔργα τοῖς ἁγίοις* we have *ὁ λαός, εἰς ἅγιος*. The roll then proceeds at once, as in Lady Burdett-Coutts’ i. 10 (see p. 137), to the rubric *εἶτα τῆς μεταλήψεως* (p. 141), and to the prayer *εὐχαριστοῦμεν*, after which we come immediately to the *εὐχὴ ὀπισθάμβωνος, ὁ εὐλογῶν*, the roll failing after a few words.

The use of the boiling water had not been introduced when this roll was penned. On the whole it bears an interesting resemblance to B-C i. 10, and the two MSS. corroborate each other.

LITURGY OF SAINT BASIL.

LITURGY OF SAINT BASIL.

[In printing the Liturgy of Saint Basil I have adopted the plan which I followed in the Liturgy of Saint Chrysostom. The upper part of the page represents the text as given in Lady Burdett-Coutts' MS. III. 42 with collations from I. 10 of the same collection. The lower part gives the Liturgy as it was published by Demetrius Ducas in the year 1526. But I have not thought it requisite to print at length prayers which have already been exhibited, once or more frequently, on earlier pages of my collection. It will be seen that the rubrics in the edition of Ducas refer constantly to the corresponding rubrics in the Liturgy of Saint Chrysostom, and so too we find it in the edition of Morel (Paris 1560): the same too may be noted, though perhaps less frequently, in the text published by Goar. In regard to MSS., C again denotes the copy described by Goar as in use in the Greek churches in Italy and Sicily; it belonged to the monastery of Crypto-Ferrata, and was called by him "*Cryptoferratense Falascæ*." He used too a liturgical roll (which had lost a little at the commencement) of the date 1041 of which a short notice will be found in my Introductory Chapter on MSS. This I have noted as G 1. I have used somewhat cursorily the fragments of three similar rolls which are stored in the British Museum: one of these furnished the text above (pages 81—84) where the Barberini MS. failed. As to these B M 1 denotes the above Add. MS. 22749. B M 2 and B M 3 respectively Add. MSS. 27563 and 27564. Here too I used, in the first instance, a Latin copy published by Morel "*Ex vetustis codicibus Latinae translationis descripta*": but before it was too late I found that Goar had discovered the Greek original of this, in a copy which he designated as "*MS. Isidori Pyromeli Smyrnaei Monasterii Sancti Iohannis in insula Patmi Diaconi*." Goar was ignorant of this connexion with Morel: it was a cause of joy to him that this Greek copy resembled the Latin published by De la Bigne. I designate this as G 2. The letter R as before denotes the Roman Euchology of 1873, and H the copy printed by Mr Hammond.

It will be found that this Liturgy has been interpolated in recent times less than the Liturgy of Saint Chrysostom. Of course this might have been expected, consideration being paid to the limited number of days on which it is now used. The small figures between brackets [76] refer to the page above where the corresponding passage in the Barberini codex (B) may be found.]

ELEVENTH CENTURY.

- (1) Ὁ διάκονος. Εὐλόγησον, δέσποτα.
 Ὁ ιερέως. Εὐλογημένη ἡ βασιλεία τοῦ
 Πατρὸς,.....τῶν αἰώνων.
 Ὁ διάκονος. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶ-
 μεν.
 Ὑπὲρ τῆς ἀνωθεν εἰρήνης.
 Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος.
 Ὑπὲρ τοῦ ἁγίου οἴκου τούτου.
 (2) Ὑπὲρ τοῦ ἐπισκόπου ἡμῶν.
 Ὑπὲρ τῆς ἁγίας μονῆς ταύτης.

(1) These three lines are omitted in G 1 and C. All thirteen are omitted in G 2.

(2) I. 10 ὑπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν. Then Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλάκτων βασιλέων ἡμῶν, πατρὸς τοῦ παλατίου. Ὑπὲρ τοῦ συμπολεμηῆσαι καὶ ὑποτάξει ὑπὸ τοὺς πόδας αὐτῶν πάντα ἐχθρόν. C has the same.

- Ὑπὲρ εὐκρασίας ἀέρων.
 Ὑπὲρ πλεόντων, ὁδοιπορούντων.
 Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς.
 Εὐχή ἀντιφώνου α΄.
 Κύριε, ὁ Θεὸς ἡμῶν, οὐ τὸ κράτος.....
 οἰκτιρμούς σου. As on pp. 76, 111.
 Ὁ διάκονος.
 Ἀντιλαβοῦ, σῶσον.
 Τῆς παναγίας, ἀχράντου, ἱπερευλογημέ-
 νης, δεσποίνης ἡμῶν.

[76]
(3)εἴ'. 7
(4)

(3) G 2 has πρὸ τῆς εὐείσεως τοῦ πατριάρχου οἱ ιερεῖς καὶ οἱ διάκονοι συλλειτουργοῦντες εἰσέρχονται εἰς τὸν ναόν, καὶ πάντων ἱσταμένων πρὸ τῶν ἁγίων θυρῶν, ὁ πρῶτος τῶν ιερέων κλινόμενος ταύτης τὴν εὐχὴν λέγει, μυστικῶς.

(4) G 2 omits the next four lines.

SIXTEENTH CENTURY.

- Ἐκφώνως. Ὅτι ἡγίασται...τῶν αἰώνων.
 Ἀμήν.
 (a) Τὰ αὐτὰ τῇ λειτουργίᾳ τοῦ Χρυσοστόμου λέγεται.
 Κἀνταῦθα παρὰ τε τοῦ ιερέως καὶ τοῦ διακόνου.
 Ὁ ιερέως ἐκφώνως. Εὐλογημένη ἡ βασιλεία
τῶν αἰώνων. Ὁ χορός. Ἀμήν.
 (b) Τὰ εἰρηνικά καὶ αἱ ἀποκρίσεις ὡς καὶ ἐν τῇ
 λειτουργίᾳ τοῦ Χρυσοστόμου.
 Ὁ διάκονος. Ἐν εἰρήνῃ τοῦ Κυρίου δεη-
 θῶμεν.
 Ὑπὲρ τῆς ἀνωθεν εἰρήνης.
 Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος.
 Ὑπὲρ τοῦ ἁγίου οἴκου τούτου.
 Ὑπὲρ τοῦ ἀρχιεπισκόπου.
 Ὑπὲρ τῶν εὐσεβεστάτων καὶ θεοφυλά.

- Ὑπὲρ τοῦ συμπολεμηῆσαι καὶ ὑποτά.
 Ὑπὲρ τῆς ἁγίας μονῆς ταύτης.
 Ὑπὲρ εὐκρασίας ἀέρων.
 Ὑπὲρ πλεόντων, ὁδοιπορούντων.
 Ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς.
 Εὐχή ἀντιφώνου πρώτου μυστικῶς.
 Κύριε, ὁ Θεὸς ἡμῶν, οὐ τὸ κράτος
 οἰκτιρμούς σου.
 Τοῦ ιερέως λέγοντος τὴν εὐχὴν μυστικῶς ἐν τῷ
 βήματι, ἐν τῷ αὐτῷ καιρῷ ὁ διάκονος λέγει ἔξω τοῦ
 βήματος τὰ εἰρηνικά. εἰ δ' οὐκ ἔστι διάκονος, ὁ
 ιερέως μετὰ τὴν εὐχὴν λέγει τὰ εἰρηνικά, καὶ μετὰ
 ταῦτα τὴν ἐκφώνησιν.
 Ἐτι καὶ ἐτι τοῦ Κυρίου. Ἀντιλαβοῦ,
 σῶσον. Τῆς παναγίας, ἀχράντου, ὑπερ.

(c)

(d)

(a) Goar omits this. For the additions inserted here between the years 1200 and 1500 see the Liturgy of S. Chrysostom as above, pp. 108—110.

(b) The MSS. omit these directions. [Goar.]

(c) The Paris MSS. ὁ ιερέως τῆς συναπτῆς λεγομένης ποιεῖ εὐχὴν ἀντιφώνου α΄.

(d) Wanting in all the MSS.

ELEVENTH CENTURY.

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταστή-
σας ἐν οὐρανοῖς τάγματα.....ἀγαθότητα.

[77] Ὅτι πρέπει σοι πᾶσα δόξα.....αἰῶνων.

As on pp. 76, 114.

(1) Ὁ διάκονος. Σοφία, ὀρθοί.

(2) Μετὰ τὴν εἰσοδὸν καὶ τὸ τροπάριον καὶ κον-
τάκιον τῆς ἡμέρας λέγει ὁ ἱερεὺς·

Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν
δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ,
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεί.

(1) G 2 omits this, but has the Litany ὑπὲρ
τῆς ἀνωθεν &c. as above p. 152. It then passes
to the prayer of the τρισάγιον.

G 1 begins about here thus, ὁ διάκονος τὴν
μεγάλην συναπτὴν. Ἐν εἰρήῃ: as in the Liturgy
of S. Chrysostom, above p. 110.

(2) L 10 omits these nine lines.

(3) L 10 εὐχή τοῦ τρισαγίου ὕμνου. Some leaves
are missing here to p. 157.

(4) G 1 adds Ὁ διάκονος. Ἀντιλαβοῦ καὶ τὰ
ἐξῆς: so G 2, prefixing τοῦ ἀρχιερέως ἀνακεύστος.
“Erigente se Pontifice.”

It will be seen that the εὐχή τῆς ἀνω καθέ-
δρας (p. 77) is here omitted. It is given in G 1
which then proceeds thus, Ὁ λαός. Ἅγιος ὁ
Θεός, ἅγιος ἰσχυρός, καὶ τὰ ἐξῆς. Ὁ διάκονος.
Πρόσχωμεν. Ὁ ἱερεὺς σφραγίζει τὸν λαόν, λέγων,
Εἰρήνη πᾶσι. Ὁ διάκονος. Σοφία. Ὁ ψάλτης
τὸ προκειμένον. Ὁ διάκονος. Σοφία. Ὁ ψάλτης.
Πρὸς Ῥωμαίους ἐπιστολῆς. Ὁ διάκονος. Πρόσχωμεν.
Ὁ ψάλτης, τὸν Ἀπόστολον. Ὁ ἱερεὺς. Εἰρήνη σοι.
Ὁ διάκονος. Σοφία. Ὁ ψάλτης. Ἀλληλούϊα.

SIXTEENTH CENTURY.

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταστή-
σας...ἀγαθότητα. Ἐκφώνως. Ὅτι πρέπει
...αἰῶνων. Ὁ χορός. Ἀμήν.

(a) Μετὰ τὴν εὐχὴν ὃ τε ἱερεὺς καὶ ὁ διάκονος καὶ
ὁ χορός τὰ αὐτὰ καὶ ποιοῦσι καὶ λέγουσι τῇ τοῦ
Χρυσοστόμου ἱερουργίᾳ.

Ὁ διάκονος. Καὶ εἰς τοὺς αἰῶνας τῶν
αἰῶνων.

Ὁ λαὸς φθεῖ τὸν τρισάγιον ὕμνον· καὶ ὁ ἱερεὺς
ἐπέχεται.

Εὐχή τοῦ τρισαγίου.

[77]
(8)

Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις.....καὶ δι-
δούς αἰτοῦντι.....τῆς ἁγίας θεοτόκου.....
εὐαρεστησάντων.

Ὅτι ἅγιος εἶ, ὁ Θεὸς ἡμῶν, καὶ σοὶ.....
αἰῶνων. Ἀμήν.

ση·]
[77]
(4)

G 2 thus, καὶ ἀναβαίνει ὁ ἀρχιερεὺς μετὰ τῶν
ἱερέων εἰς τὸ σύνθρονον· καὶ καταβαινόντων τῶν
ψαλτῶν ἐκ τοῦ ἄμβωνος λέγει ὁ ἀρχιερεὺς· Εἰρήνη
πᾶσι. Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.
Καὶ καθέζεται ὁ ἀρχιερεὺς μετὰ τῶν ἱερέων, τῶν
διακόνων καὶ ὑπηρετῶν, τοῦ κλήρου καὶ τοῦ λαοῦ
ἱσταμένων. Καὶ ψάλλεται τὸ προκειμένον ἐν τῷ
ἄμβωνι. Μετὰ ταῦτα ὁ Ἀπόστολος. Καὶ ψάλλεται
τὸ Ἀλληλούϊα. Καὶ καταβαίνει ὁ ἀρχιερεὺς ἐκ τοῦ
συνθρόνου καὶ τῷ διακόνῳ κλινομένῳ ἐπέχεται, Ὁ
Κύριος δώσει λόγον εὐαγγελιζομένοις δυνάμει πολλῇ.
(The Latin of Morel adds that all stand with
fear and reverence.) Then Λιτανεῖα δευτέρα.

The Litany as given in Morel is interesting;
before other well-known petitions it has the
following. “Domine omnipotens, Deus patrum
nostrorum, qui es dives in misericordia et benig-
nus in miserationibus, postulamus te, exaudi et
miserere.” “Qui non vis mortem peccatorum
sed conversionem et vitam et poenitentiam,
postulamus te...” This is not in the Greek.
(B M 1 begins in this prayer.)

Εὐχή τοῦ τρισαγίου, φ ὁ ἱερεὺς μυστικῶς
λέγει.

Ὁ Θεὸς ὁ ἅγιος, ὁ ἐν ἁγίοις...ὁ διδούς
αἰτοῦντι...τῆς ἁγίας θεοτόκου...εὐαρεστη-
σάντων. Ἐκφώνως. Ὅτι ἅγιος εἶ...αἰῶνων.
Ὁ χορός. Ἀμήν.

(a) As before.

ELEVENTH CENTURY.

Μετὰ δὲ τὸν Ἀπόστολον ὁ λαὸς φθεῖ τὸ Ἄλλη-
λουΐα, καὶ ὁ ἱερεὺς ἐπεύχεται.

Εὐχή τοῦ ἁγίου εὐαγγελίου.

(1) Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάν-
θρωπε Δέσποτα, τὸ τῆς σῆς θεογνωσίας φῶς
..... τῶν αἰώνων. Ἀμήν. As on p. 117.

Μετὰ δὲ τὸ εὐαγγέλιον λέγει ὁ διάκονος·

Εἴπωμεν πάντες· ἐξ ὅλης τῆς ψυχῆς καὶ
ἐξ ὅλης τῆς διανοίας ἡμῶν εἴπωμεν·

Κύριε Παντοκράτωρ, ὁ Θεὸς τῶν πατέρων
ἡμῶν, δεόμεθά σου, ἐπάκουσον καὶ ἐλέησον.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα
ἔλεός σου, δεόμεθά σου, ἐπάκουσον καὶ
ἐλέησον.

Ἐτι δεόμεθα ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν

(1) This prayer is not in G 2 or B M 1.

(2) G 1 καὶ ἀνιστάμενος σφραγίζει τὸν λαόν.
G 2 adds τρίτον, εἰς τὸ μέσον, εἰς τὸ ἀριστερὸν
μέρος καὶ εἰς τὸ δεξιόν.

(3) G 1 adds here Ἐτι δεόμεθα ὑπὲρ τοῦ ἀρχι-
επισκόπου τοῦ δεῖνος. Ἐτι δεόμεθα ὑπὲρ τῶν
ἀδελφῶν ἡμῶν, τῶν ἱερέων, ἱερομοναχῶν, καὶ πάσης
τῆς ἐν Χριστῷ ἀδελφότητος. Ἐτι δεόμεθα ὑπὲρ

τοῦ δεῖνος ἱερομοναχοῦ καὶ πάσης τῆς ἐν
Χριστῷ ἡμῶν ἀδελφότητος.

Ἐτι δεόμεθα καὶ ὑπὲρ πάντων τῶν διακο-
νούντων καὶ διακονησάντων ἐν τῇ ἁγίᾳ μόνῃ
ταύτῃ.

Εὐχὴ τῆς ἐκτενοῦς ἱκεσίας.

[77]

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην
ἱκεσίαν πρόσδεξαι... ἔλεος.

(2)

Ἐκφώνως. Ὅτι ἐλεήμων... τῶν αἰώνων.

Ὁ διάκονος. Εὐξασθε οἱ κατηχούμενοι τῷ
Κυρίῳ.

(3)

Οἱ πιστοὶ ὑπὲρ τῶν κατηχουμένων δεηθῶ-
μεν· Ἴνα ὁ Κύριος αὐτοὺς ἐλεήσῃ·

17. 2

Κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀλη-
θείας·

τῶν καρποφορούντων καὶ καλλιεργούντων ἐν τῷ
ἁγίῳ καὶ πανσέπτῳ ναφ̄ τούτῳ. Ἐτι δεόμεθα
ὑπὲρ ἀναπαύσεως τῶν ψυχῶν τῶν δειμνήστων
κτητῆρων τῆς ἁγίας μονῆς ταύτης καὶ πάντων τῶν
προαναπασασμένων πατέρων καὶ ἀδελφῶν ἡμῶν τῶν
ἐνθάδε κειμένων, καὶ πανταχοῦ ὀρθοδόξων. B M 2,
which begins about here, has the words ἐνταῦθα
μνημονεύεις οὐς θέλεις. G 2 omits the two lines.

SIXTEENTH CENTURY.

(α) Ταύτης τῆς εὐχῆς τελεσθείσης καὶ τοῦ χοροῦ
ψάλλοντος τὸ Δόξα καὶ νῦν, ὁ τε ἱερεὺς καὶ ὁ διά-
κονος ψάλλουσι τὸ τρισάγιον καὶ τὰ λοιπὰ ποιούσιν
ὡς ἐν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ.

Ὁ διάκονος. Εἴπωμεν πάντες ἐξ ὅλης τῆς
ψυχῆς.

Κύριε Παντοκράτωρ, ὁ Θεὸς τῶν.

Ἐτι δεόμεθα ὑπὲρ τῶν.

Ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην μυστικῶς·

(a) As above.

(b) The prayer Ἐλλαμψον is not in the copy
of Ducas.

Κύριε ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην ...
τῶν αἰώνων·

Ὁ χορός. Ἀμήν.

Τὰ αὐτὰ ὁ διάκονος καὶ ἐνταῦθα ὑπὲρ τῶν
κατηχουμένων τῇ τοῦ Χρυσοστόμου λειτουργίᾳ
λέγει.

(c)

Εὐξασθε οἱ κατηχούμενοι τῷ Κυρίῳ...

Οἱ πιστοὶ ὑπὲρ...

Κατηχήσῃ αὐτοὺς τὸν...

(c) These directions are omitted in all the
MSS.

ELEVENTH CENTURY.

Ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς
δικαιοσύνης·

Ἐνώσῃ αὐτοὺς τῇ ἀγίᾳ αὐτοῦ καθολικῇ
καὶ ἀποστολικῇ ἐκκλησίᾳ.

Σῶσον, ἐλέησον, ἀντιλαβοῦ.

Οἱ κατηχούμενοι, τὰς κεφαλὰς ὑμῶν τῷ
Κυρίῳ κλίνετε.

[17]
(1)

Εὐχὴ κατηχουμένων πρὸ τῆς ἀγίας ἀναφορᾶς
τοῦ μεγάλου Βασιλείου.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς κατοι-
κῶν.....τοῦ ἀληθινοῦ Θεοῦ ἡμῶν.

[17]

Ἐκφών. Ἴνα καὶ αὐτοὶ σὺν ἡμῖν δοξάζωσι
τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου,
τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἀγίου
Πνεύματος, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας

(1) In B the rubric was simply εὐχὴ κατηχου-
μένων. B M 1 agrees with the text, but it
omits the words δὲς αὐτοῖς τὸν εὐαγγέλιον ζῆλον.
B M 2 has here the prayer, Ἐπίφανον Δέσποτα,
of the Liturgy of the Presanctified, p. 96.

(2) G 1 ὁ διάκονος ἀπλοῖ τὸ εὐαγγέλιον, καὶ λέγει.

(3) B M 1 here interposes some directions
which are generally found in the Liturgy of

τῶν αἰῶνων.

Ὁ διάκονος. Ὅσοι κατηχούμενοι προέλ-
θετε· οἱ κατηχούμενοι προέλθετε. Ὅσοι
κατηχούμενοι προέλθετε· μήτις τῶν κατη-
χουμένων· ὅσοι πιστοὶ ἐτι καὶ ἐτι ἐν εἰρήνῃ
τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ πιστῶν πρώτη μετὰ τὸ ἀπλωθῆναι τὸ
εὐαγγέλιον.

(2)

Σύ, Κύριε, κατέδειξας ἡμῖν.....προσα-
γάγωμέν σοι θυσίαν αἰνέσεως.....ἡμετέρων
ἀγνοημάτων.....ἐνώπιόν σου.

[18]
(3)

v. 3

Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον.

Σοφία.

Ἐκφών. Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ,
καὶ προσκύνησις τῷ Πατρὶ,.....τῶν αἰῶνων.

(5)

[18]

(6)

the Presanctified. I will note them in that
Liturgy.

(4) G 2 τότε ἐξέρχονται οἱ κατηχούμενοι εἰ
πᾶρεις. ὁ ἀρχιερεὺς μυστικῶς Σύ, Κύριε.

(5) G 2 ὁ διάκονος ὁ τὸ εὐαγγέλιον ἀναγνώσας.

(6) G 1 Ὁ λαός. Οἱ τὰ χερουβὶμ at length.

G 2 has Διτανεῖα τρίτη, and, after the doxology,
Οἱ τὰ χερουβὶμ.

SIXTEENTH CENTURY.

Ἀποκαλύψῃ αὐτοῖς.

Ἐνώσῃ αὐτοῖς.

Σῶσον, ἐλέησον.

Οἱ κατηχούμενοι, τὰς κεφαλὰς.

(a)

Εὐχὴ ὑπὲρ τῶν κατηχουμένων πρὸ τῆς ἀγίας
ἀναφορᾶς ἢ ὁ ιερεὺς λέγει μυστικῶς.

Κύριε ὁ Θεὸς ἡμῶν, ὁ ἐν οὐρανοῖς.....καὶ
δὲς.....ἡμῶν.

Ἐκφώνως ὁ ιερεὺς. Ἴνα καὶ αὐτοὶ.....αἰώ-
νων.

Ὁ χορός. Ἀμήν.

Μετὰ τὴν ἐκφώνησιν ὁ ιερεὺς ἐξαπλώνει τὸ
εὐαγγέλιον κατὰ τὸ σύνθημα.

Ὁ διάκονος. Ὅσοι κατηχούμενοι.....δεη-
θῶμεν.

Ὁ χορός. Κύριε, ἐλέησον.

Εὐχὴ πιστῶν πρώτη μετὰ τὸ ἀπλωθῆναι τὸ
εὐαγγέλιον, ἢ ὁ ιερεὺς λέγει μυστικῶς.

Σύ, Κύριε, κατέδειξας...προσάγωμεν...
ἐνώπιόν σου.

Εὐχόμενον τοῦ ιερέως, ὁ διάκονος λέγει τὰ εἰρη-
νικά, εἰ ἐστιν, ἔξω τοῦ ἁγίου βήματος.

(4)

(a) The MS. C begins here. R resumes here.

(b) R omits this.

ELEVENTH CENTURY.

- Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν. πωμεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ καὶ.
- [78] Εὐχή πιστῶν β'. Εὐχὴ ἦν ποιεῖ ὁ Ιερεὺς καθ' ἑαυτὸν, τοῦ χερουβικοῦ ἄδομένου. [78] (2)
- Ἄξιός ἐστι, ὁ ἐπισκεψάμενος.....ἐπὶ τῶν μελλόντων προτίθεσθαι δάριον. Οὐδεὶς ἄξιός τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς...διὰ τὴν ἄφατον καὶ ἄμετρον φιλανθρωπίαν..... (3)
- (1) Ὁ δάκκος. Ἀντιλαβοῦ, σῶσον, ἐλέησον. Σοφία. Οὐδεὶς ἄξιός τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς...διὰ τὴν ἄφατον καὶ ἄμετρον φιλανθρωπίαν..... (3)
- [78] Ἐκφών. Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι, σοὶ δόξαν ἀναπέμ- τῶν αἰώνων. Ἀμήν. As on p. 122. (4)
- Καὶ μετὰ τὴν εἰσοδὸν λέγει ὁ διάκκος. Καὶ μετὰ τὴν εἰσοδὸν λέγει ὁ διάκκος. (5)

(1) G 2 ὁ δ. ὁ ἐν ἀμβωνί στάς.

(2) G 1 has εὐχὴ λεγομένη ἐν τῷ ψάλλειν τὸ χερουβικόν. G 2 ὁ δ. ἐκ τοῦ ἀμβωνος κατέρχεται καὶ οἱ ψάλλται καὶ ὁ λαὸς ψάλλουσι τὸ Οἱ τὰ χερουβίμ. Then ἐνταῦθα ἐξέρχονται καὶ προτίθενται τὰ ἅγια δῶρα ὑπὸ τῶν Ιερέων καὶ μετὰ τὸ εἶναι τὰς χεῖρας ὁ ἀρχιερεὺς τοὺς λειτουργοὺς ἵνα δι' αὐτοῦ δεηθῶσιν αἰτεῖ καὶ ἀποκρίνονται αὐτοί, Τὸ ἅγιον Πνεῦμα. (The οὐδεὶς ἄξιός is not in G 2.)

This is followed by the prayers for the gifts &c. as below, and the prayer, Domine Deus

noster. B M 1 has εὐχὴ τοῦ Χερουβίμ.

(3) B C i. 10 resumes with this prayer. [The Roman edition has σοὶ γὰρ προσεύχομαι both here and in the Liturgy of S. Chrysostom where all other authorities have σοὶ γὰρ προσέρχομαι.]

(4) The prayer of B has been altered as in the more modern liturgy of S. Chrysostom. G 1 follows B in the early part of the prayer, but it seems to agree with the modern text in the latter part.

(5) i. 10 simply ὁ διάκκος.

SIXTEENTH CENTURY.

- (α) Ἐτι καὶ ἔτι. Ἀντιλαβοῦ. Τῆς παναγίας. Τὰ αὐτὰ κἀνταῦθα καὶ λέγουσιν καὶ ποιοῦσιν (1)
- Ἄξιός ἐστι. Ὁ διάκκος. Σοφία. ὁ τε Ιερεὺς καὶ ὁ διάκκος τῇ τοῦ Χρυσοστόμου λειτουργίᾳ. (2)
- Ἐκφώνως ὁ Ιερεὺς. Ὅτι πρέπει.....τῶν αἰώνων. Ὁ χορός. Ἀμήν. Εὐχὴ ἦν λέγει ὁ Ιερεὺς μυστικῶς, τοῦ χερουβικοῦ ἄδομένου. (4)
- Ἐκφώνως ὁ Ιερεὺς. Ὅτι πρέπει.....τῶν αἰώνων. Ὁ χορός. Ἀμήν. Οὐδεὶς ἄξιός...ἄμετρον σου...τῶν αἰώνων. Ἀμήν. (5)
- (β) Εὐχομένου τοῦ Ιερέως ὁ διάκκος λέγει τὰ εἰρη- Κἀνταῦθα ὁ τε Ιερεὺς καὶ ὁ διάκκος τὰ αὐτὰ καὶ ποιοῦσιν καὶ λέγουσιν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ. καὶ τελειωθειῶν τῶν εὐχῶν καὶ τῶν θρησκειῶν, ὁ διάκκος ἔρχεται ἐν τῷ συτήθει τόπῳ, λέγων (7)
- κτικῶς. Ὁ Θεός, ὁ ἐπισκεψάμενος...δάρων. (c) One of the Paris MSS. εὐχὴ ἦν ποιεῖ ὁ Ιερεὺς ὑπὲρ ἑαυτοῦ, εἰσερχομένου τῶν δάριον. (f) Missing in all the MSS. (g) For καὶ τῶν θρησκειῶν, Goar and R have καὶ τῆς μεγάλης εἰσόδου.

(a) B omits ἔτι καὶ ἔτι and τῆς παναγίας.

(b) + ὁ Διάκκος. Ἐτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθώμεν. B.

(c) Missing in the MSS. and R.

(d) Missing in the MSS. and R.

(e) One of the Paris MSS. εὐχὴ ἦν ποιεῖ ὁ Ιερεὺς ὑπὲρ ἑαυτοῦ, εἰσερχομένου τῶν δάριον.

(f) Missing in all the MSS.

(g) For καὶ τῶν θρησκειῶν, Goar and R have καὶ τῆς μεγάλης εἰσόδου.

ELEVENTH CENTURY.

(1) Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.
Ἐπεὶ τῶν προτεθέντων τιμίων δώρων,
τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ ἁγίου οἴκου τούτου, καὶ τῶν
μετὰ πίστεις, εὐλαβίας, καὶ φόβου Θεοῦ
εἰσιόντων ἐν αὐτῷ, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως, ὀργῆς, καὶ ἀνάγκης, τοῦ Κυρίου
δεηθῶμεν.

(2) Εὐχὴ προσκομδῆς, μετὰ τὴν ἐν τῇ ἁγίᾳ τραπέζῃ
τῶν θείων δώρων ἀπόθεσιν.

(79) 5 Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας καὶ ἀγα-
γῶν εἰς τὴν ζωὴν ταύτην,.....Σαμουὴλ τὰς
εἰρηνικὰς ὡς προσεδέξω.....ἐν τῇ ἡμέρᾳ
τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου τῆς δι-
καίας.

(1) G 1 reads ὑπερ τῶν προσεχθέντων καὶ
ἀγιασμένων τιμίων δώρων. Ἐπεὶ τῶν εὐσεβει-
σάτων. Ἐπεὶ τοῦ συμπολημῆσαι. G 2 καὶ ἀποτε-
θέντων τῶν ἁγίων δώρων καὶ ἐν τῷ θυσιαστηρίῳ
τεταγμένων, ὁ διάκονος λέγει.

Ὁ διάκονος. Ἄντιλαβοῦ, σῴσον.

Τὴν ἡμέραν πᾶσαν.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν.

Τὰ καλὰ καὶ συμφέροντα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡ-
μῶν.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν.

Τῆς παναγίας, ἀχράντου.

Ἐκφώνως. Διὰ τῶν οἰκτιρμῶν τοῦ μονο-
γενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ, σὺν
τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰῶνων. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Ἄγαπήσωμεν ἀλλήλους, ἵνα
ἐν ὁμοιοῖᾳ ὁμολογήσωμεν.

[79]

[79]

[79]

[79]

(2) i. 10 εὐχὴ μετὰ τὸ ἀποτεθῆναι τὰ τίμια
δῶρα ἐν τῇ ἁγίᾳ τραπέζῃ. G 2 ὁ ἀρχιερεὺς μυσ-
τικῶς.

(3) Many old MSS. omit ἵνα.... G 2 καὶ πάν-
τες ἀλλήλους ἀσπάζονται.

SIXTEENTH CENTURY.

Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ.

Ἐπεὶ τῶν προτεθέντων τιμίων.

Ἐπεὶ τοῦ ἁγίου οἴκου τούτου.

Ἐπεὶ τοῦ ῥυσθῆναι ἡμᾶς.

Εὐχὴ τῆς προσκομδῆς μετὰ τὴν ἐν τῇ ἁγίᾳ
τραπέζῃ τῶν θείων δώρων ἀπόθεσιν, ἣν ὁ ιερεὺς
λέγει μυστικῶς.

Κύριε ὁ Θεὸς ἡμῶν...δικαίας.

Ὁ διάκονος ὡς ἐν τῇ τοῦ Χρυσοστόμου λει-
τουργίᾳ.

Ἄντιλαβοῦ κ.τ.λ., *ut surra*.

Ἐκφώνως ὁ ιερεὺς. Διὰ τῶν οἰκτιρμῶν...
αἰῶνων.

Ὁ χορὸς. Ἀμήν.

Ὁ ιερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Ἄγαπήσωμεν...ὁμολογήσω-
μεν,

Ὁ χορὸς. Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα,
Τριάδα ὁμοούσιον καὶ ἀχώριστον.

Ὁ ιερεὺς προσκυνεῖ τρεῖς λέγων μυστικῶς

Ἄγαπήσω σε, Κύριε ἡ ἰσχύς μου, Κύριε,
στερέωμά μου καὶ καταφυγὴ μου. τρίς.

ELEVENTH CENTURY.

- [79] Καὶ μετὰ τὸ δοθῆναι τὴν ἀγάπην, λέγει ὁ διάκονος μετὰ πάντων ὑμῶν.
 [8] Τὰς θύρας· τὰς θύρας· ἐν σοφίᾳ πρό- "Ἄνω σχῶμεν τὰς καρδίας. [79]
 [9] σχωμεν. Εὐχαριστήσωμεν τῷ Κυρίῳ.
 [79] Ὁ λαός. Πιστεύω εἰς ἓνα Θεόν. Ὁ ιερεὺς κλινὰς ἐπέυχεται.
 [8] 27. 6 Ὁ διάκονος. Στῶμεν καλῶς· στῶμεν μετὰ Ὁ Ὄν, Δέσποτα, Κύριε, Θεέ..... Θεός [79]
 [9] φόβου· πρόσχωμεν τῇ ἀγίᾳ ἀναφορᾷ, ἐν ἀληθινός, ἢ προαιώνιος Σοφία,..... ἀσιγή-
 [4] εἰρήνῃ προσφέρειν. τοις δοξολογίαις, ἡ' 7
 Ὁ ιερεὺς ἐκφώνως. Ἐκφώνως. Τὸν ἐπινίκιον ὕμνον ᾄδοντα, [80]
 [79] Ἡ χάρις τοῦ Κυρίου ἡμῶν Ἰησοῦ βοῶντα, κεκραγῶτα, καὶ λέγοντα·
 Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος [8]
 καὶ ἡ κοινωνία τοῦ ἀγίου Πνεύματος, εἶη Σαβαώθ.
 (1) I. 10, and G 1 and others omit this rubric.
 (2) B, G 2 and L omit ἐν σοφίᾳ. G 2 proceeds
 καὶ τὸ σύμβολον ψάλλωμεν. καὶ τοῦ ἀρχidiaκόνου
 ἀρχομένου, πάντες τὸ σύμβολον ψάλλουσιν. μετὰ
 τὸ σύμβολον αἰρεται τρίτον, καὶ τρίτον ἀφαίρεται ἐκ
 τῶν ἀγίων δώρων τὸ κάλυμμα.
 (3) I. 10 omits this also.
 (4) B had simply στῶμεν καλῶς.
 I. 10 reads τὴν ἀγίαν προσφορὰν ἐν. So L
 which adds "Misericordiam pacem et sacrifi-
 cium laudis." B M 1 has ἔλεος εἰρήνη.
 (5) G 1 and I. 10 omit this. G 2 ὁ λαός μετὰ
 τοῦ κλήρου.

SIXTEENTH CENTURY.

- (a) Καὶ ὁ διάκονος περιπτύσσεται τὸ ὠράριον αὐτοῦ Ὁ ιερεὺς. Ἄνω σχῶμεν τὰς καρδίας.
 καὶ προσκυνεῖ τρίς καὶ ἐπισυνάπτει ἐκφώνως Ὁ χορός. Ἐχωμεν πρὸς τὸν Κύριον. (c)
 Τὰς θύρας... πρόσχωμεν. Ὁ ιερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.
 (b) Ὁ χορός. Πιστεύω. Ὁ χορός. Ἄξιον καὶ δίκαιον ἐστὶ προσ-
 (c) Καὶ μετὰ τὴν συμπλήρωσιν τοῦ ἀγίου συμβόλου κυνεῖν Πατέρα, Υἱόν, καὶ ἅγιον Πνεῦμα,
 λέγει ὁ διάκονος ἐκφώνως Τριάδα ὁμοούσιον καὶ ἀχώριστον.
 Στῶμεν καλῶς... τὴν ἀγίαν ἀναφορὰν... Ὁ ιερεὺς κλινόμενος, ἐπέυχεται μυστικῶς
 προσφέρειν. Ὁ Ὄν, Δέσποτα, Κύριε, Θεέ... ἢ πρὸ [7]
 αἰώνων Σοφία, ...δοξολογίας... λέγοντα.
 [62] Ὁ χορός. Ἐλεον εἰρήνης, θυσίαν αἰνέσεως. Ὁ χορός. Ἄγιος, ἄγιος, ἄγιος, Κύριος
 Ὁ ιερεὺς ἐκφώνως. Ἡ χάρις τοῦ Κυρίου Σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ
 ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ κοινωνία τοῦ ἀγίου τῆς δόξης σου. ὡσαννὰ ἐν τοῖς ὑψίστοις.
 Πνεύματος, εἶη μετὰ πάντων ὑμῶν. εὐλογημένος ὁ ἐρχόμενος. ὡσαννὰ ἐν
 τοῖς ὑψίστοις.
 Ὁ χορός. Καὶ μετὰ τοῦ πνεύματός σου. (d) Morel has ελαιον εἰρήνης.
 (a) This is missing in most MSS. (e) The Modern Text is εχωμεν. [Morel has
 (b) C, ὁ λαός τὸ ἅγιον σύμβολον· Πιστεύω. B εχωμεν.]
 ὁ λαός. (f) H, Θεὸς ἀληθινὸς πρὸ αἰώνων, Σοφία.
 (c) B omits this.

ELEVENTH CENTURY.

- (1) Ὁ ιερεὺς κλινόμενος ἐπεύχεται.
 [80] Μετὰ τούτων τῶν μακαρίων δυνάμεων, ...
 [81] ...ἀποστήσας ἡμᾶς.....προσθήγαγε τῇ ἐπι-
 γνώσει σου τοῦ ἀληθινοῦ Θεοῦ καὶ Πατρός,
καὶ καθάρισας ἐν ὕδατι, καὶ ἀγιάσας
 ιθ'. 1 τῷ Πνεύματι τῷ ἁγίῳ,.....κατέλιπε δὲ ἡμῖν
 ὑπομνήματα τοῦ σωτηρίου αὐτοῦ πάθους,
 (2) ταῦτα, ἃ καὶ προτεθείκαμεν κατὰ τὰς αὐτοῦ
 ἐντολάς· μέλλων γὰρ ἐξίεναι ἐπὶ τὸν ἐκού-
 σιον καὶ ἀοιδιμον καὶ ζωοποιὸν αὐτοῦ θάνα-
 τον, τῇ νυκτὶ ἧ παρεδίδου ἑαυτὸν ὑπὲρ τῆς
 τοῦ κόσμου ζωῆς, λαβὼν ἄρτον ἐπὶ τῶν
 ἁγίων αὐτοῦ καὶ ἀχράντων χειρῶν, καὶ ἀνα-
 δείξας σοὶ τῷ Θεῷ καὶ Πατρί, εὐχαριστή-
 σας, εὐλογήσας, ἀγιάσας, κλάσας,
 Ἐκφών. Ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθη-
 ταῖς καὶ ἀποστόλοις, εἰπὼν· Λάβετε, φά-

[82]

(1) i. 10 κλάσας here and elsewhere. B M 8 begins here.

(2) i. 10 omits καὶ. It will be remembered

γετε· τοῦτό μου ἐστὶ τὸ σῶμα τὸ ὑπὲρ ὑμῶν κλινόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ ιερεὺς μυστικῶς. Ὁμοίως καὶ τὸ ποτήριον ἐκ τοῦ γεννήματος τῆς ἀμπέλου λαβὼν, κεράσας, εὐχαριστήσας, εὐλογήσας, ἀγιάσας,

Ἐκφών. Ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν· Πίετε ἐξ αὐτοῦ πάντες· τοῦτό ἐστι τὸ αἷμά μου, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον, εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ ιερεὺς κλινόμενος ἐπεύχεται.

(3)

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν. ὡσάκις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον, καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν ἐμὸν θάνατον καταγγέλλετε, τὴν ἐμὴν ἀνάστασιν ὁμολογεῖτε.

[83]

that the Barberini MS. failed us here. B M 1 furnished the text of pages 82—84.

(3) B M 1 omits this. i. 10 as usual κλάσας.

SIXTEENTH CENTURY.

- (a) Κἀνταῦθα ὁ διάκονος τὰ αὐτὰ ποιεῖ τῇ τοῦ Χρυσοστόμου λειτουργίᾳ.
 Ἐπεύχεται μυστικῶς ὁ ιερεὺς.
 Μετὰ τούτων τῶν μακαρίων δυνάμεων, Δέσποτα φιλόνηρωπε...εἰς τοὺς οὐρανοὺς— ταῦτα ἃ προτεθείκαμεν...κλάσας,
 (b) Ὁ ιερεὺς κλίνει τὴν κεφαλὴν, καὶ αἰρων τὴν δεξιὰν αὐτοῦ μετ' εὐλαβείας, εὐλογεῖ τὸν ἅγιον ἄρτον, ἐκφώνως λέγων·
 Ἔδωκε...ἁμαρτιῶν.
 Ὁ χορὸς ψάλλει· Ἀμήν.

(a) Omitted in the MSS.

(b) Goar notes that these rubrics are missing in all the MSS. H has ὁ ιερεὺς αἰρων τὴν δεξιὰν αὐτοῦ δευκνύει τὸν ἅγιον ἄρτον, λέγων ἐκφώνως.

Ὁ τε ιερεὺς καὶ ὁ διάκονος τὰ αὐτὰ κἀνταῦθα τῇ τοῦ Χρυσοστόμου. Ὁ ιερεὺς μυστικῶς.

(b)

Ὁμοίως...ἀγιάσας,

Ἐκφώνως ὁ ιερεὺς τὴν χεῖρα ἔχων ἄνωθεν μετ' εὐλαβείας καὶ εὐλογῶν, λέγει·

(c)

Ἔδωκε...ἁμαρτιῶν.

Ὁ χορὸς ψάλλει· Ἀμήν.

Ὁ ιερεὺς κλίνει τὴν κεφαλὴν ἐπεύχεται μυστικῶς·

(d)

Τοῦτο ποιεῖτε.....προσφέροντες.....διὰ πάντα.

(c) H, καὶ αἰρων τὴν δεξιὰν δευκνύει ὁμοίως μετ' εὐλαβείας τὸ ἅγιον ποτήριον, λέγων ἐκφώνως.

(d) As before.

ELEVENTH CENTURY.

[82] Μνησμένοι οὖν, Δέσποτα, καὶ ἡμεῖς τῶν σωτηρίων αὐτοῦ παθημάτων, τοῦ ζωοποιοῦ σταυροῦ, τῆς τριημέρου ταφῆς, τῆς ἐκ νεκρῶν ἀναστάσεως, τῆς εἰς οὐρανοὺς ἀνόδου, τῆς ἐκ δεξιῶν σοῦ τοῦ Θεοῦ καὶ Πατρὸς καθέδρας, καὶ τῆς ἐνδόξου καὶ φοβερᾶς δευτέρας αὐτοῦ παρουσίας,

Ἐκφώνω. Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες, κατὰ πάντα, καὶ διὰ πάντα,

(1) Ὁ λαός. Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν.

(2) Ὁ ιερεὺς κλιόμενος ἐπέχεται.

Διὰ τοῦτο, Δέσποτα πανάγιε, καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, οἱ καταξιωθέντες λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, οὐ διὰ τὰς δικαιοσύνας ἡμῶν, οὐ γὰρ ἐποιήσαμεν ἐνώπιόν σου τι ἀγαθόν

(1) i. 10 omits this.

(2) B M 1 omits this. i. 10, as usual, κλίνας.

ἐπὶ τῆς γῆς, ἀλλὰ διὰ τὰ ἐλέη σου καὶ τοὺς οἰκτιρμούς σου, οὓς ἐξέχεας πλουσίως ἐφ' ἡμᾶς, θαρρόντες προσεγγίζομεν τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ προθέντες τὰ ἀντίτυπα τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου, σοῦ δεόμεθα καὶ σὲ παρακαλοῦμεν, Ἄγιε Ἄγιον, εὐδοκίᾳ τῆς σῆς ἀγαθότητος, ἐλθεῖν τὸ Πνεῦμά σου τὸ ἅγιον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα, καὶ εὐλογεῖν αὐτά, καὶ ἁγιάσαι, καὶ ἀναδείξαι,

Καὶ ἀνιστάμενος σφραγίζει τρίτον τὰ ἅγια δῶρα ὁ ιερεὺς λέγων,

Τὸν μὲν ἄρτον τοῦτον, αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,

(3) i. 10 omits ἐνώπιόν σου.

SIXTEENTH CENTURY.

Ὁ χορὸς ψάλλει τό· Σὲ ὑμνοῦμεν, σὲ εὐλογοῦμεν, σοὶ εὐχαριστοῦμεν, Κύριε· καὶ δεόμεθα σοῦ, ὁ Θεὸς ἡμῶν.

Ὁ ιερεὺς, κλίνας τὴν κεφαλὴν, ἐχεται μυστικῶς·

Διὰ τοῦτο.....καὶ προσθέντες.....ἀναδείξαι.

(a) Ὁ διάκονος ὑποτίθῃ τὸ βεπίδιον ὅπερ ἐκράτει ἢ κάλυμμα, καὶ ἐρχεται ἐγγύτερον τῷ ιερεὶ, καὶ προσκυνοῦσιν ἀμφότεροι τρεῖς ἔμπροσθεν τῆς ἁγίας τραπέζης, καὶ εὐχόμενοι καθ' ἑαυτοὺς τό,

Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ· λέγουσι μυστικῶς τρεῖς·

Κύριε, ὁ τὸ πανάγιόν σου Πνεῦμα ἐν τῇ

(a) Goar notes that the next fifteen lines are not to be found in one MS. R reads ἀποτίθῃσι.

(b) Later editions (not R nor H) have inserted ποιήσον between ἄρτον τοῦτον and αὐτὸ τὸ τίμιον

τρίτῃ ὥρᾳ τοῖς ἀποστόλοις καταπέμψας, τοῦτο, ἀγαθὲ, μὴ ἀντανέλης ἀφ' ἡμῶν.

Καὶ τό· Καρδίαν καθαρὰν κτίσον ἐν ἐμοί, ὁ Θεός, καὶ πνεῦμα εὐθὲς ἐγκαίνισον ἐν τοῖς ἐγκάτοις μου.

Εἶτα τὴν κεφαλὴν ὑποκλίνας ὁ διάκονος δεικνύσι τῷ ὡραρίῳ τὸν ἅγιον ἄρτον, καὶ λέγει μυστικῶς·

Εὐλόγησον, Δέσποτα, τὸν ἅγιον ἄρτον.

Καὶ ὁ ιερεὺς ἀνιστάμενος σφραγίζει τρεῖς τὰ ἅγια δῶρα, λέγων μυστικῶς·

Τὸν μὲν ἄρτον τοῦτον, αὐτὸ τὸ τίμιον σῶμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ.

σῶμα. Goar's note as to G 1 is perplexing. He first states that all the MSS. omit the following words and then apparently contradicts his statement.

ELEVENTH CENTURY.

- 'Ο διάκονος. Ἀμήν.
- (1) 'Ο ἱερεὺς. Τὸ δὲ ποτήριον τοῦτο, αὐτὸ τὸ τίμιον αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ,
- 'Ο διάκονος. Ἀμήν.
- 'Ο ἱερεὺς. Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
- 'Ο διάκονος. Ἀμήν.
- [83] 'Ο ἱερεὺς κλυόμενος ἐπέυχεται.
- (2) Ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτου
- (3) καὶ τοῦ ποτηρίου μετέχοντας, ἐνώσαις ἀλλήλοις εἰς ἐνὸς Πνεύματος ἁγίου κοινωνίαν,
- (1) G 2 τὸ δ' ἐν τῷ ποτηρίῳ τούτῳ. M omits Ἀμήν.
- (2) B M 1 ὁ ἱερεὺς, simply. I. 10 κλίνας.
- (3) I. 10 ἐνώσαι. (4) I. 10 ποιῆσαι.

καὶ μηδένα ἡμῶν εἰς κρίμα ἢ εἰς κατάκριμα ποιήσαις μετασχεῖν τοῦ ἁγίου σώματος καὶ αἵματος τοῦ Χριστοῦ σου· ἀλλ' ἵνα εὐρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι εὐαρεστησάντων, προπατόρων, πατέρων, πατριαρχῶν, προφητῶν, ἀποστόλων, κηρύκων, εὐαγγελιστῶν, μαρτύρων, ὁμολογητῶν, διδασκάλων, καὶ παντὸς πνεύματος δικαίου ἐν πίστει τετελειωμένου, Ἐκφώνησι. Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας·

SIXTEENTH CENTURY.

- 'Ο διάκονος. Ἀμήν.
- Καὶ αὖθις ὁ διάκονος. Εὐλόγησον, δέσποτα, τὸ ἅγιον ποτήριον.
- 'Ο δὲ ἱερεὺς εὐλογῶν, λέγει·
- Τὸ δὲ ποτήριον τοῦτο, αὐτὸ τὸ τίμιον αἷμα τοῦ Κυρίου, καὶ Θεοῦ, καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, 'Ο διάκονος. Ἀμήν.
- 'Ο ἱερεὺς. Τὸ ἐκχυθὲν ὑπὲρ τῆς τοῦ κόσμου ζωῆς.
- 'Ο διάκονος. Ἀμήν. Καὶ αὖθις ὁ αὐτὸς δεικνύων μετὰ τοῦ ἁρπίου τὰ ἅγια ἀμφω, λέγει·
- (a) Εὐλόγησον, δέσποτα.
- 'Ο δὲ ἱερεὺς εὐλογῶν μετὰ τῆς χειρὸς ἀμφότερα τὰ ἅγια, λέγει·
- Μεταβαλὼν τῷ Πνεύματί σου τῷ ἁγίῳ.
- (a) + τὰ ἀμφότερα. R H.
- (b) This hymn is in the printed copies of the Liturgy of S. James. The following is a copy. It is given at length in R.
- 'Ο διάκονος, Ἀμήν, τρίς.
- Καὶ τὴν κεφαλὴν ὁ διάκονος ὑποκλίνας τῷ ἱερεῖ, καὶ εἰπὼν τὸ,
- Μνήσθητί μου, ἅγιε δέσποτα, τοῦ ἀμαρτωλοῦ,
- μεθίσταται ἐν ᾧ πρότερον ἴστατο τόπῳ, λαβὼν καὶ τὸ βπίδιον αὐθις, ὡς πρότερον.
- 'Ο δὲ ἱερεὺς ἐπέυχεται μυστικῶς·
- Ἡμᾶς δὲ πάντας, τοὺς ἐκ τοῦ ἐνὸς ἄρτου καὶ τοῦ ποτηρίου μετέχοντας,.....πίστει τετελειωμένου,
- Ἐκφώνησι. Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας·
- 'Ο χορὸς ψάλλει, Ἐπὶ σοὶ χαίρει.
- (a) Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἢ κτίσις, ἀγγελῶν τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, φημισμένη καὶ παράδεισε λογικῆ, παρθενικῶν κεύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη, καὶ παιδίον γέ-

ELEVENTH CENTURY.

[88]
(1)

Ὁ διάκονος. Τὰ δίπτυχα τῶν κεκοιμημένων.

Ὁ ἱερεὺς κλιόμενος ἐπέυχεται.

18. 8 Τοῦ ἁγίου Ἰωάννου τοῦ προφήτου, τοῦ
προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων καὶ
πανευφήμων ἀποστόλων, τοῦ ἁγίου τοῦ Δ.,
οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ πάντων

τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις ἐπίσκεψαι
ἡμᾶς, ὁ Θεός. καὶ μνήσθητι πάντων τῶν
κεκοιμημένων ἐπ' ἑλπίδι ἀναστάσεως ζωῆς
αἰωνίου. μνήσθητι, Κύριε, τὰς ψυχὰς τῶν
προκεκοιμημένων δούλων σου, Σηλβέστρου
ἱερομοναχοῦ, Ματθαίου, Θωμαῖς.....

(2)

(1) B M 1 τῶν θανάτων. It begins with
making mention of the angels Michael and
Gabriel and the heavenly powers, p. 88.

1. 10 interposes ὁ ἱερεὺς κλινὰς ἐπέυχεται.
G 2 omits the rubric.

(2) These names are found only in this MS.
Others were written in the margin of 1. 10 but
subsequently erased. The Latin passes on to
the prayer for the church.

SIXTEENTH CENTURY.

(a)

Εἰ δὲ ἐστὶν ἡ μεγάλη πέμπτη, ψάλλει·

Τοῦ δείπνου σου τοῦ μυστικοῦ σήμερον,
Χρὶ Θεοῦ, κοινωνῶν με παράλαβε· οὐ μὴ γὰρ
τοῖς ἐχθροῖς σου τὸ μυστήριον εἶπω· οὐ
φιλημά σοι δώσω, καθάπερ Ἰούδας· ἀλλ'
ὡς ὁ ληστῆς ὁμολογῶ σοι· Μνήσθητί μου,
Κύριε, ἐν τῇ βασιλείᾳ σου.

(b)

Εἰ δὲ ἐστὶ τὸ μέγα σάββατον, ψάλλει.

Σιγησάτω πᾶσα σὰρξ βροτεία, καὶ στήτω
μετὰ φόβου καὶ τρόμου, καὶ μηδὲν γήϊνον
ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ Βασιλεὺς τῶν
βασιλευόντων, καὶ Κύριος τῶν κυριευόντων,
προέρχεται σφαγιασθῆναι καὶ δοθῆναι τοῖς
πιστοῖς· προηγούνται δὲ τούτου οἱ χοροὶ τῶν
ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ
πολυόμματα Χερουβίμ, καὶ τὰ ἑξαπτέρυγα
Σεραφίμ τὰς ὄψεις καλύπτοντα, καὶ βούντα

γοεὶν ὁ πρὸ αἰῶνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ
σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα
πλατυτέρα οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαί-
ρει, κεχαριτωμένη, πᾶσα ἡ κτίσις· δόξα σοι.

I understand Goar as stating that the MSS. do
not contain either this hymn or the following.
C has the χαίρει, κεχαριτωμένη as it had in the

τὸν ὕμνον, Ἀλληλουῖα, Ἀλληλουῖα, Ἀλ-
ληλουῖα.

Ὁ διάκονος θυμῷ γύρωθεν τὴν ἁγίαν τράπεζαν
καὶ τὰ δίπτυχα, τῶν τε ζώντων καὶ κεκοιμημένων
ὧν βούλεται μνημονεῖν.

Ὁ δὲ ἱερεὺς εὐχεται μυστικῶς.

Τοῦ ἁγίου Ἰωάννου τοῦ προφήτου προ-
δρόμου καὶ βαπτιστοῦ· Τῶν ἁγίων καὶ
πανευφήμων ἀποστόλων· Τοῦ ἁγίου τοῦ
Δ., οὗ καὶ τὴν μνήμην ἐπιτελοῦμεν, καὶ
πάντων τῶν ἁγίων σου, ὧν ταῖς ἱκεσίαις
ἐπίσκεψαι ἡμᾶς, ὁ Θεός. καὶ μνήσθητι
πάντων τῶν κεκοιμημένων ἐπ' ἑλπίδι ἀνα-
στάσεως ζωῆς αἰωνίου.

(c)

Ἐνταῦθα ὁ ἱερεὺς μνημονεῖ, ὧν θέλει, ζώντων
καὶ τεθνεώτων, καὶ ὑπὲρ μὲν ζώντων λέγει·

(d)

Ἐπὲρ σωτηρίας, ἐπισκέψεως, ἀφέσεως

Liturgy of Chrysostom. See note (d) p. 131.

(a) + ἦχος πλ. β'. R.

(b) This too seems to be omitted in the MSS.
+ τοῦτο τὸ παρὸν τροπᾶριον· ἦχος πλ. α'. R.

(c) C τοῦ ἁγίου πατρὸς ἡμῶν Βασιλείου.

(d) Goar says that the next eleven lines are
wanting in the MSS.

ELEVENTH CENTURY.

- (1) Ἐσταῦθα μνημονεύει οὓς θέλει.
 [83] καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ τὸ
 φῶς τοῦ προσώπου σου.
 [83] Ἔτι σοῦ δεόμεθα, μνήσθητι, Κύριε, τῆς
 (2) ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκ-
 κλησίας, ...μέχρι τῆς συντελείας τοῦ αἰῶνος.
 Μνήσθητι, Κύριε, τῶν τὰ δῶρά σοι
 ταῦτα προσκομισάντων, κ.τ.λ.
 [83] Μνήσθητι, Κύριε, τῶν καρποφορούντων
 καὶ καλλιεργούντων, κ.τ.λ.
 [83] Μνήσθητι, Κύριε, τῶν ἐν ἐρημίαις καὶ
 ὄρεσι, κ.τ.λ.
 [83] Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ, κ.τ.λ.
 [83] Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων
 καὶ πιστοτάτων ἡμῶν βασιλέων, κ.τ.λ.
 [83] 18. 4 Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ
 ἐξουσίας, κ.τ.λ.
 [83] (3) Μνήσθητι, Κύριε, τοῦ περιεστῶτος λαοῦ,

(1) 1. 10 omits this.

(2) G 1 omits καὶ ἀποστολικῆς.

καὶ τῶν δι' εὐλόγους αἰτίας ἀπολειφθέν-
 των, καὶ ἐλέησον αὐτοὺς καὶ ἡμᾶς, κατὰ
 τὸ πλήθος τοῦ ἐλέους σου· τὰ ταμεία
 αὐτῶν ἐμπλησον παντὸς ἀγαθοῦ· τὰς
 συζυγίας αὐτῶν ἐν εἰρήνῃ καὶ ὁμονοίᾳ
 διατήρησον· τὰ νήπια ἐκθρέψον· τὴν νεό-
 τητα παιδαγωγῆσον· τὸ γῆρας περικρά-
 τησον· τοὺς ὀλιγοψύχους παραμύθησον·
 τοὺς ἐσκορπισμένους ἐπισυνάγαγε· τοὺς
 πεπλανημένους ἐπανάγαγε, καὶ συναψον
 τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ
 ἐκκλησίᾳ· τοὺς ὀχλουμένους ὑπὸ πνευμά-
 των ἀκαθαρτῶν ἐλευθέρωσον· τοῖς πλέουσι
 σύμπλευσον· τοῖς ὁδοιποροῦσι συνῶδεσον·
 χηρῶν πρόστηθι· ὄρφανῶν ὑπεράσπισον·
 αἰχμαλώτους ῥύσαι· νοσοῦντας ἴασαι· τῶν
 ἐν βήμασι καὶ μετάλλοις καὶ ἐξορίαις καὶ
 πικραῖς δουλείαις καὶ πάσῃ θλίψει καὶ

(3) This is found complete in the Barberini
 copy (p. 83) but I am unwilling to omit it here.

SIXTEENTH CENTURY.

τῶν ἀμαρτιῶν τοῦ δούλου τοῦ Θεοῦ τοῦ
 δέινου.

Ἐπεὶ δὲ τεθνεώτων, λέγει·

Ἐπεὶ ἀναπαύσεως καὶ ἀφέσεως τῆς ψυχῆς
 τοῦ δούλου σου τοῦ δέινου· ἐν τόπῳ φωτεινῷ
 ἐνθα ἀπέδρα λύπη, στεναγμός, ἀνάπαυσον
 αὐτούς, ὁ Θεὸς ἡμῶν.

Μυστικῶς τὴν εὐχὴν·

Καὶ ἀνάπαυσον αὐτοὺς ὅπου ἐπισκοπεῖ
 τὸ φῶς τοῦ προσώπου σου.

Ἔτι σοῦ δεόμεθα, μνήσθητι, Κύριε, τῆς
 ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκ-
 κλησίας.

Μνήσθητι, Κύριε, τῶν τὰ δῶρά σοι

ταῦτα προσκομισάντων.

Μνήσθητι, Κύριε, τῶν καρποφορούντων
 καὶ καλλιεργούντων.

Μνήσθητι, Κύριε, τῶν ἐν ἐρημίαις καὶ
 ὄρεσι.

Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ, καὶ
 εὐλαβείᾳ, καὶ ἀσκήσει, καὶ σεμνῇ πολιτείᾳ
 διαγόντων.

Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων
 καὶ πιστοτάτων ἡμῶν βασιλέων.

Μνήσθητι, Κύριε, πάσης ἀρχῆς καὶ ἐξ-
 ουσίας, καὶ τῶν ἐν παλατίῳ ἀδελφῶν ἡμῶν.

Μνήσθητι, Κύριε, τοῦ περιεστῶτος λαοῦ,
καὶ ἐμφυλίου πολέμου.

ELEVENTH CENTURY.

ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον
τῆς σῆς ἀληθείας.

[84] Μνήσθητι, Κύριε, κατὰ τὸ πλήθος τῶν
οἰκτιρμῶν σου καὶ τῆς ἐμῆς ἀναξιώτητος·
συνγχώρησόν μοι πᾶν πλημμέλημα ἐκούσιόν
τε καὶ ἀκούσιον, καὶ μὴ διὰ τὰς ἐμὰς
ἀμαρτίας κωλύσης τὴν χάριν τοῦ ἁγίου σου
Πνεύματος ἀπὸ τῶν προκειμένων δώρων.

[84] Μνήσθητι, Κύριε, τοῦ πρεσβυτερίου,
...πάντα γὰρ ἀπέδωκας ἡμῖν.

18'. 6
[86] Ἐκφών. Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι
καὶ μιᾷ καρδίᾳ δοξάζειν καὶ ἀνυμνεῖν τὸ
πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου,
τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
Πνεύματος, νῦν καὶ αἰεὶ καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

[85] Ἐκφών. Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου

(1) These have been added since the Barberini
MS. was written. They are in B M 1. G 2 ὁ
διάκονος ἐν τῷ ἄμβωνι· Ἄνοιχθήτωσαν αἱ θύραι.

Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ
μετὰ πάντων ὑμῶν.

Ἐκφών. Ὁ διάκονος. Πάντων τῶν ἁγίων μνημονεύ-
σαντες, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου
δεηθῶμεν. (1)

Ἐκφών. Ὑπὲρ τῶν προσκομισθέντων καὶ ἁγιοσ-
θέντων τιμίων δώρων τοῦ Κυρίου δεηθῶμεν·

Ἐκφών. Ὅπως ὁ φιλόανθρωπος Θεὸς ἡμῶν, ὁ
προσδεξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ
ὑπερουράνιον καὶ νοερὸν αὐτοῦ θυσιαστή-
ριον, εἰς ὁσμὴν εὐωδίας, ἀντικαταπέμψῃ
ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν τοῦ ἁγίου
Πνεύματος, δεηθῶμεν.

Ἐκφών. Ὑπὲρ τοῦ ἡσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως, ὀργῆς, καὶ ἀνάγκης τοῦ Κυρίου
δεηθῶμεν.

Ἐκφών. Ὁ ιερεὺς κινούμενος ἐπέυχεται. (2)

Καὶ ἀνοίγονται αἱ θύραι. Διταρεία τετάρτη. πάν-
των τῶν ἁγίων.

(2) 1. 10 κλίνας.

SIXTEENTH CENTURY.

ὀρθοδόξων, τῶν ὀρθοτομούντων τὸν λόγον
τῆς σῆς ἀληθείας.

Μνήσθητι, Κύριε, κατὰ τὸ πλήθος τῶν
οἰκτιρμῶν σου καὶ τῆς ἐμῆς ἀναξιώτητος·

Μνήσθητι, Κύριε, τοῦ πρεσβυτερίου, τῆς
ἐν Χριστῷ διακονίας,.....πάντα γὰρ ἀπέ-
δωκας ἡμῖν·

(a) Ἐκφών. Καὶ δὸς ἡμῖν ἐν ἐνὶ στόματι
.....τῶν αἰώνων.

Ἐκφών. Καὶ ἔσται τὰ ἐλέη τοῦ μεγάλου
Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ

(a) Goar's text and R have here ὁ ιερεὺς
ἐπιστρέφει πρὸς τὴν θύραν καὶ εὐλογῶν λέγει ἐκ-
φώνως. Καὶ ἔσται.

μετὰ πάντων ὑμῶν.

Καὶ ὁ διάκονος ἐξέρχεται, εἰ ἔστιν, εἰ δ' οὐκ, ὁ
ιερεὺς, καὶ στὰς ἐν τῷ συνῆθει τόπῳ λέγει· (b)

Πάντων τῶν ἁγίων...δεηθῶμεν.

Ἐκφών. Ὁ χορὸς. Κύριε, ἐλέησον.

Καὶ τὰ λοιπὰ ὡς ἐν τῇ τοῦ Χρυσοστόμου λει-
τουργίᾳ.

Ἐκφών. Ὑπὲρ τῶν προσκομισθέντων.

Ἐκφών. Ὅπως ὁ φιλόανθρωπος.

Ἐκφών. Ὑπὲρ τοῦ ἡσθῆναι.

Ἐκφών. Ὁ ιερεὺς ἐπέυχεται μυστικῶς· (c)

(b) This is missing in the MSS.

(c) Some MSS. add τῆς συναπτῆς λεγομένης.

ELEVENTH CENTURY.

- [85] Ὁ Θεὸς ἡμῶν, ὁ Θεὸς τοῦ σῶζειν, σὺ ἡμᾶς διδάξον εὐχαριστεῖν σοι ἀξίως, κ.τ.λ. ὅτι... τοῖς ἀγαπῶσί σε, Κύριε. [85] (3)
- (1) Ὁ διάκονος. Ἀντιλαβοῦ, σῶσον. Ἐἰρήνη πᾶσιν. Ὁ ἱερεὺς. Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
187. 7 Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν. Συγγνώμην καὶ ἄφεσιν. Ἐἰρήνη πᾶσιν. Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν. [86]
- Τὰ καλὰ καὶ συμφέροντα. Ὁ ἱερεὺς κλινόμενος ἐπέυχεται. Τὸν ὑπόλοιπον χρόνον. Δέσποτα Κύριε, ὁ Πατὴρ τῶν οἰκτιρῶν, [86]εἰς Πνεύματος ἁγίου κοινωνίαν, [86] Χριστιανὰ τὰ τέλη. Ἐκφώνησι. Χάριτι, καὶ οἰκτιρμοῖς, καὶ [86] (4) φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
- [85] Ἐκφώνως. Καὶ καταξίωσον ἡμᾶς, Δέσποτα, μετὰ παρρησίας, ἀκατακρίτως, τολμᾶν ἐπικαλεῖσθαί σε τὸν ἐπουράνιον Θεὸν Πατέρα, καὶ λέγειν, Ὁ ἱερεὺς ἐπέυχεται. [85] (5)
- (2) Ὁ λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς. ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ καὶ τῶν ἔργων αὐτοῦ, ὅτι σοῦ ἐστιν. (1) As on p. 135. (These have been added.) (2) G 2 ὁ λαὸς καὶ ὁ κληρὸς σὺν αὐτῷ αἵροντες τὰς χεῖρας λέγουσι τὸ Πάτερ ἡμῶν. (4) B M 3 breaks off here. (3) G 1 Καὶ ὁ ἱερεὺς ὀρθῶς, μυστικῶς εὐχεται (5) In B the rubric was τῆς ὑψώσεως τοῦ ἄρτου. Ὁ διάκονος, Πρὸς χωμεν. ὁ ἀρχιερεὺς ὑψῶν τὸν ἄρτον. Πρὸς χες, Κύριε Ἰησοῦ.

SIXTEENTH CENTURY.

- Ὁ Θεὸς ἡμῶν...σὺ ὁ Θεὸς ἡμῶν... Ὁ ἱερεὺς. Εἰρήνη πᾶσιν. ...τοῖς ἀγαπῶσί σε, Κύριε. Ὁ χορός. Καὶ μετὰ τοῦ πνεύματός σου. Ὁ διάκονος, εἰ ἐστι, τὰ εἰρηνικὰ ὡς καὶ ἐν τῇ τῷ Χρυσοστόμου. Ὁ διάκονος. Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ κλίνετε. Ἄντιλαβοῦ.....Τὴν ἐνότητά. Κλίνας γοῦν ὁ διάκονος μικρὸν τὴν κεφαλὴν, (a) Ἐκφώνως ὁ ἱερεὺς. Καὶ καταξίωσον...καὶ λέγειν. καὶ ὀρῶν τὸν ἱερέα προσκυνούντα, προσκυνεῖ καὶ αὐτός. Ὁ ἱερεὺς κλινόμενος ἐπέυχεται μυστικῶς. (d) (a) Ὁ χορός τὸ Πάτερ ἡμῶν. Δέσποτα Κύριε...κοινωνίαν, Ἐκφώνως ὁ ἱερεὺς. Χάριτι...αἰώνων. Ὁ χορός. Ἄμην. Ἐκφώνως ὁ ἱερεὺς. Ὅτι σοῦ...αἰώνων. Ὁ χορός. Ἄμην. (a) C ὁ ἱερεὺς ὑψῶ τὰς χεῖρας. (b) C ὁ ἱερεὺς λέγει τὸ Πάτερ ἡμῶν. (c) H ἡμῶν...κλίνωμεν. Some MSS. add Σοί, Κύριε. (d) R has simply ὁ ἱερεὺς ἐπέυχεται.

ELEVENTH CENTURY.

- [86] Πρόσχες, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικητηρίου σου, καὶ ἀπὸ θρόνου δόξης τῆς βασιλείας σου, καὶ ἔλθε εἰς τὸ ἀγάσαι ἡμᾶς, ὁ ἄνω τῷ Πατρὶ συγκαθεζόμενος καὶ ὧδε ἡμῖν ἀοράτως συνῶν· καὶ καταζῶσον τῇ κραταίῃ σου χειρὶ μεταδοῦναι ἡμῖν τοῦ ἀχράντου σώματός σου καὶ τοῦ τιμίου αἵματος, καὶ δι' ἡμῶν παντὶ τῷ λαῷ.
 Ὁ διάκονος. Πρόσχωμεν.

(1) I. 10 adds ὁ ἱερεὺς ὑποὶ τὸν ἄρτον σταυροειδῶς, λέγων.

SIXTEENTH CENTURY.

- Ὁ ἱερεὺς ἐπεύχεται μυστικῶς· καὶ λέγουσιν καὶ ποιοῦσιν τῇ τοῦ Χρισσοστόμου λειτουργίᾳ.
 Πρόσχες.....τῷ λαῷ.
 (a) Κάνταῦθα ὁ τε ἱερεὺς καὶ ὁ διάκονος τὰ αὐτὰ Ὁ διάκονος ἐκφωνεῖ· Πρόσχωμεν.

(a) This is not in the MSS. nor in Goar's copy, nor in B. C has *καὶ θυμῶν λέγει*· Ἐψῶσω κ.τ.λ. as in note a, p. 136 to the word *Μελίζεται*. It proceeds *Μελίζεται ὁ ἄμνος τοῦ Θεοῦ, ὁ Τίος τοῦ Πατρός, ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου, πάντοτε νῦν καὶ δεῖ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Καὶ λαβὼν τὴν μερίδα τίθησιν αὐτὴν ἐν τῷ ποτηρίῳ, τοῦ διακόνου εἰρηκότος, Πλήρωσον, δέσποτα. Καὶ ὁ ἱερεὺς, Πλήρωμα τοῦ ἁγίου Πνεύματος. Καὶ μικρὸν κύψας εὐχεται οὕτως. Μεμολυσμένη ψυχῇ, καὶ ῥυπαρῷ χελεῖ, καὶ χερσὶν αἰσχροῖς, καὶ πυλινῇ γλώττῃ, καὶ ὄλος ὑπάρχω ταπεινὸς καὶ ἁμαρτωλὸς καὶ ἀμετανόητος, φιλάνθρωπε Σωτὴρ μου· καὶ ἱκετεύω, ὁ καλῶν ἁμαρτωλοὺς εἰς μετάνοιαν, ἄφες, συγχώρησόν μοι τῷ ἁμαρτωλῷ τὰ παραπτώματά μου, τὰ πλημμελήματά μου, τὰ ἐκούσια καὶ τὰ ἀκούσια, τὰ ἐν γνώσει καὶ τὰ ἐν ἀγνοίᾳ, πάντα μοι συγχώρησον, ὡς ἀγαθὸς καὶ φιλάνθρωπος, μακρόθυμὸς τε καὶ πολυέλεος· καὶ τῇ πρεσβείᾳ τῆς παραχράντου δεσποίνης ἡμῶν θεοτόκου καὶ ἀειπαρθένου Μαρίας, ἀκατακρίτως ἀξιώσον με δεῖσθαι τὴν ἁγίαν καὶ ἀχράντον σου δωρεάν, εἰς ἄφες ἁμαρτιῶν, εἰς κάθαρσιν τῶν ποτηρίων μου λογισμῶν, εἰς τήρησιν τῶν ἐντολῶν σου, καὶ εἰς ζωὴν αἰώνιον· ὅτι πρέπει σοι πάντα δέξα, τιμῆ...*

Thus C gives here a solution of the difficulty mentioned in the note (k), p. 138.

It proceeds *καὶ λαβὼν μίαν μερίδα κλῆ καὶ διδαι (sic) τῷ διακόνῳ καὶ τοῖς συλλειτουργοῖσιν, λέγων·*

Τοῦ δείπνου σου τοῦ μυστικοῦ (as on p. 139). *Εἶθ' οὕτω λέγει ταύτην τὴν εὐχὴν. Δέσποτα, φιλάνθρωπε Κύριε, Ἰησοῦ Χριστέ, μὴ εἰς κρίμα ἢ κατάκριμα γενέσθαι τὰ ἅγια ταῦτα, ἀλλ' εἰς κάθαρσιν ψυχῆς τε καὶ σώματος. Εἶτα σφραγίζει ἑαυτὸν ἐν τῷ μετώπῳ μετὰ τῆς μερίδος, λέγων· Πιστεύω, Κύριε, καὶ ὁμολογῶ ὅτι σὺ εἶ ὁ Χριστὸς, ὁ Τίος τοῦ Θεοῦ τοῦ ζῶντος. Λέγει· Τὸ τίμιον σῶμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τὸ μεταδιδόμενον ἡμῖν εἰς ἄφες ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ὅμοιος καὶ εἰς τὸ ποτήριον λέγει· Ποτήριον σωτηρίου λήψομαι καὶ τὸ ὄνομα Κυρίου ἐπικαλέσομαι. Αὐτὸ τοῦ τίμιου αἵμα τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ τὸ μεταδιδόμενον ἡμῖν εἰς ἄφες ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Εἶθ' οὕτω σπογγίσας τὸ ποτήριον βάλλει ἐν αὐτῷ τὰς μερίδας ἐτέρας, λέγων τὴν εὐχὴν ταύτην. Γένοιτό μοι, Κύριε Ἰησοῦ Χριστέ, ὁ Θεὸς ἡμῶν, τὸ σῶμά σου τὸ ἅγιον εἰς ἄφες ἁμαρτιῶν, καὶ τὸ αἷμά σου τὸ τίμιον εἰς ζωὴν αἰώνιον, καὶ ἐν τῇ δευτέρᾳ σου παρουσίᾳ συναρτήμησόν με τοῖς δικαίοις καὶ ἐκλεκτοῖς σου προβατίοις, ὅτι εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Εἰ μὲν εἰσὶν τινες οἱ βουλόμενοι μεταλαβεῖν· Μετὰ φόβου καὶ πίστεως καὶ ἀγάπης προσέλθετε Χριστῷ τῷ Θεῷ καὶ Βασιλεῖ ἡμῶν. Ὁ λαὸς ἀποκριθῆται, Εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι Κυρίου. Θεὸς Κύριος, καὶ ἐπέφανεν ἡμῖν. Καὶ ὁ ἱερεὺς μεταλαμβάνει τὸν λαόν, λέγων· Τὸ τίμιον σῶμα καὶ αἷμα τοῦ Κυρίου.*

ELEVENTH CENTURY.

- Ὁ ἱερεὺς. τὰ ἄγια τοῖς ἁγίοις.
 (1) Ὁ διάκονος. Πλήρωσον, δέσποτα, τὸ ἅγιον ποτήριον.
 Καὶ λαβὼν ὁ ἱερεὺς ἐκ τοῦ ἄρτου μερίδα μίαν βάλλει εἰς τὸ ἅγιον ποτήριον, λέγων,
 (2) Πλήρωμα Πνεύματος ἁγίου.
 Ὁ διάκονος. Ἀμήν.
 (3) Εἶτα. Μετὰ φόβου Θεοῦ καὶ πίστεως. Προσέλθετε.
 (4) Εἶτα τῆς μεταλήψεως τελειωθείσης καὶ τῶν ἁγίων λειψάνων ἀπὸ τῆς ἱερᾶς ἀρθέτων τραπέζης ἐσχηται ὁ ἱερεὺς.
- Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, [86]
 ἐπὶ τῇ μεταλήψει τῶν.....τοῦ Χριστοῦ σου.
 Ὅτε δὲ μέλλει στραφῆναι τὰ ἅγια δῶρα ἐνθα προετέθησαν, ἐν τῷ ἀρθεσθαι ταῦτα ἀπὸ τῆς ἁγίας τραπέζης θυμᾶ ὁ διάκονος τρίς, ὁ δὲ ἱερεὺς λέγει καθ' ἐαυτὸν,
 Ὑψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου.
 Αἶρων δὲ ταῦτα ἐκφωνεῖ,
 Πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. (6)
 Ὁ διάκονος. Ὅρθοί· μεταλαβόντες τῶν

(1) This is not in B, i. 10, B M 1, or G 2. The two latter have ὁ λαός· Εἰς ἅγιος. Καὶ οἱ ψάλλαι ψάλλουσιν τὸ κοινωτικόν, καὶ οὕτως πάντες μεταλαμβάνουσιν. Εἶτα τῆς μεταλήψεως τελειωθείσης τὰ ἅγια εἰς τὸ σκευοφυλάκιον εἰσφέρονται πάντων ψαλλομένων τό· Πληρωθῆτω τὸ στόμα μου. The Latin proceeds "ut hymnum dicamus gloriæ tuæ: quia nos idoneos fecisti sanctorum tuorum participare mysteriorum: salva nos in sanctificatione tua tota die meditantes justitiam tuam."

It passes on to ὀρθοί, μεταλαβόντες. Then we have εὐχαριστοῦμέν σοι, and the Litany.

(2) B εἰς πλήρωμα Πνεύματος ἁγίου.

(3) B omits this. B M 1 breaks off here.

(4) B καὶ μετὰ τὸ πάντας μεταλαβεῖν, λέγοντος τοῦ διακόνου τὴν εὐχὴν. i. 10 thus, εἶτα τῆς μεταλήψεως τελειωθείσης ὁ ἱερεὺς ἐσχηται.

(5) i. 10 omits the next nine lines.

(6) G 1 Πληρωθῆτω τὸ στόμα μου καὶ τὰ ἐξῆς.

SIXTEENTH CENTURY.

- Καὶ ὁ ἱερεὺς. τὰ ἄγια τοῖς ἁγίοις.
 Καὶ ὁ χορὸς. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν.
 (a) Καὶ ἐνταῦθα καὶ ὁ χορὸς τὰ αὐτὰ ψάλλει τῇ τοῦ Χρισοστόμου λειτουργίᾳ· καὶ ὁ ἱερεὺς καὶ ὁ διάκονος, καὶ ἐν τῇ ἴξει, καὶ ἐν τῷ μελισμῷ, καὶ ἐν τῇ κοινωσίᾳ, καὶ ἐν ταῖς εὐχαῖς, καὶ θρησκειαῖς,
- καὶ λέγουσι καὶ ποιοῦσι τῇ τοῦ Χρισοστόμου.
 Ὁ ἱερεὺς ἐπεύχεται μυστικῶς·
 Εὐχαριστοῦμέν σοι...τοῦ Χριστοῦ σου.
 Ὁ διάκονος ἐν τῷ συνῆθει τόπῳ στὰς λέγει·
 Ὅρθοί, μεταλαβόντες...ζωοποιῶν μυστηρίων ἀξίως εὐχαριστήσομεν τῷ Κυρίῳ.
 Ὁ χορὸς. Κύριε, ἐλέησον.
- (b)
- (a) This is not in any MS. C has simply εἶτα τῆς μεταλήψεως τελειωθείσης, ὑποστρέφει ἐν τῷ θυσιαστηρίῳ καὶ λέγει τὴν εὐχὴν ταύτην. To the words εἰς πίστιν ἀνασχυντων (p. 86) C adds εἰς ἐλπίδα βεβαίαν. B has this; εἶτα τῆς μεταλήψεως τελειωθείσης καὶ τῶν ἁγίων λειψάνων ἀπὸ τῆς ἱερᾶς ἀρθέτων τραπέζης ἐπεύχεται ὁ ἱερεὺς·
- Εὐχαριστοῦμεν.
 (b) C has καὶ θυμῶν ἐκφωνεῖ ὁ ἱερεὺς, Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε κ.τ.λ. Ὁ λαός, Εἰη τὸ νομα τοῦ Κυρίου εὐλογημένον. Ὁ ἱερεὺς λέγει, Εὐλογημένοι ἡμεῖς τῷ Κυρίῳ· τῇ θεῖᾳ αὐτοῦ χάριτι, πάντοτε. Ὁ λαός, Εὐλογησῶ τὸν Κύριον.

ELEVENTH CENTURY.

θείων, ἁγίων, ἀχράντων, ἀθανάτων, ἐπουρα-
νίων, καὶ ζωοποιῶν φρικτῶν τοῦ Χριστοῦ
μυστηρίων εὐχαριστήσωμεν τῷ Κυρίῳ.

Ἀντιλαβοῦ, σῶσον, ἐλέησον.

Τὴν ἡμέραν πᾶσαν, τελείαν.

[86]

Ἐκφώνως.

Ὅτι σὺ εἶ ὁ ἁγιασμός ἡμῶν, καὶ σοὶ
τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ
τῷ Υἱῷ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἄ-
μῆν.

(1)

[86]

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη.

(2)

Ὁ εὐλογῶν τοὺς εὐλογοῦντάς σε, Κύριε,
καὶ ἀγιάζων τοὺς ἐπὶ σοὶ πεποιθότας, σῶσον

τὸν λαόν σου, καὶ εὐλόγησον τὴν κληρο-
νομίαν σου· τὸ πλήρωμα τῆς ἐκκλησίας
σου φύλαξον· ἀγίασον τοὺς ἀγαπῶντας τὴν
εὐπρέπειαν τοῦ οἴκου σου· σὺ αὐτοὺς ἀντι-
δόξασον τῇ θεϊκῇ σου δυνάμει, καὶ μὴ
ἐγκαταλίπῃς ἡμᾶς, τοὺς ἐλπίζοντας ἐπὶ σέ·
εἰρήνην τῷ κόσμῳ σου δώρησαι, ταῖς ἐκκλη-
σίαις σου, τοῖς ἱερέσιν, τοῖς βασιλεῦσιν
ἡμῶν, τῷ στρατῷ, καὶ παντὶ τῷ λαῷ σου·
ὅτι πᾶσα δόσις ἀγαθῆ, καὶ πᾶν δώρημα
τέλειον, ἄνωθεν ἐστὶ, καταβαίνον ἐκ σοῦ
τοῦ Πατρὸς τῶν φῶτων· καὶ σοὶ τὴν δόξαν,
καὶ εὐχαριστίαν, καὶ προσκύνῃσιν ἀναπέμ-
πομεν, τῷ Πατρὶ, καὶ τῷ Υἱῷ, καὶ τῷ ἁγίῳ
Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

(1) G 2 ὁ ἀρχιερεὺς μετὰ ταῦτα ἐπισθεν τοῦ
ἀμβωνος ἀπέρχεται· καὶ ὁ διάκονος λέγει, Τοῦ
Κυρίου δεηθῶμεν. Ὁ ἀρχιερεὺς· Ὁ εὐλογῶν.

(2) This prayer is different from that in B. It
is the same that is used in the modern "S.
Chrysostom."

One of the Paris MSS. used by Goar has the
following εὐχὴ ὀπισθάμβωνος. Δέσποτα Κύριε
Ἰησοῦ Χριστέ, ὁ σωτὴρ ἡμῶν, ὁ καταξιώσας ἡμᾶς
τῆς σῆς δόξης κοινωνοὺς γενέσθαι διὰ τῆς τῶν ἁγίων
σου μυστηρίων ζωοποιῶν μεταλήψεως, δι' ὧν τοῦ
θανάτου σου καὶ τῆς ἀναστάσεως τὸν τύπον τελεῖν
παρέδωκας ἡμῖν, δι' αὐτῶν ἡμᾶς ἐν τῷ ἁγιασμῷ

σου διαφύλαξον, μεμνημένους τῆς σῆς χάριτος διὰ
παντός, καὶ σοὶ ζῶντας ὑπὲρ ἡμῶν ἀποθανόντι
καὶ ἐγεθέντι. Τοῖς συλλειτουργήσασιν ἡμῖν καὶ
τοῖς θεοῖς σου μυστηρίοις διακομήσασιν ἡμῖν καὶ
ἀγαθὸν περιποίησαι καὶ πολλὴν παρρησίαν ἐπὶ τοῦ
φοβεροῦ σου βήματος· εἰρήνην τῷ κόσμῳ δώρησαι,
ταῖς ἐκκλησίαις σου, τοῖς ἱερέσιν, τοῖς βασιλεῦσιν
ἡμῶν καὶ παντὶ τῷ λαῷ σου. Σὺ γὰρ εἶ ὁ ἄληθινος
Θεὸς ἡμῶν καὶ ζωὴ αἰώνιος, καὶ σοὶ τὴν δόξαν.

(3) G 2 καὶ οἱ ὑπῆρέται ἀποκρίνονται Ἀμήν.
Καὶ εἰς τὸ σκευοφυλάκιον ἀπέρχονται· καὶ τὰ ἱερὰ
ἐκδύσαντες ἐγγὺς τῆς προθέσεως. And so it con-
cludes.

SIXTEENTH CENTURY.

Ὁ διάκονος. Ἀντιλαβοῦ Τὴν ἡμέ-
ραν...

Ἐκφώνως ὁ ἱερεὺς. Ὅτι σὺ εἶ ὁ ἁγιασμός
...αἰώνων.

Ὁ χορός. Ἀμήν.

(a) R gives this to the priest.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

(a)

Καὶ ἀθῆς. Τοῦ Κυρίου δεηθῶμεν.

Εὐχὴ ὀπισθάμβωνος ἐκφωνουμένη παρὰ τοῦ
ἱερέως ἔξω τοῦ βήματος.

(b)

Ὁ εὐλογῶν... τῶν αἰώνων.

(b) R omits ἔξω τοῦ βήματος.

LITURGY OF THE PRESANCTIFIED.

LITURGY OF THE PRESANCTIFIED.

I have treated this Liturgy as those of Saint Chrysostom and Saint Basil. G and R denote respectively the texts of Goar and the modern Roman edition. I have not met with any MS. containing it later than the Barberini MS. and the Codex Rossanensis from which I have printed it above (pages 95—98). The figures between brackets [96] denote the pages on which corresponding passages in these MSS. have been printed.

LITURGY OF THE PRESANCTIFIED.

ELEVENTH CENTURY.

- (a) Ἡ θεία μυσταγωγία τῶν προηγιασμένων. *σαντος τὸν εὐλογητὸν Θεόν, ψάλλεται συνήθως ὁ προοιμακὸς ψαλμὸς· οὕτως δὲ ἰστάμενος ἐνδοθεν λέγει τὰς εὐχὰς τοῦ λυχρικοῦ.*
- Εἰσελθόντος τοῦ ἱερέως ἐν τῷ ἁγίῳ θυσιαστηρίῳ, καὶ τῆν ἱερὰν ἐνδυσασμένου στολήν, καὶ εὐλογή-*

(1) Two of Goar's MSS. and another in the Barberini collection ascribe this to Germanus, archbishop of Constantinople. The usual title

is Ἡ θεία λειτουργία. The Barberini codex adds ψαλλομένη τῆς ἐνάτης ὥρας.

SIXTEENTH CENTURY.

- (a) Ἡ θεία λειτουργία τῶν προηγιασμένων. *ἐπανω, οὐδὲν λέγων, μετ' εὐλαβείας μόνον, ὁμοίως καὶ τὸ κάλυμμα. Ἐν δὲ τῷ ἁγίῳ ποτηρίῳ ἐγχείει οἶνον καὶ ὕδωρ ὅσων ἀρκεῖ, οὐδὲν λέγων, καὶ μετὰ τοῦ καλύμματος καλύπτει ὡς ἔθος σὺν τῷ ἄερι εὐλαβῶς, καὶ ἔρχεται ἐπὶ τὴν ἁγίαν τράπεζαν ποιῶν μετανοίας τρεῖς, λέγων τὸ Ὁ Θεὸς ἰλάσθητί μοι, καὶ ἀσπάξεται τὸ ἅγιον εὐαγγέλιον καὶ τὴν ἱερὰν τράπεζαν.*
- Αὕτη ἡ θεία λειτουργία λέγεται ἐν ταῖς τῆς τεσσαρακοστῆς ηἡμερίαις μόνον, ὡς ἐν τῷ τυπικῷ ἔχεται. Ὁ ἱερεὺς καὶ ὁ διάκονος εἰσέρχονται καὶ ἐνδύονται, τοιαύτας εὐχὰς λέγοντες ὅσας καὶ ἐν τῇ τοῦ Χρυσοστόμου λειτουργίᾳ· μετέπειτα λαμβάνουσιν τὸ θυματήριον καὶ θυμιῶσι τρεῖς, μετ' εὐλαβείας, ἐνθα ὁ ἅγιος ἄρτος πεφυλαγμένος εἴη, λέγοντες τὸ Ὁ Θεός, ἰλάσθητί μοι. Τότε λαμβάνει ὁ ἱερεὺς τὸν ἅγιον ἄρτον μετὰ τῆς προσηκούσης εὐλαβείας καὶ ἐπιμελείας, καὶ τίθησιν αὐτὸν ἐπὶ τὸν ἅγιον δισκον ἐν τῇ προθέσει, λέγων τὸ Πιστεύω καὶ ὁμολογῶ. Εἶτα θυμῶν τὸν ἀστέρα, τίθησιν*

Καὶ ὁ διάκονος λέγει, Εὐλόγησον, δέσποτα. Καὶ ὁ ἱερεὺς ἐκφώνων. (b)

Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ ἀεὶ καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(a) Goar and the modern Roman edition prefix two introductory passages: the first containing the "psalms of the steps" and several hymns for Lent, which are followed by a lesson from Genesis (vii. 6—9) and another from Proverbs (ix. 12—18). The second is an explanation of the service (*ἐρμηνεία τῆς θείας λειτουργίας τῶν προηγιασμένων*). This describes

the ceremony on the day of consecration, and the mode in which the consecrated Breads are placed *ἐν τῷ ἀροτοφορίῳ*. Then follow the rites of the day itself, which have been much modified since the publication of Demetrius Ducas. I have only given notes of the text of the Liturgy &c. as printed by Goar and R.

(b) Goar and R begin here.

ELEVENTH CENTURY.

Εὐχή ἀντιφώνου πρώτου.

Κύριε οϊκτίρμον καὶ ἐλεῆμον, μακρόθυμε καὶ πολυέλεε, ἐνώτισαι τὴν προσευχὴν ἡμῶν καὶ πρόσχες τῇ φωνῇ τῆς δεήσεως ἡμῶν. Ποίησον μεθ' ἡμῶν σημεῖον εἰς ἀγαθόν, ὁδήγησον ἡμᾶς ἐν τῇ ὁδῷ σου, τοῦ πορεύεσθαι ἐν τῇ ἀληθείᾳ σου, εὐφρανον τὰς καρδίας ἡμῶν εἰς τὸ φοβεῖσθαι τὸ ὄνομά σου τὸ ἅγιον, διότι μέγας εἶ σύ, καὶ ποιῶν θαυμάσια. Σὺ εἶ ὁ Θεὸς μόνος, καὶ οὐκ

ἔστιν ὁμοίός σοι ἐν θεοῖς, Κύριε, δυνατὸς ἐν ἐλέει, καὶ ἀγαθὸς ἐν ἰσχύϊ, εἰς τὸ βοηθεῖν καὶ παρακαλεῖν καὶ σώζειν πάντας τοὺς ἐλπίζοντας εἰς τὸ ὄνομά σου τὸ ἅγιον.

Ἐκφώνως. Ὅτι πρέπει σοι... τῶν αἰώνων, as on p. 112.

Εὐχή ἀντιφώνου δευτέρου.

Κύριε μὴ τῷ θυμῷ σου ἐλέγξης ἡμᾶς, μηδὲ τῇ ὀργῇ σου παιδεύσης ἡμᾶς, ἀλλὰ ποιήσον μεθ' ἡμῶν κατὰ τὴν ἐπιεικείαν σοι,

κ'. 2

SIXTEENTH CENTURY.

Ἄχορος. Ἀμήν.

(a) Καὶ μετὰ τὸν προοιμακὸν ψαλμὸν λέγει τὰ εἰρηκὰ ὁ διάκονος· ὁ δὲ ἱερεὺς ἢ εὐχεται τι ἢ ἐπιμελεῖται τὴν ἁγίαν πρόθεσιν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς ἁνωθεν.

Ἐπὲρ τοῦ ἁγίου οἴκου.

Ἐπὲρ τοῦ ἀρχιεπισκόπου ἡμῶν ὁ δεῖνος.

(b) Ἐπὲρ τῶν εὐσεβιστάτων.

Ἐπὲρ τοῦ συμπολεμηθῆσαι.

Ἐπὲρ τῆς ἁγίας μονῆς.

Ἐπὲρ εὐκρασίας ἀέρων.

Ἐπὲρ πλεόντων, ὁδοιπορούντων.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς.

Ἀντιλαβοῦ, σώσον.

Τῆς παναγίας, ἀχράντου.

(c) Ἐκφώνως ὁ ἱερεὺς. Ὅτι εὐλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς

ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεὶ.

Ἄχορος. Ἀμήν.

Εὐχή ἀντιφώνου πρώτου, ἢ ὁ ἱερεὺς μυστικῶς λέγει. ὁ δὲ χορὸς ἀναγινώσκει τοὺς ψαλμοὺς, τὸ πρὸς Κύριον ἐν τῷ θλίβεσθαί με, ἕως τὸ Δόξα Πατρί, ἦγουν τὴν πρώτην στάσιν.

Κύριε οϊκτίρμον καὶ ἐλεῆμον, μακρόθυμε, καὶ εὐχρα.

Ἐκφώνως ὁ ἱερεὺς μετὰ τὸ Δόξα Πατρί,

Ὅτι πρέπει σοι πᾶσα δόξα, κ.τ.λ.

Ἄχορος. Ἀμήν.

Τότε ὁ χορὸς λέγει τὸ ἐπιλοιπον τοῦ καθίσματος ἦγουν τὴν δευτέραν στάσιν.

Εὐχή ἀντιφώνου δευτέρου ἢ ὁ ἱερεὺς λέγει μυστικῶς.

Κύριε, μὴ τῷ θυμῷ σου ἐλέγξης ἡμᾶς, καὶ εὐχρα.

Κύριε οϊκτίρμον.

(e) G ὁ διάκονος. Ἐπι καὶ ἔτι. Ἀντιλαβοῦ. Τῆς παναγίας. Ὅτι σὺν τὸ κράτος. B nearly similar.

(f) As on p. 112.

(g) G and B simply εὐχή ἀντιφώνου δευτέρου.

(a) G and B καὶ ὁ προοιμακὸς παρὰ τοῦ ταχέως μοναχοῦ, καὶ μετὰ τὸν προοιμακὸν λέγει ὁ διάκονος, Ἐν εἰρήνῃ.

(b) G omits these two petitions.

(c) G and B have here ὅτι πρέπει σοι κ.τ.λ.

(d) G and B simply εὐχή ἀντιφώνου πρώτου.

ELEVENTH CENTURY.

ιατρὲ καὶ θεραπευτὰ τῶν ψυχῶν ἡμῶν, ὁδηγῶν ἡμᾶς ἐπὶ λιμένα θελημάτων σου· φώτισον τοὺς ὀφθαλμοὺς τῶν καρδιῶν ἡμῶν εἰς ἐπίγνωσιν τῆς σῆς ἀληθείας, καὶ δώρησαι ἡμῖν τὸ λοιπὸν τῆς παρούσης ἡμέρας εἰρηνικὸν καὶ ἀναμάρτητον, καὶ πάντα τὸν χρόνον τῆς ζωῆς ἡμῶν, πρεσβείας τῆς

(1)

ἀγίας θεοτόκου καὶ πάντων τῶν ἁγίων σου.
Ἐκφώνως. Ὅτι σὸν τὸ κράτος... τῶν αἰώνων, as on pp. 112, 113.

Εὐχὴ ἀντιφώνου τρίτου.

Κύριε, ὁ Θεὸς ἡμῶν, μνήσθητι ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀχρείων δούλων σου, ἐν τῷ ἐπικαλεῖσθαί ἡμᾶς τὸ ἅγιον καὶ προσκυνητὸν ὄνομά σου· καὶ μὴ κατασχύνης ἡμᾶς ἀπὸ

(1) I. 10 ὑπεραγίας.

(2) I. 10. Κύριε.

(3) I. 10 inserts εὐχὴ. Ὅ τοῖς ἀσιγήτοις ὕμνοις καὶ ἀκαταπαύστοις δοξολογίαις ἐν τοῖς ὑψίστοις ὑπὸ τῶν ἁγίων δυνάμεων ἀνυμνούμενος, πληρώσον τὸ στόμα ἡμῶν τῆς ἀνέσεώς σου, τοῦ δοῦναι μεγαλωσύνην τῷ ὀνόματί σου, τῷ ἁγίῳ. καὶ δὸς ἡμῖν μερίδα καὶ κληρὸν μετὰ πάντων τῶν φοβουμένων

τῆς προσδοκίας τοῦ ἐλέους σου, ἀλλὰ χάρισαι ἡμῖν, ὁ Θεός, πάντα τὰ πρὸς σωτηρίαν αἰτήματα, καὶ ἀξίωσον ἡμᾶς ἀγαπᾶν καὶ φοβεῖσθαί σε ἐξ ὅλης τῆς καρδίας ἡμῶν, καὶ ποιεῖν ἐν πᾶσι τὸ θέλημά σου·

(2)

Ἐκφώνως. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος Θεὸς ὑπάρχεις... αἰώνων, as on pp. 113, 114.

Εἶτα τοῦ ψαλμοῦ τελεσθέντος ἀρχεται τῆς συναπτῆς. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν, καὶ τὰ λοιπά. Μετὰ δὲ τὴν ἐκφώνησιν ψάλλεται τὰ προκειμένα.

(3)

(4)

Ὁ δὲ ἱερεὺς ἀπέρχεται ἐν τῇ ἁγίᾳ προθέσει καὶ ἐξενεγκῶν τὸν ζωοποιὸν ἄρτον προστίθῃσιν ἐν τῷ ἁγίῳ δίσκῳ μετὰ πάσης προσοχῆς καὶ εὐλαβείας, ποιῶν καὶ ἔνωσιν· οὐ μέντοι λέγει τι τῶν συν-

σε ἐν ἀληθείᾳ καὶ φυλασσόντων τὰς ἐπιτάλας σου, πρεσβείας τῆς ἁγίας θεοτόκου καὶ πάντων τῶν ἁγίων σου·

Ἐκφώνως. Ὅτι εὐλόγηται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπές.

(4) I. 10 gives the εἰρηνικά at length. It proceeds καὶ μετὰ τὴν ἐκφώνησιν λέγεται τὰ συνήθη καθ[ίσματα] τοῦ ψαλ. Ὁ δὲ ἱερεὺς.

SIXTEENTH CENTURY.

(a) Ὁ διάκονος μετὰ τὴν πληρώσιν τοῦ μέσου καθίσματος τοῦ Δόξα Πατρί, λέγει τὰ εἰρηνικά, καὶ μετὰ τὰ εἰρηνικά ἐκφωνεῖ ὁ ἱερεὺς·

Ἔτι καὶ ἔτι ἐν εἰρήνῃ. Ἀντιλαβοῦ, σῶσον. Τῆς παναγίας, ἀχράντου

(b) Ἐκφώνως. Ὅτι σὸν τὸ κράτος.

Ὁ χορὸς. Ἀμὴν.

(c) Μετὰ τὴν ἐκφώνησιν ἀρχεται ὁ χορὸς τὸ τρίτον

τοῦ καθίσματος. Ὁ δὲ ἱερεὺς τὴν εὐχὴν τοῦ τρίτου ἀντιφώνου μυστικῶς λέγει.

Κύριε, ὁ Θεὸς ἡμῶν, μνήσθητι ἡμῶν τῶν ἁμαρτωλῶν καὶ ἀχρείων, *ul surge*.

Πληρουμένης τῆς εὐχῆς, καὶ τοῦ καθίσματος τελουμένου, ὁ διάκονος λέγει τὰ εἰρηνικά.

(d)

Ἔτι καὶ ἔτι ἐν εἰρήνῃ. Ἀντιλαβοῦ, σῶσον. Τῆς παναγίας.

(a) G omits all after ὁ διάκονος. R has ὁ διάκονος μετὰ τὸ Δόξα Πατρί, Ἔτι καὶ ἔτι.

(b) As on pages 112, 113. G, R have ὅτι

ἀγαθός.

(c) G and R εὐχὴ ἀντιφώνου τρίτου.

(d) G and R ὁ διάκονος.

ELEVENTH CENTURY.

(1) ἠθῶν τῇ προθέσει ἢ εὐχὴν προθέσεως, εἰ καὶ ἐν τισιν εἴρηται εὐχὴ προθέσεως, ἀλλὰ μόνον περικαλύψας τὰ ἅγια καὶ θυμιάσας ἀπέρχεται. Ποιεῖ δὲ ἐν τῇ στιχολογίᾳ, καθ' ἑκάστην Δόξαν, μικρὰν συναπτὴν καὶ ἐκφώνησιν.

(2) Ἐκφών. Ὅτι σὸν τὸ κράτος...αἰῶνων.

Ἐκφών. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος... αἰῶνων.

Ἐκφών. Ὅτι ἡγίασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεὶ.

(3) Ἐν δὲ τῷ ψάλλεσθαι τὸ Κύριε, ἐκέκραξα, θυμῷ κατὰ τὴν τράπεζαν.

(1) For εἴρηται εὐχὴ προθέσεως i. 10 has εἴρηται.

Ἡ εἰσοδος μετὰ τοῦ θυματοῦ καὶ ἡ εὐχὴ τῆς εἰσοδοῦ.

Ἐσπέρας καὶ πρωὶ καὶ μεσημβρίας αἰνοῦμεν, εὐλογοῦμεν, εὐχαριστοῦμεν, καὶ δεόμεθά σε, Δέσποτα τῶν ἀπάντων, φιλόανθρωπε Κύριε· κατεύθυνον τὴν προσευχὴν ἡμῶν ὡς θυμίαμα ἐνώπιόν σου, καὶ μὴ ἐκκλίνης τὰς καρδίας ἡμῶν εἰς λόγους ἢ λογισμοὺς πονηρίας, ἀλλὰ βῦσαι ἡμᾶς ἐκ πάντων τῶν θηρευόντων τὰς ψυχὰς ἡμῶν· ὅτι πρὸς σέ, Κύριε, οἱ ὀφθαλμοὶ ἡμῶν καὶ ἐπὶ σοὶ ἠλπίσαμεν, μὴ κατασχύνῃς ἡμᾶς ὁ Θεὸς ἡμῶν·

Ὅτι πρέπει σοὶ πᾶσα δόξα, τιμὴ, καὶ προσκύνησις τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ

(2) i. 10 omits these seven lines.

(3) i. 10 κατὰ τὸν τόπον.

SIXTEENTH CENTURY.

(a) Ἐκφώνως ὁ ἱερεὺς. Ὅτι ἀγαθὸς καὶ φιλόανθρωπος...

Ὁ χορὸς. Ἀμήν.

Καὶ μετὰ τὴν στιχολογίαν ὁ διάκονος τὰ εἰρηρικά.

Ἔτι καὶ ἔτι. Ἀντιλαβοῦ, σῶσον. Τῆς παναγίας.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν, Θεὸς τοῦ ἐλεεῖν καὶ σώζειν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν.

Ὁ χορὸς. Ἀμήν.

(b) Τότε ὁ μὲν χορὸς ψάλλει τὸ Κύριε, ἐκέκραξα.

Ὁ δὲ ἱερεὺς ἢ ὁ διάκονος θυμῷ πρῶτον μὲν τὴν πρόθεσιν ἔμβα ὁ ἅγιος ἄρτος, ἔπειτα δὲ τὴν ἁγίαν

τράπεζαν καὶ ὄλον τὸ ἱερατεῖον, καὶ τὸν ναὸν σὺν παντὶ τῷ λαῷ. Μετὰ δὲ τὸ Κύριε, ἐκέκραξα, ψάλλει τὸ ἰδιόμελον τοῦ τριοδίου τῆς ἡμέρας καὶ τὰ μαρτυρικά καὶ τοῦ μηναίου. Ἐν δὲ τῷ Δόξα Πατρὶ, ἐξέρχεται ὁ ἱερεὺς καὶ ὁ διάκονος μετὰ τοῦ θυμιάματος καὶ λαμπάδων, καὶ ποιοῦσι τὴν εἰσοδὸν ὡς ἔθος ἐστὶ, καὶ λέγει τὴν εὐχὴν ταύτην ὁ ἱερεὺς μυστικῶς. Ἐσπέρας καὶ πρωὶ, *ut supra*.

Μετὰ τὴν εὐχὴν εὐλογεῖ μετὰ τῆς χειρὸς ὁ ἱερεὺς καὶ λέγει,

Εὐλογημένη ἡ εἰσοδος τῶν ἁγίων σου, πάντοτε νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.

Ἐκφώνως. Ὅτι πρέπει σοὶ κ.τ.λ.

μετὰ τοῦ θυματοῦ. Εὐχὴ τῆς εἰσοδοῦ. Ἐσπέρας.

(c) G and R omit five lines.

(a) G and R omit six lines.

(b) G καὶ ψάλλεται τὸ Κύριε, ἐκέκραξα, καὶ ὁ διάκονος θυμῷ κατὰ τὴν τάξιν. Καὶ ἡ εἰσοδος

ELEVENTH CENTURY.

Εὐχή τῆς ἐκτενοῦς ἱκεσίας.

Κύριε, ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην
...αἰώνων, as on pp. 77, 118, 119.

Ὁ διάκονος. Εὐξασθε, as on p. 119.

Οἱ πιστοί.

Κατηχήση αὐτοὺς τὸν λόγον τῆς ἀληθείας.

Ἀποκαλύψη αὐτοῖς.

Ἐνώση αὐτούς.

Σῶσον, ἐλέησον.

(1) Οἱ κατηχούμενοι.

(2) Ὁ Θεός, ὁ Θεός ἡμῶν, ὁ κτίστης καὶ
δημιουργὸς τῶν πάντων, ὁ πάντας θέλων
σωθῆναι καὶ εἰς ἐπίγνωσιν ἀληθείας ἐλθεῖν,
ἐπίβλαψον ἐπὶ τοὺς δούλους σου τοὺς κατη-
χουμένους, καὶ λύτρωσαι αὐτοὺς τῆς πα-

[95]
B

(1) I. 10 ὁ ἱερεὺς ἐπεύχεται.

λαιᾶς πλάνης καὶ τῆς μεθοδείας τοῦ ἀντικει-
μένου, καὶ προσκάλεσαι αὐτοὺς εἰς τὴν
ζωὴν τὴν αἰώνιον, φωτίζων αὐτῶν τὰς ψυχὰς
καὶ τὰ σώματα, καὶ συγκαταριθμῶν αὐτοὺς
τῇ λογικῇ σου ποίμνῃ ἐφ' ἣν τὸ ὄνομά σου
τὸ ἅγιον ἐπικέκληται·

Ἐκφώνως. Ἴνα καὶ αὐτοὶ σὺν ἡμῖν δοξά-
ζωσι τὸ, as on p. 120.

Ὁ διάκονος. Ὅσοι κατηχούμενοι, as on p.
120.

Ἰστέον διὰ ἀπὸ τῆς τετάρτης τῆς μεσοσηστίμου
προστίθενται καὶ τὰ ὑπερτεταγμένα διακονικὰ σὺν
τῇ εὐχῇ, καὶ ὀφείλεις ἅμα τῷ εἰπόντι τὴν ἄνωθεν
ἐκφώνησιν τὸ Ἴνα καὶ αὐτοὶ ἀρξασθαι οὕτως.

Ὅσοι κατηχούμενοι, προέλθετε· οἱ κατη-

(2) This prayer is the first that is found in B.

SIXTEENTH CENTURY.

(a) Τὴν εὐχὴν ταύτην ὁ ἱερεὺς λέγει μυστικῶς·

Κύριε, ὁ Θεὸς ἡμῶν, τὴν ἐκτενὴ ταύτην
...αἰώνων. Ὁ χορὸς. Ἀμήν.

Κἀνταῦθα ὁ διάκονος ὑπὲρ τῶν κατηχουμένων
τὰ αὐτὰ λέγει τῇ τοῦ Χρυσοστόμου καὶ τοῦ Βασιλείου
λειτουργίᾳ.

Εὐξασθε. Οἱ πιστοί. Κατηχήση. Ἀπ-
καλύψη. Ἐνώση. Σῶσον.

Οἱ κατηχούμενοι τὰς κεφαλὰς.

(b) Εὐχὴ ὑπὲρ τῶν κατηχουμένων μυστικῶς.

Ὁ Θεός, ὁ Θεός ἡμῶν, *ut supra*.

Ἐκφώνως. Ἴνα καὶ αὐτοὶ σὺν ἡμῖν δοξά-
ζωσι.

(a) G and B εὐχὴ τῆς ἐκτενοῦς ἱκεσίας.

(b) G εὐχὴ κατηχουμένων πρὸ τῆς ἀγίας
ἀναφορᾶς.

(c) G, B omit these two lines.

(d) In the Rossano Codex (see p. 95) the
words are ὅσοι πρὸς τὸ φῶτισμα προσέλθετε,

Ὁ χορὸς. Ἀμήν.

Ἐνταῦθα ἐξαπλώει ὁ ἱερεὺς τὸ εἰληρόν, ὡς καὶ ἐν
τῇ τοῦ Χρυσοστόμου καὶ τοῦ Βασιλείου λειτουργίᾳ.

Ὁ διάκονος. Ὅσοι κατηχούμενοι...

Ὁ χορὸς. Κύριε, ἐλέησον.

Ταῦτα μόνον λέγονται μέχρι καὶ τῆς τρίτης καὶ
τῆς τετάρτης ἐβδομάδος· ἀπὸ δὲ τῆς τετάρτης τῆς
μεσοσηστίμου, μετὰ τὸ εἰπεῖν Ἴνα καὶ αὐτοί,
λέγονται ταῦτα τὰ διακονικὰ ἢ γουν τὰ εἰρηρικὰ.

Ὅσοι κατηχούμενοι προέλθετε· οἱ κατη-
χούμενοι προέλθετε· ὅσοι πρὸς τὸ φῶτισμα
προέλθετε· εὐξασθε οἱ πρὸς τὸ φῶτισμα.

Ὁ χορὸς. Κύριε, ἐλέησον,

which must be correct. So B. M. Add. 22749
(see above, p. 156, note 3), which contains all
here to the direction *δοσι πρὸς τὸ φῶτισμα*,
p. 182. This was to be used "on all Saturdays
and Sundays after the fourth day of Midlent
παρὲξ τοῦ σαββάτου τοῦ λαβαροῦ."

κ'. 4

CR
[96]

(c)

(d)

ELEVENTH CENTURY.

καὶ σοὶ τὴν δόξαν ἀναπέμπομεν τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(1)
C R
[96]

Ὁ διάκονος. Ὅσοι πρὸς τὸ φῶτισμα, προέλθετε· οἱ πρὸς τὸ φῶτισμα, προέλθετε· ὅσοι κατηχούμενοι, προέλθετε· μή τις τῶν κατηχουμένων· ὅσοι πιστοί, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

C R
[96]

Ἀντιλαβού, σῶσον, ἐλέησον καὶ διαφύλαξον.

Εὐχὴ πιστῶν α'.

B
[96]

Ὁ Θεός, ὁ μέγας καὶ αἰνετός, ὁ τῷ ζωοποιῷ τοῦ Χριστοῦ σου θανάτῳ εἰς ἀφθαρσίαν ἡμᾶς ἐκ φθορᾶς μεταστήσας, σὺ πάσας ἡμῶν τὰς αἰσθήσεις τῆς ἐμπαθοῦς νεκρώσεως ἐλευθέρωσον, ἀγαθὸν ταῦταις ἡγεμόνα τὸν ἔδοθεν λογισμὸν ἐπιστήσας· καὶ ὄφ-

κ' 5

θαλμὸς μὲν ἀμέτοχος ἔστω παντὸς πονηροῦ βλέμματος· ἀκοὴ δὲ λόγοις ἀργοῖς ἀνεπίβατος· ἡ δὲ γλῶσσα καθαρυνέτω ῥημάτων ἀπρεπῶν· ἀγνισον δὲ ἡμῶν καὶ τὰ χεῖλη τὰ αἰνοῦντά σε, Κύριε· τὰς χεῖρας ἡμῶν ποιήσον τῶν μὲν φαύλων ἀπέχεσθαι πράξεων, ἐνεργεῖν δὲ μόνα τὰ σοὶ εὐάρεστα· πάντα ἡμῶν τὰ μέλη καὶ τὴν διάνοιαν τῇ σῇ κατασφαλιζόμενος χάριτι.

Ἀντιλαβού, σῶσον, ἐλέησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι. Σοφία.

(2)

Ἐκφώνως. Ὅτι πρέπει σοὶ πᾶσα δόξα, τιμὴ, καὶ προσκύνησις τῷ Πατρὶ... τῶν αἰώνων.

[96]

Ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

(2)

Εὐχὴ πιστῶν β'.

Δέσποτα ἅγιε, ὑπεράγαθε, δυσωποῦμέν

B
[96]

(1) I. 10 has προσέλθετε in the first two places.

(2) Not in B or C R.

SIXTEENTH CENTURY.

Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ...

Ὁ χορός. Ἀμήν.

Ὁ διάκονος. Ὅσοι πρὸς τὸ φῶτισμα, προέλθετε· οἱ πρὸς τὸ φῶτισμα, προέλθετε· ὅσοι κατηχούμενοι, προέλθετε· μή τις τῶν κατηχουμένων· ὅσοι πιστοί, ἔτι καὶ ἔτι ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ χορός. Κύριε, ἐλέησον.

Ἔως ὧδε τὰ ἀπὸ τῆς τετάρτης τῆς μεσορηστίμου.

Εὐχὴ πιστῶν πρώτη μυστικῶς.

Ὁ Θεός, ὁ μέγας... καὶ ὀφθαλμὸς μὲν

ἀπέστω παντὸς πονηροῦ βλέμματος... χάριτι

Ὁ διάκονος τὰ εἰρηνικά, ὡς ἐν τῇ τοῦ Χρυσοστόμου καὶ Βασιλείου λειτουργίᾳ.

(a)

Ἀντιλαβού. Τὴν ἡμέραν. Ἄγγελον εἰρήνης. Συγγνώμην. Τὰ καλά. Τὸν ὑπόλοιπον. Χριστιανὰ. Τῆς παναγίας.

(b)

Ἐκφώνως ὁ ἱερεὺς. Ὅτι πρέπει σοὶ, εὐεργα.

Ὁ χορός. Ἀμήν.

Εὐχὴ πιστῶν δευτέρα μυστικῶς.

Δέσποτα ἅγιε, ὑπεράγαθε... γενώμεθα, εὐεργα.

P. 37

Τὰ εἰρηνικά ὁ διάκονος ὡς καὶ ἐν τοῖς ἄλλοις.

(a) G and B simply ὁ διάκονος.

(b) As on page 126. Elsewhere in this copy we have τὴν ἐσπέραν.

ELEVENTH CENTURY.

(1) [97] Ἐσχὴ μετὰ τὸ ἀποτεθῆναι τὰ θεία δῶρα.
 Ὁ τῶν ἀρρήτων καὶ ἀθεάτων μυστηρίων
 Θεός, παρ' ᾧ οἱ θησαυροὶ τῆς σοφίας καὶ τῆς
 γνώσεως ἀποκρυφιοί, ὁ τὴν διακονίαν τῆς
 λειτουργίας ταύτης ἀποκαλύψας ἡμῖν, καὶ
 θέμενος ἡμᾶς τοὺς ἀμαρτωλοὺς διὰ πολλὴν
 σου φιλανθρωπίαν εἰς τὸ προσφέρειν σοι
 δῶρά τε καὶ θυσίας ὑπὲρ τῶν ἰδίων ἀμαρτη-
 μάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων·
 αὐτός, ἀράτε βασιλεῦ, ὁ ποιῶν μεγάλα
 καὶ ἀνεξιχνίαστα, ἐνδοξά τε καὶ ἐξαισία,
 ὧν οὐκ ἔστιν ἀριθμὸς, ἔπιθε ἐφ' ἡμᾶς τοὺς
 ἀναξίους δούλους σου, τοὺς τῷ ἀγίῳ τούτῳ
 θυσιαστηρίῳ ὡς τῷ χερουβικῷ σου παριστα-
 μένους θρόνῳ, ἐφ' ᾧ ὁ μονογενὴς σου Υἱός,
 καὶ Θεὸς ἡμῶν, διὰ τῶν προκειμένων φρικτῶν
 ἐπαναπαύεται μυστηρίων· καὶ, πάσης ἡμᾶς
 καὶ τὸν πιστὸν σου λαὸν ἐλευθερώσας
 ἀκαθαρσίας, ἀγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ
 σώματα ἀγιασμῷ ἀναφαιρέτῳ, ἵνα ἐν καθαρῷ
 συνειδίτῃ, ἀνεπαισχύντῳ προσώπῳ, πεφωτισ-
 μένῃ καρδίᾳ, τῶν θείων τούτων μέταλαμ-
 βάνοντες ἀγιασμάτων, καὶ ὑπ' αὐτῶν ζωοποι-
 ούμενοι, ἐνωθῶμεν αὐτῷ τῷ Χριστῷ σου, τῷ

(1) B, C B and L 10 simply ὁ ἱερεὺς ἐπεύχεται.

ἀληθινῷ ἡμῶν Θεῷ, τῷ εἰπόντι· Ὁ τρώγων
 μου τὴν σάρκα καὶ πίνων μου τὸ αἷμα ἐν
 ἐμοὶ μένει, καὶ γὰρ ἐν αὐτῷ ὅπως, ἐνοικούντος
 ἐν ἡμῖν καὶ ἐνπεριπατοῦντος τοῦ Λόγου σου,
 Κύρια, γενόμεθα ναὸς τοῦ ἀγίου καὶ προσ-
 κλητοῦ σου Πνεύματος, λελυτρωμένοι
 πάσης διαβολικῆς μεθοδείας ἐν λόγῳ ἢ
 πράξει ἢ κατὰ διάνοιαν ἐνεργουμένης· καὶ
 τύχωμεν τῶν ἐπηγγελμένων ἀγαθῶν πᾶσι
 τοῖς ἀγίοις τοῖς ἀπ' αἰῶνός σοι εὐαρεσ-
 τήσασιν.

Τὴν ἐσπέραν πᾶσαν.

Ἄγγελον εἰρήνης.

Συγγνώμην.

Τὰ καλά καί.

Τὸν ὑπόλοιπον.

Χριστιανὰ τὰ τέλη.

Τὴν ἐνότητά τῆς.

Ἐκφώνως. Καὶ καταξίωσον.

Ὁ λαός. Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐ-
 ρΑΝΟΙΣ.

Ὁ ἱερεὺς ἐκφώνως. Ὅτι σοῦ ἐστιν ἡ βα-
 σιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

(2) Seven lines are absent from B and C B.

SIXTEENTH CENTURY.

Ὁ τῶν ἀρρήτων... ὑπὲρ τῶν ἡμετέρων
 ἀμαρτημάτων... ἔπιθε... τῷ Χριστῷ τῷ ἀλη-
 θινῷ ἡμῶν Θεῷ... τοῦ παναγίου... τῶν ἐπηγ-
 γελμένων ἡμῖν ἀγαθῶν σὺν πᾶσιν τοῖς
 ἀγίοις σου...

Ὁ διάκονος τὰ εἰρηκὰ. Ἀντιλαβοῦ. Τὴν
 ἐσπέραν πᾶσαν, τελείαν, ἀγίαν, εἰρηνικὴν.
 Ἄγγελον. Συγγνώμην. Τὰ καλά. Τὸν

ὑπόλοιπον. Χριστιανὰ. Τὴν ἐνότητά.

Ἐκφώνως ὁ ἱερεὺς. Καὶ καταξίωσον... εἰ
 σουρα.

Ὁ χορός. Πάτερ ἡμῶν.

Ἐκφώνως ὁ ἱερεὺς. Ὅτι σοῦ ἐστιν ἡ
 βασιλεία.

Ὁ χορός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

(2)

κ'. 7

[97]

ELEVENTH CENTURY.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

(a) Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

[97] Ὁ ἱερεὺς ἐπεύχεται. Ὁ Θεός, ὁ μόνος
B ἀγαθὸς καὶ εὐσπλαγχνος, ὁ ἐν ὑψηλοῖς
κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν, ἐπίδε
εὐσπλάγχνῳ ὄμματι ἐπὶ πάντα τὸν λαόν
σου καὶ φύλαξον αὐτόν· καὶ ἀξίωσον πάν-
τας ἡμᾶς ἀκατακρίτως μετασχεῖν τῶν
ζωοποιῶν σου τούτων μυστηρίων· σοὶ
γὰρ τὰς ἐαυτῶν ὑπεκλίναμεν κεφαλὰς,
ἀπεκδεχόμενοι τὸ παρά σου πλούσιον
ἔλεος·

(1) In the margin in a later hand ὑμῶν,
κλίνατε.

Ἐκφώνως. Χάριτι καὶ οἰκτιρμοῖς καὶ φιλαν-
θρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ
εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ Πνεύματι, νῦν.

[97]
B

Ὁ ἱερεὺς ἐπεύχεται. Πρόσρχες, Κύριε.....
παντὶ τῷ λαῷ. As on p. 136.

Καὶ ὑψῶν τὸν ἅγιον ἄρτον, λέγει, Πρό-
σχωμεν. (2)

Τὰ προηγιασμένα ἄγια τοῖς ἀγίοις. [97]
B

Ὁ λαός. Εἰς ἅγιος, εἰς Κύριος Ἰη-
σοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρός.
Ἀμήν.

Εὐχὴ μετὰ τὴν ἁγίαν μετάληψιν. [97]

(2) i. 10 simply ὁ διάκονος. Πρόσχωμεν. ὁ
ἱερεὺς. Τὰ προηγιασμένα.

SIXTEENTH CENTURY.

Ὁ χορός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ διάκονος. Τὰς κεφαλὰς ὑμῶν τῷ Κυρίῳ
κλίνατε.

Ὁ χορός. Σοὶ, Κύριε.

(a) Κλίνας γοῦν ὁ διάκονος μικρὸν τὴν κεφαλὴν, καὶ
ὄρων τὸν ἱερέα προσκυνούντα, προσκυνεῖ καὶ αὐτός.

Ὁ ἱερεὺς κλινόμενος ἐπεύχεται μυστικῶς.

Ὁ Θεός, ὁ μόνος ἀγαθὸς...*ut supra*.

Ἐκφώνως ὁ ἱερεὺς. Χάριτι...

Ὁ χορός. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται μυστικῶς.

Πρόσρχες, Κύριε.....συνκαθήμενος.....
λαῷ.

(b) Μετὰ τὴν εὐχὴν ὃ τε ἱερεὺς καὶ ὁ διάκονος προσ-
κυνῶσι τρίς, ὁμοίως καὶ πᾶς ὁ λαός, λέγοντες,

Ὁ Θεός, ἱλάσθητί μοι τῷ ἁμαρτωλῷ, τρίς.

Ὁ δὲ ἱερεὺς, ἐπικεκαλυμμένων ὄντων τῶν θείων
δώρων, βαλὼν τὴν χεῖρα, ἄπτεται τοῦ ζωοποιοῦ
ἄρτου μετὰ εὐλαβείας καὶ φόβου πολλοῦ. Καί,
λέγοντος τοῦ διακόνου,

Πρόσχωμεν,

p. 35 b

Ἐκφώνως ὁ ἱερεὺς. Τὰ προηγιασμένα ἄγια
τοῖς ἀγίοις.

Ὁ χορός. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς
Χριστός, εἰς δόξαν Θεοῦ Πατρός. Ἀμήν. (c)

Οὐ γὰρ ὑψοῖ ἄρτιως τὸν ἄρτον. εἶτα ἀνακαλύψας
αὐτόν, ἐκπληροῖ τὴν μετάληψιν τῶν θείων λειψάνων,
καὶ ποιῶσι καὶ λέγουσιν ὃ τε ἱερεὺς καὶ ὁ διάκονος
καὶ ὁ χορός τὰ αὐτὰ τῆ τοῦ Χρυσοστόμου λειτουργίᾳ.

Ἐπεύχεται ὁ ἱερεὺς μυστικῶς.

θεῖων δώρων. Τῆς δὲ μεταλήψεως τελεωθείσης
καὶ τῶν ἁγίων λειψάνων ἀπὸ τῆς ἱερᾶς ἀρθέντων
τραπέζης, ἐπεύχεται. B more simply μετὰ τὴν
μετάληψιν ἐπεύχεται.

(a) G and B omit these two lines.

(b) R omits seven lines.

(c) Instead of the next six lines G has εἶτα
ἀνακαλύψας αὐτόν ἐκπληροῖ τὴν μετάληψιν τῶν

ELEVENTH CENTURY.

- ¹⁹⁷
B
Εὐχαριστοῦμέν σοι, τῷ Σωτῆρι τῶν ὅλων
Θεῷ, ἐπὶ πᾶσιν οἷς παρέσχου ἡμῖν ἀγαθοίς,
καὶ ἐπὶ τῇ μεταλήψει τοῦ ἁγίου σώματος
καὶ αἵματος τοῦ Χριστοῦ σου· καὶ δεόμεθά
σου, Δέσποτα φιλόανθρωπε, φύλαξον ἡμᾶς
ὑπὸ τὴν σκέπη τῶν πτερυγίων σου· καὶ δὸς
ἡμῖν, μέχρι τῆς ἐσχάτης ἡμῶν ἀναπνοῆς,
ἐπαξίως μετέχειν τῶν ἁγιασμάτων σου, εἰς
φωτισμὸν ψυχῆς καὶ σώματος, εἰς βασιλείας
οὐρανῶν κληρονομίαν.
- κ'. 8 Ὁ διάκονος. Ὁρθοί. As on p. 142.
Ἄντιλαβοῦ.
Τὴν ἐσπέραν.
Ἐκφώνως. Ὅτι σὺ εἶ ὁ ἁγιασμός.
Ἐν εἰρήνῃ προέλθωμεν.
Τοῦ Κυρίου δεηθῶμεν.
Εὐχὴ ὀπισθόμβως ἐκφωνουμένη.
- ¹⁹⁷
C R
Δέσποτα, ὁ Παντοκράτωρ, ὁ πᾶσαν τὴν
κτίσιν ἐν σοφίᾳ δημιουργήσας, ὁ διὰ τὴν
ἄφατόν σου πρόνοιαν καὶ πολλὴν ἀγαθότητα
- ἀγαγὼν ἡμᾶς εἰς τὰς πανσέπτους ἡμέρας
ταύτας, πρὸς καθαρισμόν ψυχῶν καὶ σωμάτων,
πρὸς ἐγκράτειαν παθῶν, πρὸς ἐλπίδα ἀνα-
στάσεως· ὁ διὰ τεσσαράκοντα ἡμερῶν
πλάκας χειρίσας τὰ θεοχάρακτα γράμματα
τῷ θεράποντί σου Μωσεί, παράσχου καὶ
ἡμῖν, ἀγαθέ, τὸν ἀγῶνα τὸν καλὸν ἀγωνί-
σασθαι, τὸν δρόμον τῆς νηστείας ἐκτε-
λέσαι, τὴν πίστιν ἀδιαίρετον τηρῆσαι, τὰς
κεφαλὰς τῶν ἀοράτων δρακόντων συνθλά-
σαι, νικητὰς τε τῆς ἁμαρτίας ἀναφανῆναι,
καὶ ἀκατακρίτως φθάσαι προσκυνῆσαι καὶ
τὴν ἁγίαν ἀνάστασιν· ὅτι εὐλόγηται καὶ
δεδοξασται τὸ πάντῃ καὶ μεγαλοπρεπῆς
ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ
τοῦ ἁγίου Πνεύματος νῦν καὶ ἀεί, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων.
- Εὐχὴ λεγομένη ἐν τῷ σκευόφυλακί.
Κύριε, ὁ Θεὸς ἡμῶν, ὁ ἀγαγὼν ἡμᾶς εἰς
τὰς πανσέπτους ταύτας ἡμέρας καὶ κοινω-
- (1) C R λατρεῖαν παθῶν. (2) C R φθάσαι καὶ προσκυνῆσαι. (3) I. 10 ἐν τῷ διακονικῷ.

SIXTEENTH CENTURY.

- Εὐχαριστοῦμέν σοι, τῷ Σωτῆρι τῶν ὅλων
Θεῷ...κληρονομίαν, *ut supra*.
- Ὁ διάκονος. Ὁρθοί, μεταλαβόντες τῶν
θείων, ἁγίων, ἀχράντων.
- (a) Ἄντιλαβοῦ. Τὴν ἐσπέραν πᾶσαν.
Ἐκφώνως ὁ ἱερεὺς. Ὅτι σὺ εἶ ὁ ἁγιασμός.
Ὁ χορός. Ἄμην.
Εὐχὴ ὀπισθόμβως ἐκφωνουμένη παρὰ τοῦ ἱερέως
ἐξω τοῦ βήματος.
- Δέσποτα Παντοκράτωρ, ὁ πᾶσαν τὴν κτίσιν
ἐν σοφίᾳ δημιουργήσας...πρὸς ἐγκράτειαν
- παθῶν...νικητὰς τε τῆς ἁμαρτίας ἀναφα-
νῆναι καὶ ἀκατακρίτως φθάσαι προσκυνῆσαι
καὶ τὴν ἁγίαν ἀνάστασιν.....αἰώνων, *ut
supra*.
- Ὁ χορός. Ἄμην.
Κἀνταῦθα ὁ χορὸς ψάλλει τὰ αὐτὰ τῇ τοῦ
Χρυσοστόμου καὶ Βασιλείου λειτουργίᾳ.
Εὐχὴ ἐν τῷ συστεῖλαι τὰ ἅγια μυστικῶς.
Κύριε, ὁ Θεὸς ἡμῶν, ὁ ἀγαγὼν ἡμᾶς...
αἰώνων. Ἄμην.
- Ὁ χορὸς λέγει τοὺς ψαλμοὺς, τὸ Εὐλόγησω
- (a) R significantly τὴν ἡμέραν πᾶσαν.
(b) G and R omit this. (c) G omits this.

ELEVENTH CENTURY.

νοὺς ἡμᾶς ποιήσας τῶν φρικτῶν σου μυσ-
τηρίων, συνάψον ἡμᾶς τῇ λογικῇ σου ποι-
μνῇ, καὶ κληρονόμους ἀνάδειξον τῆς βασι-
λείας σου, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

Ἀμήν.

Εὔχογ καὶ ὑπὲρ ἐμοῦ τοῦ τάλανος καὶ
σκαιωτάτου παντός ἀνθρώπου μαθηαίου
ἄων ὦ θῆτα.

(1)
sic

(1) i. 10 of course omits this.

SIXTEENTH CENTURY.

τὸν Κύριον, καὶ τὸ Ὑψώσω σέ, Κύριε ὁ Θεός
μου.

Ὁ δὲ ἱερεὺς ἐξέρχεται, καὶ στὰς ἐν τῷ συνῆθει
τόπῳ δίδωσι τὸ ἀντίδωρον· εἶτα ποιεῖ ἀπόλυσω,

καὶ τὰ αὐτὰ λέγει καὶ ποιεῖ ὡς καὶ ἐν τῇ τοῦ Χρυ-
σοστόμου καὶ Βασιλείου λειτουργίᾳ.

Τέλος τῆς θείας λειτουργίας τῶν προη-
γιασμένων.



LITURGY OF SAINT PETER.

1

1

1

1

1

LITURGY OF SAINT PETER.

[This Liturgy was edited by William de Linden, Bishop of Ghent in the year 1589, but he gave no information as to the source from which it was drawn, save that it came "ex amplissima et instructissima Gulielmi Cardinalis Sirleti bibliotheca." There can be no doubt that the Cardinal had procured his copy from the Rossano MS. Yet this, its origin, was unknown until my transcript of the Rossano MS. arrived in England. M. Omont has subsequently found that the National Library at Paris contains another copy, in "MS. Supp^t. gr. 476," and the interest in the Liturgy is so far increased.

I must reserve for the introductory chapters of this volume all notes upon this Liturgy: merely adding here that, until the Messina fragment of S. Mark's Liturgy and the Vatican Roll of the same were discovered, this apocryphal Liturgy of Saint Peter rested on the same amount of Manuscript authority as did the received and frequently reprinted text of that more famous Liturgy. I have added the text of the old Roman Canon, for it is evident that the Greek, in the corresponding parts, is, with few though important exceptions, simply a rude translation of the ancient Latin. It will be observed that the translation was made before the words "*vel pro quibus offerimus*" were authorized as an alternative for the "*qui tibi offerunt*" in the prayer "*Memento Domine*" (p. 196), but after the "*Agnus Dei*" was added (p. 201). I have taken this ancient Latin from the so-called "*Gelasian Sacramentary*," as reprinted by Muratori from the copy published by Thomasius in 1680.

The text gives the Liturgy of the Rossano Codex: the notes the reading of the Paris MS. The figures in the margin denote the pages of the Rossano MS.]

LITURGY OF SAINT PETER.

CODEX ROSSANENSIS.

(1) fol. 30 b * Ἡ θεία λειτουργία τοῦ ἁγίου Ἀποστόλου Πέτρου.

(2) Εὐχή εἰς τὸ προσκομῆσαι τὸν ἄρτον.
Ὡς πρόβατον ἐπὶ σφαγῆν ἤχθη, καὶ ὡς ἄμνος ἐναντίον τοῦ κείραντος αὐτὸν ἄφωνος, οὕτως οὐκ ἀνοίγει τὸ στόμα αὐτοῦ ἐν τῇ ταπεινώσει αὐτοῦ ἢ κρίσις αὐτοῦ ἤρθη· τὴν δὲ γενεὰν αὐτοῦ τίς διηγῆσεται; τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου.

fol. 31 Καὶ εἰς τὸ ἐνώσαι τὸ αἷμα καὶ τὸ ὕδωρ λέγει,
Εἰς δὲ τῶν στρατιωτῶν λόγχῃ αὐτοῦ τὴν πλευρὰν ἐνυξεν, καὶ εὐθέως ἐξῆλθεν αἷμα καὶ ὕδωρ, τὸ πηγάσαν τὴν τοῦ κόσμου σωτηρίαν.
Ἐἶτα ποιεῖ εὐχὴν τῆς προθέσεως.

(3) Κύριε ὁ Θεὸς ἡμῶν, ὁ προθεῖς ἐαυτὸν ὑπὲρ τῆς τοῦ κόσμου ζωῆς, ἔπι δεξιῇ ἡμῶν,

(1) The text is from the Rossano MS. In the notes P denotes the reading of the Paris MS.

(2) In the Vatican Roll of Saint Mark this is called εὐχὴ τῆς προθέσεως, p. 2. See too the modern Liturgy of Saint Chrysostom, p. 104. P omits all to the words εὐχὴ τοῦ θυμιάματος.

(3) Comp. St Mark, p. 2, and St Chrysostom, p. 88.

(4) The prayer in P is as follows :

Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ καταξιώσας ἡμᾶς τοὺς ταπεινοὺς καὶ ἀναξίτους δούλους σου γεγεῖσθαι

CODEX ROSSANENSIS.

καὶ ἐπὶ τὸν ἄρτον τοῦτον, καὶ ἐπὶ τὸ ποτήριον τοῦτο, καὶ ποιήσον αὐτὸ ἄχραντὸν σου σῶμα, καὶ τίμιον αἷμα, εἰς μετάληψιν ψυχῶν τε καὶ σωμάτων· ὅτι ἡγιασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου τοῦ Πατρὸς, καί.

Εὐχὴ τοῦ θυμιάματος.

(4) Ὁ Θεὸς ὁ ἄγιος, ὁ ἐν ἀγίοις ἀναπανόμενος, φῶς οἰκῶν ἀπρόσιτον, αὐτός, Δέσποτα, οἰκεία φιλανθρωπία πάριδε ἡμῶν τὰς πολλὰς ἁμαρτίας, καὶ ὡς προσεδέξω τὸ θυμίαμα Ζαχαρίου, οὕτως καὶ ἐκ τῶν χειρῶν ἡμῶν τῶν ἁμαρτωλῶν πρόσδεξαι τὸ θυμίαμα τοῦτο εἰς ὁσμὴν εὐωδίας, καὶ ποιήσον ἕλεος μεθ' ἡμῶν· ὅτι ἡγιασται καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά σου, τοῦ.

λειτουργοῦ τοῦ ἁγίου σου θυσιαστηρίου, σὺ ἐξάλειψον πάντα τὰ παραπτώματα ἡμῶν, καὶ ἀξίους ἡμᾶς ἀπέργασαι τῇ ἐπιφοιτήσει τοῦ ἁγίου σου Πνεύματος δοξάζειν καὶ ἀνυμνεῖν τὸ πανάγιον ὄνομά σου· ὅπως, εἰσελθόντες ἐν καθαρῇ συνειδήσει, ἀξιωθῶμεν ἐπιτελέσαι τὴν θέλαν σου λειτουργίαν, καὶ προσφέρειν εἰς τὸ ἅγιον καὶ ὑπερουράνιον σου θυσιαστήριον τὸ παρὸν θυμίαμα, εἰς ὁσμὴν εὐωδίας πνευματικῆς· σὺ γὰρ εἶ ὁ ἀγιάζων καὶ ἀγιαζόμενος, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ Πατρὶ, καὶ τῷ Τίμῳ, καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ δεῖ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. ἀμήν].

fol. 31 b

CODEX ROSSANENSIS.

- (1) Καὶ θυμῶν καλύπτει τὰ δῶρα, λέγων,
Ἐκάλυψεν οὐρανοὺς ἡ ἀρετὴ σου, Κύριε,
καὶ τῆς αἰνέσεώς σου πλήρης ἡ γῆ.
Καὶ ἐπάγει λέγων,
Ὁ Κύριος ἔβασίλευσεν, ὀργιζέσθωσαν
λαοί· ὁ καθήμενος.
- (2) Καὶ θυμῶ τὸν καόν.
Εἶτα ἐκφώνως ὁ διάκονος.
- (3) Εὐλόγησον, δέσποτα.
Ὁ ἱερεὺς λέγει.
Εὐλογημένη ἡ βασιλεία τοῦ Πατρὸς καὶ
τοῦ.
Ὁ διάκονος. Ἐν εἰρήνῃ τοῦ Κυρίου δεη-
θῶμεν.
Ἐπὲρ τῆς ἄνωθεν εἰρήνης.
Ἐπὲρ τῆς εἰρήνης τοῦ.
Ἐπὲρ τοῦ ἁγίου οἴκου τούτου.
Ἐπὲρ τοῦ πατρὸς καὶ πατριάρχου ἡμῶν
τοῦ Δ'. τοῦ τιμίου.

(1) Compare St Chrysostom (modern), pp. 107, 108. Instead of this P has the following:

Εὐχὴ ἦν λέγει ὁ ἱερεὺς εἰς τὴν πρόθεσιν.

Εὐλόγησον, Κύριε ὁ Θεὸς ἡμῶν, τὴν πρόθεσιν ταύ-
την, καὶ παράσχου τοῖς δούλοις σου καρδίαν καθα-
ράν καὶ λογισμὸν ἀνεπαίσχυντον, ὅπως ἄξιοι εὐρε-
θῶμεν προσελθεῖν καὶ προσφάσθαι τοῦ σου ἀχράν-
του σώματος καὶ τοῦ τιμίου αἵματος, καὶ ἀκατακρί-
τους ἡμᾶς ποιήσων παραστήσαι ἐνώπιόν σου ἐν τῇ
ἡμέρᾳ τῇ φοβερᾷ, δωρούμενος ἡμῖν δι' αὐτοῦ ἄφεσιν
ἁμαρτιῶν καὶ ζωὴν τὴν αἰώνιον· ὅτι ἡγιασται καὶ
δεδοξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ἅγιον
ὄνομά σου τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
Πνεύματος].

Εἶτα ποιεῖ ἀπόδυσιν καὶ λέγει ὁ διάκονος· Εὐ-
λόγησον, δέσποτα.

Ὁ ἱερεὺς. Εὐλογημένη.

Καὶ ἄρχεται· Ὁ μονογενῆς, καὶ ἐξεληθὼν ποιεῖ
εἰσοδον.

Εὐχὴ τῆς εἰσοδου. Εὐεργέτα ut infra.

(2) Linden prints λαόν.

CODEX ROSSANENSIS.

- Ἐπὲρ τῶν εὐσεβεστάτων.
Ἐπὲρ τοῦ συμπολημησία.
Ἐπὲρ τῆς πόλεως ταύτης.
Ἐπὲρ εὐκрасίας αἴρων.
Ἐπὲρ πλεόντων, ὁδοιπορούντων.
Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς.
Ὁ ἱερεὺς ποιεῖ εὐχὴν τῆς εἰσοδου. fol. 3
Δέσποτα Κύριε, ὁ Θεὸς ἡμῶν, ὁ κατα- 14
στήσας ἐν οὐρανοῖς τάγματα καὶ στρατιᾶς
ἀγγέλων.
Ζῆτει εἰς τὴν λειτουργίαν τοῦ ἁγίου Βασιλείου. 15
Ἀντιλαβοῦ, σῶσον, ἐλέησον.
Τῆς παναγίας.
Ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ
καὶ εὐθέως. Σοφία, ὀρθοί.
Δεῦτε προσκυνήσωμεν, καὶ προσπέσωμεν
αὐτῷ.
Ὁ μονογενῆς Υἱὸς καὶ Λόγος τοῦ Θεοῦ 16
ἀθάνατος.

(3) Compare (to the prayer of entrance) St Chrysostom, p. 110.

(4) The following is the prayer of entrance in P:

Εὐεργέτα ὄλων καὶ πάσης κτίσεως Δημιουργέ,
πρόσδεξαι προσιοῦσαν σοὶ τὴν ἐκκλησίαν σου καὶ
ἐκάστου τὸ συμφέρον ἐκπλήρωσον, καὶ ἀγαγε πάν-
τας εἰς τὴν τελειότητα, καὶ ἄξιους ἡμᾶς ἀπέργασαι
τῆς βασιλείας σου, διὰ τῆς χάριτος τοῦ ἁγιασμοῦ
σου ἐπισυνάγων ἡμᾶς ἐν τῇ ἀγία σου καθολικῇ καὶ
ἀποστολικῇ ἐκκλησίᾳ ἣν περιεποιήσω τῷ τιμίῳ
αἵματι τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς
εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
Πνεύματι.

Then follow the Σοφία, ὀρθοί, and Δεῦτε,
προσκυνήσωμεν. Ὁ Κύριος μεθ' ἡμῶν. Εὐξώμεθα.

(5) The Liturgy of 'Saint Basil has un-
happily been removed from the Rossano codex.
But the prayer may be seen above, p. 76, and
in St Chrysostom, p. 114.

(6) For this hymn see p. 12.

CODEX ROSSANENSIS.

Και δοξάζει, και λέγει κάθισμα (?) τὸ κατὰ τὴν
ἡμέραν. εἶτα ὁ ἱερεὺς λέγει λαμπρῶ τῇ φωνῇ,

Ὁ Κύριος μεθ' ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός
σου.

Ὁ ἱερεὺς. Εὐξώμεθα.

(1) Ὁ λαός. Κύριε, ἐλέησον. γ.

Ὁ ἱερεὺς μεγάλη τῇ φωνῇ.

(2) Παράσχου ἡμῖν, Κύριε, τοῖς δούλοις σου
δεξιὰν οὐρανόσιν βοηθείας, ἵνα σε ἐν ὅλῃ τῇ
καρδίᾳ ἐκζητήσωσι, και ἄπερ ἀξίως αἰτοῦν-
ται κατενοδωθῶσι, διὰ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, μεθ' οὗ ζῆς και βασι-
λεύεις, ὁ Θεὸς ἡμῶν, εἰς ἐνότητα Πνεύματος
ἀγίου, εἰς πάντας τοὺς αἰῶνας.

Ὁ λαός. Ἀμήν.

Ἄγιος ὁ Θεός, ἅγιος ἰσχυρός.

Και τοῦ λαοῦ λέγοντος τὸν τρισάγιον, ὁ ἱερεὺς
επεύχεται.

Δέσποτα, ὁ Θεός, ὁ Παντοκράτωρ, ὁ μόνος

(1) P interposes the following :

Εὐχή ἣν λέγει ὁ ἱερεὺς·

Τὸ στόμα ἡμῶν, δεόμεθα, Κύριε, ἀγαλλιᾶσεως
πλήρωσον και τῆς σῆς ἀλείσεως ἐν χαρῇ διὰ τοῦ
Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ Τιού σου μεθ' αὐ-
τῆς και βασιλεύεις, ὁ Θεὸς ἡμῶν, εἰς ἐνότητα Πνεύ-
ματος ἀγίου, εἰς πάντας τοὺς αἰῶνας τῶν αἰῶνων.

Και λέγει· Δόξα ἐν ὑψίστοις, ἕως εἰς δόξαν Θεοῦ
Πατρὸς. Και ἄρχεται λέγειν· Κύριε, ἐλέησον, γ.
Χριστέ, ἐλέησον, γ. Καὶ, Κύριε, ἐλέησον, γ.

(The Kyrie eleison and Gloria in excelsis are
in the Gregorian though not in the Gelasian
Ordo.)

Και ὁ λαός· Ὁ Κύριος μεθ' ὑμῶν.

Ὁ διάκονος ἐκφωνεῖ· Εὐξώμεθα.

(2) P is slightly different :

Ὁ ἱερεὺς κλυόμενος λέγει τὴν εὐχήν.

Παράσχου, Κύριε, τοῖς δούλοις σου τοῖς πιστοῖς
δεξιὰν οὐρανόσιν βοηθείας, ἵνα σε ἐν ὅλῃ καρδίᾳ
ἐκζητήσωσι, και ἄπερ ἀξίως αἰτοῦνται κατενοδω-

CODEX ROSSANENSIS.

ἅγιος και ἐν ἁγίοις ἀναπαυόμενος, ὁ ὑπὸ
τῶν οὐρανόσιν δυνάμεων τὸν τρισάγιον ὕμνον
προσδεχόμενος, πρόσδεξαι και ἐκ στόματος
ἡμῶν τῶν ἁμαρτωλῶν τὸν τρισάγιον ὕμνον,
χαριζόμενος ἡμῖν τὰ ἐλέη σου και τοὺς οἰκ-
τιμρούς σου, πρεσβείαις τῆς ἀγίας θεοτόκου
και πάντων τῶν ἁγίων σου.

Ὁ ἱερεὺς. Πρόσχωμεν. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ ἱερεὺς. Σοφία.

Εἶτα λέγει προκείμενον, ἀπόστολον, ἀλληλουῖα,
και εὐαγγέλιον, και εὐθέως τὴν ἐκτενή.

Ἐλέησον ἡμᾶς, ὁ Θεός.

Και λέγει εὐχήν τῆς ἐκτενῆς.

Κύριε, ὁ Θεὸς ἡμῶν, τὴν ἐκτενή ταύτην
ἱεσοίαν.

Ζῆτει. Προεγράφη εἰς τὴν λειτουργίαν τοῦ ἀγίου
Βασιλείου.

Και μετὰ τὴν εὐχήν και τὴν ἐκφώνησιν εὐθέως
λέγει,

θῶσι, διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ
Τιού σου.

Ἐκφωνῆσις. Ὅτι ἅγιος εἶ, Κύριε, ὁ Θεὸς ἡμῶν,
και σοὶ τὴν δόξαν και τὸν τρισάγιον ὕμνον ἀναπέμ-
πομεν, τῷ Πατρὶ και τῷ Τίῳ και τῷ ἀγίῳ Πνεύ-
ματι, νῦν και ἀεὶ, και εἰς τοὺς.

Ὁ λαός. Τὸ τρισάγιον.

Εὐχή τοῦ τρισαγίου. Δέσποτα, ὁ Θεὸς Παντο-
κράτωρ, ut supra.

(3) P concludes the prayer thus :

τὸν τρισάγιον ὕμνον, χαριζόμενος ἡμῖν πάντα
τὸν χρόνον τῆς ζωῆς ἡμῶν και τὴν ἡμέραν πᾶσαν
ἀναμάρτητον, κ.τ.λ.

(4) Ordo Gregorianus : "Deinde sequitur
Apostolum. Item Gradalis seu Alleluia. Post-
modum legitur Evangelium. Deinde offertorium
et dicitur oratio super oblata."

Linden prints apostolic, but I think I am
correct.

(5) See p. 77, and elsewhere.

CODEX ROSSANENSIS.

Οἱ τὰ χερουβιμ μυστικῶς.

Καὶ λέγει ὁ ιερεὺς εὐχὴν ὑπὲρ ἑαυτοῦ, τοῦ χερουβικοῦ ἔδομένου, οὕτως

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκακαῖς ἐπιθυμίαις καὶ ἡδοναῖς.

Ζῆτει. Προσγράφη εἰς τὴν λειτουργίαν τοῦ ἁγίου Βασιλείου.

Καὶ μετὰ τὸ ἀποθέσθαι τὰ ἅγια ἐν τῇ ἁγίᾳ τραπεζῇ, ὁ ιερεὺς νίπτει τὰς χεῖρας αὐτοῦ, λέγων,

Νίψομαι ἐν ἀθώοις τὰς χεῖράς μου, καὶ κυκλώσω τὸ θυσιαστήριόν σου, Κύριε, τοῦ ἀκοῦσαί με φωνὴν αἰνέσεώς σου.

Καὶ ποιεῖ τρεῖς μετανοίας λέγων,

Πνεῦμα ἅγιον ἐπελεύσεται ἐπὶ σέ, καὶ δύναμις ὑψίστου ἐπισκιάσει σοι.

Καὶ εὐθέως ὁ ιερεὺς ἐκφωνεῖ,

Ὁ Κύριος μεθ' ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ιερεὺς. Τὰς θύρας· τὰς θύρας.

Ὁ λαός. Πιστεύω εἰς ἕνα.

Ὁ ιερεὺς. Στῶμεν καλῶς· στῶμεν μετὰ φύβου.

(1) See page 121, note (c).

Instead of the next nineteen lines P has:

Ὁ διάκονος. Τὰς κεφαλὰς.

Ὁ ιερεὺς μυστικῶς τὴν εὐχὴν ταύτην·

Δέσποτα ζωοποιεῖ καὶ ἀγαθῶν χορηγέ, ὁ δοὺς τοῖς ἀνθρώποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταξίωσον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ καὶ ταύτην σοι τὴν θείαν ἐπιτελέσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος.

Ἐκφώνησις. Ὅπως ὑπὸ τοῦ κράτους (see p. 157).

Καὶ μετὰ τὸ τεθῆναι τὰ ἅγια ἐν τῇ ἁγίᾳ τραπεζῇ λέγει ὁ διάκονος· Πληρώσωμεν τὴν δέησιν ἡμῶν τῷ Κυρίῳ, ὅτι πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς ἁγίας δόξης αὐτοῦ.

(Compare S. Chrysostom, p. 125.)

Ὁ λαός. Κύριε, ἐλέησον. γ'.

CODEX ROSSANENSIS.

Ὁ λαός. Ἐλεον, εἰρήνην.

Ὁ ιερεὺς λέγει μεγάλη τῇ φωνῇ,

(5)

Θυσίαν, Κύριε, σοὶ προορισθεῖσαν προσφορὰν ἁγίασον· καὶ δι' αὐτῆς ἡμῶν ἀσμένως πρόσδεξαι διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, τοῦ Υἱοῦ σου, μεθ' οὗ ζῆς καὶ βασιλεύεις, ὁ Θεός, εἰς ἐνότητα Πνεύματος ἁγίου, εἰς πάντας τοὺς αἰῶνας τῶν αἰώνων.

fol. 33 b

Ὁ λαός. Ἀμήν.

(6)

Ἐκφωνεῖ ὁ ιερεὺς. Ὅτι Θεὸς εἰρήνης, ἐλέους, ἀγάπης, οἰκτιρῶν καὶ φιλανθρωπίας ὑπάρχεις, καὶ ὁμογενῆς σου Πατρὸς, καὶ τὸ Πνεῦμά σου τὸ παράγιον, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Εἰρήνη πᾶσιν.

Ὁ διάκονος. Ἀγαπήσωμεν ἀλλήλους ἐν φιλήματι.—Καὶ μετὰ τὸν ἀσπασμὸν λέγει ὁ διάκονος, Ἐν σοφίᾳ Θεοῦ πρόσχωμεν.

And the people say the Creed.

(2) See page 78: or, more probably, p. 157 (122).

(3) Comp. S. Chrysostom (modern), p. 104.

(4) Comp. S. Chrysostom (modern), p. 125.

(5) In P the prayer is said μυστικῶς until the words εἰς πάντας τοὺς αἰῶνας which the priest ἐκφωνεῖ μεγάλως.

(6) P omits this, but prefixes Ὁ Κύριος μεθ' ὑμῶν.

CODEX ROSSANENSIS.

ταύτην τὴν ἁγίαν θυσίαν, τὴν ἀμώμητον.
 ἐν πρώτοις ἄπερ σοι προσφέρομεν ὑπὲρ τῆς
 (1) ἁγίας σου καθολικῆς καὶ ἀποστολικῆς
 (2) ἐκκλησίας, εἰρηνεῦσαι, διαφυλάξαι, ἐνώσαι,
 (sic) κυβερνήσαι, καταξιώσης πάντα τὰ πέρατα
 (3) τῆς γῆς, ἅμα τῷ δούλῳ σου τῷ Πάπα καὶ
 Πατριάρχῃ ἡμῶν τῷ Δ., καὶ τῆς ἐμῆς
 ἁλιειότητός τε καὶ ἀναξιώτητος. μνήσθητι,
 Κύριε, τῶν δούλων σου καὶ τῶν δουλίδων
 (4) σου, καὶ πάντων τῶν παρισταμένων, ὧν σοι
 ἡ πίστις δῆλη ἐστί, καὶ φανερά ἡ πρόθεσις,
 (5) οἵτινες προσφέρουσι ταύτην τὴν θυσίαν τῆς
 (6) αἰνέσεως ὑπὲρ ἑαυτῶν καὶ τῶν ἰδίων τε πάν-
 (7) των, ὑπὲρ ἀναρρήσεως ψυχῶν καὶ σωμάτων,
 ὑπὲρ ἐλπίδος καὶ σωτηρίας καὶ ῥύσεως αὐτῶν·
 σοὶ ἀποδίδουσι τὰς εὐχὰς αὐτῶν, τῷ αἰωνίῳ,
 ζῶντι, καὶ ἀληθινῷ Θεῷ κοινωνοῦντες καὶ
 (8) τὴν μνήμην σεβόμενοι
 (9) Χαίρει, κεχαριτωμένη Μαρία, ὁ Κύριος
 μετὰ σου.

Ἐκφώνως. Ἐν πρώτοις τῆς ἁγίας ἐνδόξου
 καὶ ἀειπαρθένου Μαρίας, γεννητρίας τοῦ
 Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
 Χριστοῦ· ἀλλὰ μὴν καὶ τῶν μακαρίων σου
 ἀποστόλων καὶ μαρτύρων, Πέτρου, Παύλου,
 (10) Ἀνδρέου, Ἰακώβου, Ἰωάννου, Θωμᾶ, Φιλίπ-

- (1) Notice: "Catholic and Apostolic Church."
 (2) P ἦν εἰρηνευσον, διαφύλαξαι, ἔνωσον, κυ-
 βέρνησον, καὶ καταξίωσον.
 (3) P ἅμα τοῖς δούλοις σοι, τοῦ πατριάρχου καὶ
 τῆς ἐμῆς ταπεινώσεως καὶ ἀναξιώτητος.
 Ἐκφώνως. Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ
 ἐπισκόπου.
 (4) P τῶν κύκλω παρισταμένων.
 (5) P σοὶ προσφέρουσιν.
 (6) P τῶν ἰδίων ἀπάντων.
 (7) P ἀναρρήσεως τῶν ψυχῶν αὐτῶν.

CANON ACTIONIS.

sacrificia ✕ inlibata. Inprimis quae tibi
 offerimus pro ecclesia tua sancta Catho-
 lica: quam pacificare, custodire, adunare
 et regere digneris toto orbe terrarum
 una cum famulo tuo Papa nostro illo et
 antistite nostro illo Episcopo.

Memento, Domine, famulorum famu-
 larumque tuarum et omnium circumad-
 stantium, quorum tibi fides cognita est
 et nota devotio: qui tibi offerunt hoc
 Sacrificium laudis pro se suisque omni-
 bus: pro redemptione animarum suarum,
 pro spe salutis et incolumitatis suae tibi
 reddunt vota sua aeterno Deo vivo et
 vero.

Communicantes et memoriam vene-
 rantes

inprimis gloriosae semperque vir-
 ginis Mariae genitricis Dei et Domini
 nostri Iesu Christi, sed et beatorum
 Apostolorum ac Martyrum tuorum Petri,
 Pauli, Andreae, Iacobi, Iohannis, Tho-
 mae, Iacobi, Philippi, Bartholomaei,

- (8) P + ἡ ζῶη καὶ ἡ ἀνάστασις αὐτῶν (sic).
 (9) The Latin Canon and P omit the invo-
 cation, the latter having in its stead Ἐκφώνως.
 Ἐξαιρέτως τῆς παναγίας.
 (10) P omits Ἰωάννου here and adds Ἰούδα,
 Μαθθία, Μάρκου, Λουκᾶ, Ἄβου, Χρυσοστόμου
 (instead of Χρυσοστόμου), Ἰλαρίωνος, Μαρτίνου,
 Ἰερωνύμου, Ἀμβροσίου, Γρηγορίου, Βενεδίκτου,
 Ἀντωνίου, Νικολαίου, Βασιλείου; the latter nine
 after Damianus. (Nellou in the text is a
 mistake for Ἄβου.)

CODEX ROSSANENSIS.

που, Βαρθολομαίου, Ματθαίου, Σίμωνος, Θαδδαίου, Νείλου, Κλητοῦ, Κλήμεντος, Ξύστου, Κορηλίου, Κυπριανοῦ, Λαυρεντίου, Χρυσογόνου, Ἰωάννου καὶ Παύλου, Κοσμᾶ καὶ Δαμιανοῦ, καὶ πάντων τῶν ἁγίων σου·

(1) ὧν τινων τῇ πρεσβείᾳ καὶ ταῖς ἰκεσίαις

(2) παράσχου, ἵνα ἐν πᾶσι τῇ σκέπῃ σου φρου-

(3) ρώμεθα, βοηθούμενοι διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

(4) Ἐνταῦθα ἀναφέρει τοὺς κοιμηθέντας.

Ταύτην τοίνυν τὴν προσφορὰν τῆς δου-
λείας ἡμῶν, ἀλλὰ καὶ παντὸς τοῦ λαοῦ σου,
(5) ἣν σοὶ προσφέρομεν, δεόμεθα, Κύριε, ἀσμέ-
νωσ πρόσδεξαι· τὰς ἡμέρας ἡμῶν ἐν εἰρήνῃ
(6) διοικήσον· ἀπὸ τῆς μελλούσης αἰωνίου κατα-
κρίσεως λύτρωσαι, καὶ εἰς τὴν τῶν ἐκλεκτῶν
σου κέλευσον ἀγέλην συναριθμηθῆναι· διὰ
(7) τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ· ἵνα ἐν
πᾶσι τῇ σκέπῃ σου, δεόμεθα, εὐλογημένην,
(8) ἀπερίγραπτον, ἐράσμιον, εὐαπολόγητον,
προσδεκταίαν τε ποιῆσαι καταξιώσης, ἵνα
ἡμῶν σῶμα καὶ αἷμα γένηται τοῦ ἀγαπητοῦ

σου Υἱοῦ, Κυρίου δὲ ἡμῶν Ἰησοῦ Χριστοῦ.
(9) *Ὅς πρὸ μιᾶς ἡμέρας τοῦ πάθους αὐτοῦ
λαβῶν ἄρτον εἰς τὰς ἁγίας ἀχράντους χεῖρας
αὐτοῦ, ἄρας τοὺς ὀφθαλμοὺς εἰς τὸν οὐρανόν

(1) The modern Roman Canon ends with Damianus. But in earlier times other saints were also commemorated here, varying from place to place. (This seems to shew that the Greek translation of the Rossano Codex was made after the names were limited.)

(2) P παράσχου ἡμῶν.

(3) P καὶ τῇ βοήθειᾳ τῇ σῇ.

(4) P omits this, and so did the Latin Canon.

CANON ACTIONIS.

Matthaei, Simonis et Taddaei, Lini, Cleti, Clementi, Xysti, Cornelii, Cypriani, Laurentii, Chrysogoni, Iohannis et Pauli, Cosmae et Damiani, Dionysii, Rustici, Eleutherii, Hilarii, Martini, Augustini, Gregorii, Hieronymi, Benedicti et omnium Sanctorum tuorum : quorum meritis precibusque concedas, ut in omnibus protectionis tuae muniamur auxilio. Per Christum Dominum nostrum.

Hanc igitur oblationem servitutis nostrae sed et cunctae familiae tuae, quaesumus, Domine, placatus accipias ; diesque nostros in tua pace disponas ; atque ab aeterna damnatione nos eripi et in electorum tuorum iubeas grege numerari. Per Christum Dominum nostrum.

Quam oblationem tu, Deus, in omnibus quaesumus benedictam, adscriptam, ratam rationabilem acceptabilemque facere digneris : ut nobis Corpus et Sanguis fiat dilectissimi Filii tui Domini nostri Iesu Christi.

Qui pridie quam pateretur accepit panem in sanctas ac venerabiles manus suas : elevatis oculis in caelum ad te

(5) The phrase ἣν σοὶ προσφέρομεν, is not in P nor in the Latin Canon.

(6) P τῆς αἰωνίου.

(7) P reads thus : διὰ Ἰ. Χ. τοῦ Κ. ἡμῶν, ἣν προσφορὰν σοὶ, ὁ Θεός, ἐν πάσῃ δεόμεθα τῇ σκέπῃ σου εὐλογημένην. But ἐν πάσῃ seems to be a mistake for ἐν πᾶσι = in omnibus.

(8) P Ἰησοῦ Χριστοῦ. Καὶ λαβῶν ὁ ἱερεὺς τὸν ἄρτον λέγει μυστικῶς, αἵρων τὴν ἀναφορὰν. *Ὅστις.

(9) P omits ἀχράντους.

CODEX ROSSANENSIS.

CANON ACTIONIS.

fol. 35 b πρὸς σὲ τὸν Θεὸν καὶ Πατέρα αὐτοῦ τὸν παντοδύναμον, σοὶ εὐχαριστῶν, εὐλόγησεν,
(1) ἔκλασεν, ἔδωκε τοῖς μαθηταῖς αὐτοῦ, λέγων,
Ἐκφώνως. Λάβετε, φάγετε. Τοῦτό ἐστι τὸ σῶμά μου, τὸ ὑπὲρ ὑμῶν κλώμενον.

Καὶ ἐπάγει λέγων μυστικῶς,

Ὅμοιος πάλιν μετὰ τὸ δειπνήσαι, λαβῶν τὸ ποτήριον, καὶ εὐχαριστήσας εὐλόγησεν· ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς, λέγων·

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες. Τοῦτό ἐστι τὸ αἷμά μου.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται. Ταῦτα ὁσάκις ἐὰν ποιήτε, ἐν τῇ ἐμῇ μνήμῃ ποιεῖτε. Ὅθεν μνημονεύοντες, Κύριε, ἡμεῖς οἱ σοὶ δοῦλοι, ἀλλὰ καὶ ὁ λαὸς ὁ ἅγιος τοῦ Χριστοῦ σου, Κυρίου δὲ ἡμῶν καὶ Θεοῦ, τοῦ τε μακαρίου πάθους, ναὶ μὴν καὶ τῆς ἐκ τοῦ ἄδου ἐγέρσεως, ἀλλὰ καὶ τῆς εἰς οὐρανοὺς ἐνδόξου ἀναβάσεως,

Ἐκφώνως. Τὰ σὰ ἐκ τῶν σῶν σοὶ προσφέροντες κατὰ [πάντα],

fol. 36 Ὁ λαός. Σὲ ὑμνοῦμεν· σὲ εὐλογοῦμεν.

Ὁ ἱερεὺς εὐχεται. Τὰ σὰ ἐκ τῶν σῶν

(2) προσφέρομεν τῇ τιμῇ μεγαλωσύνῃ σου, ἐκ τῶν σῶν δωρεῶν καὶ χαρισμάτων, θυσίαν

(3) καθαρὰν, θυσίαν ἁγίαν, θυσίαν ἄμωμον, ἄρτον ἅγιον ζωῆς αἰωνίου, καὶ ποτήριον

(1) P τοῖς ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν, Λάβετε, φάγετε ἐξ αὐτοῦ.

Ἐκφώνως. Ὅμοιος καὶ τὸ ποτήριον μετὰ τὸ δειπνήσαι λαβῶν ἐν ταῖς ἁγίαις καὶ ἀχράντοις χερσὶν αὐτοῦ, πάλιν σοὶ εὐχαριστῶν, εὐλόγησε καὶ ἔδωκε τοῖς ἁγίοις αὐτοῦ μαθηταῖς, λέγων,

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες, τοῦτο γὰρ ἐστι τὸ ποτήριον τὸ αἷμά μου νέας διαθήκης, μυστήριον καὶ αἰωρίου πίστεως, ἧτις ὑπὲρ ὑμῶν καὶ

Deum Patrem suum Omnipotentem, tibi gratias agens, benedixit, fregit, deditque discipulis suis dicens: Accipite, et manducate ex hoc omnes: Hoc est enim Corpus meum.

Simili modo postea quam coenatum est, accipiens et hunc praeclarum Calicem in sanctas ac venerabiles manus suas, item tibi gratias agens, benedixit, dedit discipulis suis dicens: Accipite et bibite ex eo omnes: Hic est enim Calix sanguinis mei, novi et aeterni testamenti, *Mysterium Fidei*, qui pro vobis et pro multis effundetur in remissionem peccatorum. Haec quotiescunque feceritis in mei memoriam facietis.

Unde et memores sumus, Domine, nos tui servi sed et plebs tua sancta Christi Filii tui Domini nostri tam beatæ Passionis, nec non et ab inferis Resurrectionis, sed et in caelis gloriosæ Ascensionis: offerimus praeclaræ Maiestati tuae de tuis donis ac datis Hostiam puram, Hostiam sanctam, Hostiam immaculatam, Panem sanctum vitae aeternae, et Calicem salutis perpetuae.

ὑπὲρ πολλῶν ἐκχέεται εἰς ἄφεσιν ἁμαρτιῶν.

Καὶ πάλιν καλύπτει τὰ ἅγια, καὶ λέγει μυστικῶς ὁ ἱερεὺς,

Ταῦτα ὁσάκις ἐὰν ποιήτε ἐν τῇ ἐμῇ ἀναμνήσει ποιεῖτε.

Ὅθεν καὶ μνημονεύοντες κ.τ.λ.

(The Greek is remarkable though erroneous.)

(2) P τῇ μίᾳ [τιμῇ] θεότητι σου.

(3) P omits θυσίαν ἁγίαν, θυσίαν ἄμωμον.

CODEX ROSSANENSIS.

σωτηρίας ἀενάου· ὑπὲρ ὧν Ἰλεω καὶ εὐλά-
 τῃ προσώπῳ ἐπισκέψαι καταξίωσης, καὶ
 (1) προσδεκταῖα σχεῖν, καθὰ κατηξίωσας τὰ
 δῶρα τοῦ παιδός σου τοῦ δικαίου Ἀβέλ,
 καὶ τὴν θυσίαν τοῦ πατριάρχου ἡμῶν Ἀ-
 βραάμ· καὶ ὡσπερ σοι προσήγαγεν ὁ
 πρῶτος ἱερεὺς σου Μελχισεδέκ, ἀγίαν θυ-
 σίαν, ἄμωμον προσφοράν. ἱκετεύοντές σε
 (2) δέόμεθα, παντοδύναμε Θεέ, κέλευσον ταῦτα
 διακοινηθῆναι διὰ χειρὸς ἀγίου ἀγγέλου σου
 εἰς τὸ ὑψηλόν σου θυσιαστήριον, ἐνώπιον
 (3) τῆς θείας μεγαλειότητός σου, ἵνα οἶαν
 δῆποτε ἐκ τούτου τοῦ θυσιαστηρίου μερίδα
 (4) ἀγίαν τοῦ σώματος τοῦ Υἱοῦ σου ἡ καὶ τοῦ
 αἵματος ληψώμεθα, πάσης ἐπουρανίου εὐ-
 λογίας καὶ χάριτος ἐμπλησθῶμεν, διὰ τοῦ
 Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ.

(5) Ἐκφώνως. Ἐν πρώτοις μνήσθητι, Κύριε,
 τοῦ ἀρχιεπισκόπου.

Ἐσταῦθα ἀναφέρει τοὺς ζῶντας.

Ἡμῖν οὖν τοῖς ἀμαρτωλοῖς καὶ ἀναξίοις
 (6) δούλοις σου, τοῖς εἰς τὸ πλήθος τοῦ ἐλέους
 σου ἐλπίζουσι, μέρος καὶ κοινότητα χα-
 ρίσασθαι καταξίωσον μετὰ τῶν ἀγίων σου
 (7) ἀποστόλων καὶ μαρτύρων, μετὰ Ἰωάννου,
 (8) Στεφάνου, Ματθαίου, Βαρνάβα, Ἰγνατίου,
 (9) Ἀλεξάνδρου, Μαρκελλίνου, Πέτρου, Φηλι-

(1) P καὶ προσδεκταῖαν ἔχεις (ἔχειν?).

(2) P interpolates καὶ ἀσπάζεται τὴν ἀγίαν
 τράπεζαν καὶ λέγει μυστικῶς τὴν εὐχὴν ταύτην.

(3) P ἐνώπιον τοῦ θείου προσώπου σου.

(4) P τοῦ ἀγίου σώματος and omits ἡ.

(5) For the next three lines P has simply καὶ
 κλῖνας τὴν κεφαλὴν λέγει μυστικῶς. Ἡμῶν.

The Canon since the twelfth century has
 here a prayer for those who have departed
 this life with the sign of faith and sleep in the

CANON ACTIONIS.

Supra quae propitio ac sereno vultu
 respicere digneris et accepta habere,
 sicuti accepta habere dignatus es munera
 pueri tui iusti Abel, et sacrificium patri-
 archae nostri Abrahæ, et quod tibi
 obtulit summus sacerdos tuus Melchi-
 sedech, sanctum sacrificium, immacula-
 tam hostiam.

Supplices te rogamus, omnipotens
 Deus, iube hæc perferri per manus
 Angeli tui in sublime altare tuum in
 conspectu divinae Maiestatis tuae: ut
 quotquot ex hac altaris participatione
 sacrosanctum Filii tui Corpus et San-
 guinem sumpserimus, omni benedictione
 caelesti et gratia repleamur. Per Chris-
 tum Dominum nostrum.

Nobis quoque peccatoribus, famulis
 tuis, de multitudine miserationum tuarum
 sperantibus, partem aliquam societatis
 donare digneris cum tuis sanctis Apo-
 stolis et Martyribus, cum Iohanne, Ste-
 phano, Matthia, Barnaba, Ignatio, Alex-
 andro, Marcellino, Petro, Felicitate,

sleep of peace. It is not in the older MSS.
 and it will be noted that it is not in the Greek.
 This again suits the date of the Rossano MS.

(6) P τῶν οἰκτιρῶν σου καὶ τοῦ ἐλέους.

(7) P Ἰωάννου τοῦ ἐνδόξου προφήτου, προδρό-
 μου καὶ βαπτιστοῦ.

(8) P Ματθία.

(9) For Φηλικιτάτης P has here καὶ τῶν ἀγίων
 τεσσαράκοντα, and after Ἰουλιανῆς inserts Αλκα-
 τερίνης, Εὐγενίας, Εὐπραξίας, proceeding thus καὶ

CODEX ROSSANENSIS.

κιάτης, Περπετούας, Ἀγαθῆς, Λουκίας, Ἀγνῆς, Κικιλίας, Ἀναστασίας, Βαρβάρας, Ἰουλιανῆς, τῶν πανενδόξων τεσσαράκοντα μαρτύρων καὶ πάντων σου τῶν ἁγίων, μεθ' ὧν ἡμᾶς σύνταξον, μὴ ἐπισκέπτων τὰς πράξεις, ἀλλὰ ἀφέσεως ἁμαρτιῶν, δεόμεθα, ἄνεσιν παράσχου διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν, δι' οὗ ταῦτα πάντα, Κύριε, αἰεὶ τὰ ἀγαθὰ χορηγεῖς, ἀγιοποιεῖς, ζωοποιεῖς, εὐλογεῖς, καὶ παρέχεις ἡμῖν.

Καὶ κρατῶν τὸν ἄρτον ὁ ἱερεὺς κατασφραγίζει τὸ ποτήριον, λέγων,

Δι' αὐτοῦ, καὶ μετ' αὐτοῦ, καὶ ἐν αὐτῷ ἐστιν σοὶ τῷ Θεῷ καὶ Πατρὶ τῷ παντοδυνάμῳ εἰς ἐνότητα Πνεύματος ἁγίου πᾶσα τιμὴ καὶ δόξα.

Ἐκφώνως. Εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

(1) Ὁ ἱερεὺς ἐκφώνως. Εὐξέμεθα.

Ὁ λαός τὸ Κύριε, ἐλέησον, γ'.

Ὁ ἱερεὺς ἐκφώνως. Ἐκ τῆς θείας διδασκαλίας διδαχθέντες, καὶ ἐκ τῶν σωτηριωδῶν ὑπομνημάτων παιδευθέντες τολμῶμεν λέγειν,

(2) Ὁ λαός. Πάτερ ἡμῶν ὁ ἐν τοῖς.

Ὁ ἱερεὺς ἐκφώνως. Ὅτι σοῦ ἐστιν ἡ βασιλεία καὶ ἡ δύναμις καὶ ἡ δόξα.

Εἰρήνῃ πᾶσι. Τὰς κεφαλὰς.

πάντων τῶν ἁγίων σου μεθ' ὧν καὶ ἡμῶν τὴν μερίδα, μὴ ἐπισκέπτων τὰς πράξεις, ἀλλὰ σύνταξον τῷ κλήρῳ τῶν ἁγίων σου καὶ ἀφέσεως ἁμαρτιῶν καταξίωσον διὰ Ἰησοῦ Χριστοῦ τοῦ Κυρίου ἡμῶν.

Καὶ πάλιν αἶρει τὴν ἀναφορὰν καὶ λαβὼν τὸν ἄρτον σφραγίζει μετ' αὐτοῦ ἐκ τρίτου τὸ ἅγιον ποτήριον μυστικῶς ἐπιλέγων, Δι' οὗτινος ταῦτα πάντα, Κύριε, αἰεὶ καλὰ χορηγεῖς, ἀγιοποιεῖς. Ἀμήν. Ζωοποιεῖς, Ἀμήν. Εὐλογεῖς, Ἀμήν.

CANON ACTIONIS.

Perpetua, Agatha, Lucia, Agne, Caecilia, Anastasia et cum omnibus Sanctis tuis : intra quorum nos consortia, non aestimator meriti, sed veniae quaesumus largitor admitte. Per Christum Dominum nostrum.

Per quem haec omnia, Domine, semper bona creas, sanctificas, vivificas, benedictis et praestas nobis.

Per ipsum, et cum ipso, et in ipso est tibi, Deo Patri omnipotenti, in unitate Spiritus Sancti omnis honor et gloria,

Per omnia saecula saeculorum. Amen.

Oremus.

Praeceptis salutaribus moniti, et divina institutione formati audemus dicere :

Pater noster, qui es in caelis, sanctificetur nomen tuum, etc.

Καὶ λαβὼν τὸ ἅγιον ποτήριον σφραγίζων ἐπάνω τοῦ δίσκου λέγει μυστικῶς,

Καὶ παρέχεις ἡμῖν. Δι' αὐτοῦ καὶ μετ' αὐτοῦ καὶ ἐν αὐτῷ ἐστι σοὶ τῷ Θεῷ καὶ Πατρὶ παντοδυνάμῳ ἅμα τῷ Πνεύματι τῷ ἁγίῳ πᾶσα τιμὴ.

(1) P omits two lines.

(2) The priest says the prayer in P. Then Ὁ λαός. Ἀλλὰ ρύσαι ἡμᾶς ἀπὸ τοῦ.

CODEX ROSSANENSIS.

(1) Ὁ ἱερεὺς εἶπεται. ῥῦσαι ἡμᾶς, δεόμεθα,
 (2) Κύρια, ἀπὸ παντὸς κακοῦ ἐνεστῶτος καὶ μέ-
 (3) λοντος, πρεσβείαις τῆς ἀχράντου καὶ δεδο-
 (4) ξασμένης δεισποίνης ἡμῶν θεοτόκου καὶ ἀει-
 (5) παρθένου Μαρίας, τῶν μακαρίων σου ἐν-
 δόξων Ἀποστόλων Πέτρου καὶ Παύλου, καὶ
 πάντων σου τῶν ἁγίων. παράσχου εἰρήνην
 ἐν ταῖς καρδίαις ἡμῶν, ἵνα τῇ σκέπῃ τοῦ
 ἐλέους σου βοηθούμενοι, ἐκ τῶν ἡμετέρων
 ῥυσθῶμεν ἁμαρτιῶν, καὶ ἐκ παντὸς θορύβου
 εὐρεθῶμεν ἀμέριμνοι, διὰ τοῦ Κυρίου ἡμῶν
 Ἰησοῦ Χριστοῦ, μεθ' οὗ ζῆς καὶ βασιλεύεις,
 ὁ Θεὸς ἡμῶν, εἰς ἐνότητά Πνεύματος ἁγίου,
 Ἐκφώνως. Εἰς πάντας τοὺς αἰῶνας τῶν
 αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ποιεῖ εὐχήν. Πρόσρχες, Κύρια Ἰη-
 σου Χριστέ, ὁ Θεὸς ἡμῶν, ἐξ ἁγίου κατοικη-
 τηρίου σου.

(6) Ζήτη. προεγράφη εἰς τὴν Λειτουργίαν τοῦ
 ἁγίου Βασιλείου.

Ὁ διάκονος. Πρόσρχομεν.

Ὁ ἱερεὺς ὑψοῖ τὸν ἄρτον λέγων, Τὰ ἄγια
 τοῖς ἁγίοις.

Ὁ λαός. Εἰς Πατῆρ ἅγιος, εἰς Υἱὸς ἅγιος,
 ἐν Πνεῦμα ἅγιον, εἰς ἐνότητά Πνεύματος
 ἁγίου. Ἀμήν.

(7) εἶτα λέγει κοινωνικόν. Ὁ ἁμνὸς τοῦ Θεοῦ,
 ὁ αἶρων τὴν ἁμαρτίαν τοῦ κόσμου, ἐλέησον
 ἡμᾶς.

(1) P προσόντος, ἐνεστῶτος.

(2) P τῆς ἁγίας θεοτόκου καὶ ἀειπαρθένου.

(3) P omits Πέτρου καὶ Παύλου.

(4) P παράσχου φιλάνθρωπε.

(5) One of Gerbert's MSS. has "cum omni-
 bus Sanctis," as in the Greek.

(6) See p. 86, 186, &c. [P omits this.]

CANON ACTIONIS.

Libera nos, quaesumus, Domine, ab
 omnibus malis praeteritis, praesentibus
 et futuris; et intercedente pro nobis
 beata et gloriosa semperque virgine, Dei
 genitrice Maria, et sanctis Apostolis tuis
 Petro et Paulo atque Andrea, da pro-
 pitius pacem in diebus nostris; ut ope
 misericordiae tuae adiuti, et a peccatis
 simus liberi semper, et ab omni pertur-
 batione securi. Per Dominum, etc.

Pax Domini sit semper vobiscum.

R. Et cum spiritu tuo.

*Post haec commondennda est plebs pro
 ieiuniis IIII^{ti} VII^{mi} et X^{mi} mensis
 temporibus suis sive pro scrutiniis vel
 aurium apertione, sive orandum pro
 infirmis vel adnuntiandum Natalitia
 Sanctorum.*

*Post haec communicat Sacerdos cum
 ordinibus sacris cum omni populo.*

(7) P ἐκφώνει ὁ ἱερεὺς. Ἡ εἰρήνη τοῦ Κυρίου
 ἡμῶν Ἰησοῦ Χριστοῦ πάντοτε μεθ' ἡμῶν. Ὁ διά-
 κονος τὸ κοινωνικόν.

(8) P here inserts:

Πρὸ τῆς μεταλήψεως εὐχῆ.

Μεμολυσμένη ψυχῇ καὶ ῥυπαροῖς χελεσι καὶ
 χερσὶν ἀσχηραῖς καὶ πληγῇ γλώττῃ ἕλος ὑπάρχων

CODEX ROSSANENSIS.

Και μετὰ τὸ πάντες μεταλαβείν, ὁ ἱερεὺς θυμῶν λέγει,

Ἐψύθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πάσαν τὴν γῆν ἢ δόξα σου.

Και μετὰ τὸ θυμάσαι ἐκφωνεῖ,

Εὐλογητὸς ὁ Θεὸς ἡμῶν πάντοτε, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

Ὁ λαός. Πληρωθήτω τὸ στόμα ἡμῶν.

Ὁ διάκονος. Ὁρβοί. Οἱ μεταλαβόντες τῶν θείων, ἀχράντων, ἐπουρανίων, ζωοποιῶν, φρικτῶν μυστηρίων, ἀξίως ἐπὶ πάσιν εὐχαριστήσωμεν τῷ.

Ἀντιλαβοῦ, σῶσον. καὶ τὰ λοιπά.

ἀμαρτωλὸς καὶ ταπεινὸς καὶ ἀμετανόητος, φιλόανθρωπε, Σωτὴρ τῶν ἀπεγνωσμένων λιμῆν τε κινδυνεύοντων, σὲ ἱκετεύω, ὁ καλῶν ἀμαρτωλοῦς εἰς μετάνοιαν, Κύριε ὁ Θεός, ἀνε, ἀφε, συγχώρησον μοι τῷ ἀμαρτωλῷ τὰ παραπτώματά μου, τὰ ἐκούσιά τε καὶ ἀκούσια, εἴτε ἐν λόγῳ, εἴτε ἐν γνώσει, εἴτε ἐν ἀγνοίᾳ, εἴτε ἐν θυμῷ ἐπραξα, πάντα μοι συγχώρησον, ὡς ἀγαθὸς καὶ φιλόανθρωπος καὶ μακρόθυμος καὶ πολυέλεος, ταῖς πρεσβείαις τῆς ἁγίας θεοτόκου καὶ δειπαρθένου Μαρίας. ἀκατακρίτως ἀξίωσόν με δέξασθαι τὴν ἁγίαν καὶ ἄχραντὸν σου δωρεάν, εἰς ἀφεσιν ἀμαρτιῶν καὶ εἰς ζωὴν αἰώνιον, εἰς συγχώρησιν τῶν ποτηρίων μου πταισμάτων καὶ εἰς φωτισμὸν τῶν ἐντολῶν σου, ὅτι πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ προσκύνησις, τῷ Πατρὶ καὶ τῷ Τίῳ.

[This and the following should be compared with the prayers (above, p. 168 note a, see too p. 137, note k) of the manuscript C of S. Basil and S. Chrysostom as used in the Greek churches of Italy and Sicily. The comparison suggests a possible origin of this Liturgy of S. Peter. See Introduction.]

Καὶ λαβὼν ὁ ἱερεὺς τὸν ἄρτον τῆς μεταλήψεως λέγει μυστικῶς, Μὴ ἡμῖν, Δέσποτα, τὰ ἄγια ταῦτα εἰς κρίμα γενέσθω, ἀλλ' εἰς ἐξάλειψιν ἀμαρτιῶν καὶ εἰς κάθαρσιν ψυχῆς καὶ σώματος.

Ὁμοίως λαβὼν τὸ ποτήριον τῆς μεταλήψεως λέγει μυστικῶς, Τὸ σῶμά σου τὸ ἅγιον, Κύριε, γέ-

CODEX ROSSANENSIS.

Και ὁ ἱερεὺς εὐχεταί. Αὕτη ἡμᾶς, δεόμεθα, ἢ κοινωνία, Κύριε, καθαρῶς ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ οὐρανίων ἀγαθῶν ποιήσει εἶναι μετόχους διὰ τοῦ Κυρίου ἡμῶν Ἰησοῦ Χριστοῦ, μετ' οὗ ζῆς καὶ βασιλεύεις, ὁ Θεός, εἰς ἐνότητά Πνεύματος ἁγίου, εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἐκφώνως. Ὅτι σὺ ὁ ἁγιασμός ἡμῶν, καὶ σοὶ τὴν δόξαν.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν.

Ὁ ἱερεὺς λέγει εὐχὴν ὀπισθάμβωνος.

Εὐλογητὸς ὁ Θεός, δι' οὗ τὸ ἄχραντον

νοιτὸ μοι εἰς ζωὴν, καὶ τὸ αἷμά σου τὸ τίμιον τοῦτο εἰς ἀφεσιν ἀμαρτιῶν, καὶ ἐν τῇ δικαίᾳ σου κρίσει ἀξίωσόν με στήναι ἐκ δεξιῶν σου, καὶ γένοιτό μοι αὕτη ἡ εὐχαριστία εἰς χαρὰν καὶ εἰς ἰασιν τῆς ψυχῆς μου.

Ὁ ἱερεὺς λέγει, Μετὰ φόβου Θεοῦ καὶ πίστεως. [See S. Basil, p. 169, and S. Chrysostom, p. 141.]

Ὁ διάκονος. Ὁ Κύριος μετ' ἡμῶν. Εὐξέμεθα.

Ἐκφώνησις. Εἴτα ὁ ἱερεὺς μυστικῶς. Αὕτη ἡμᾶς, δεόμεθα, Κύριε, ἢ κοινωνία, as above.

(1) P concludes as follows:

Ἐκφωνεῖ ὁ ἱερεὺς. Ὁ Κύριος μετ' ἡμῶν.

Ὁ διάκονος. Ἐν εἰρήνῃ προέλθωμεν. Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς τὴν ὀπισθάμβωνος εὐχὴν.

Δέσποτα Κύριε, ὁ Θεός, ὁ παντοκράτωρ, ὁ μὴ χωριζόμενος τῶν σῶν δούλων, ὁ μὴ παραβλέπων ψυχὰς τὰς σοῦ δεόμενας, ἀνάπαυσον τὰς ψυχὰς τῶν δούλων σου πάντων τῶν χριστιανῶν τῶν ὀρθοδόξων, ἐν παραδείσῳ τρυφῇ, ἐν χώρᾳ εὐσεβῶν, ὑπερβὰς τὰ αὐτῶν ἀμαρτήματα τὰ ἐν γνώσει καὶ τὰ ἐν ἀγνοίᾳ. Ἐκείνους μὲν ἐν τῇ προλαβούσῃ τρυφῇ καταξίωσον, ἡμᾶς δὲ μετὰ χαρᾶς συνάγαγε καὶ ἐν ἀφέσει ἀμαρτιῶν διατήρησον, πρεσβείαις τῆς παναχράντου θεοποίτης ἡμῶν, θεοτόκου καὶ δειπαρθένου Μαρίας, τῶν ἁγίων καὶ ἐπουρανίων δυσάμεων, τοῦ ἁγίου Ἰωάννου προφήτου καὶ προδρόμου καὶ βαπτιστοῦ,

(11)

(11)

LITURGIES OF PALESTINE.

LITURGIES OF PALESTINE.

[The Greek Liturgy of Saint James, as it has hitherto been printed, has been taken, directly or indirectly, from the copy published by Morel at Paris in 1560. Morel gave no information as to the source from which his copy was derived; but in the preface to the edition of S. Mark (1583) there is a memorandum that seems to imply that the original of the Liturgy had been found in some Library at Paris. I have been successful through the most kind assistance of M. Delisle and M. Omont in obtaining collations or copies of two transcripts of this Liturgy from MSS. now lying in the National Library, and I have thought it better to print from these MSS. than give the Liturgy as published by Morel. I have however noted the variations between them and the printed edition. These two copies must be considered as appearing here for the first time. The same may be said of the copy from the Rossano Codex to which Monaldinius drew the attention of Assemani in 1760, and from which Monaldinius gave his friend Latin translations of the more important variations from the published text. I have printed the Greek at length. From the copy in the Messina Roll Monaldinius gave to Assemani important extracts, but the remains of the roll appear here for the first time at length. For an account of the MSS. I must refer to the Introduction.

It has been impossible to print on the same pages translations of the Syriac Versions of S. James. I have however noted in the margin by the letters S. R. and S. A. the parts of the Liturgy to which corresponding passages may be found in the Syriac Liturgies as translated by Renaudot and as edited by Assemani respectively. These parts probably date from a period before the Council of Chalcedon.

I have thought it desirable to prefix to this most important Liturgy of the Church of Palestine the brief account of the celebration of the Eucharist given by Justin Martyr in his Apology, and the more continuous account given by Cyril of Jerusalem in his addresses to "the newly enlightened," "the Mystagogic Catecheses," as they are called. To the Liturgy itself I have attached as notes such extracts from and references to the works of Saint John Chrysostom as clearly exhibit the relations between this Liturgy and that in use when Chrysostom was preaching at Antioch. Before the appearance in 1879 of Mr Hammond's interesting little book entitled "The Ancient Liturgies of Antioch, &c." I had been led to collect from Bingham, just as he has done, notes of illustrative fragments scattered over the pages of Chrysostom's works. I have admitted these quotations and references as notes to the passages which they illustrate. They will thus furnish additional help in the interesting attempt to discern between the Ancient and the Modern in this important Liturgy.]

LITURGIES OF PALESTINE.

JUSTINI MARTYRIS APOLOGIÆ PRIMÆ

CAPP. 65, 66, 67.

65. Ἡμεῖς δὲ μετὰ τὸ οὕτως λούσαι τὸν πεπεισμένον καὶ συγκατατεθειμένον ἐπὶ τοὺς λεγομένους ἀδελφούς ἄγομεν, ἔνθα συνηγμένοι εἰσὶ, κοινὰς εὐχὰς ποιησόμενοι ὑπὲρ τε ἑαυτῶν καὶ τοῦ φωτισθέντος καὶ ἄλλων πανταχοῦ πάντων ἐτόνως, ὅπως καταξιωθῶμεν τὰ ἀληθῆ μαθόντες καὶ δι' ἔργων ἀγαθοὶ πολιτευταὶ καὶ φύλακες τῶν ἐντεταλμένων εὐρεθῆναι, ὅπως τὴν αἰώνιον σωτηρίαν σωθῶμεν. Ἀλλήλους φιλήματι ἀσπαζόμεθα παυσάμενοι τῶν εὐχῶν. Ἐπειτα προσφέρεται τῷ προεστῶτι τῶν ἀδελφῶν ἄρτος καὶ ποτήριον ὕδατος καὶ κράματος, καὶ οὕτως λαβῶν, αἶνον καὶ δόξαν τῷ Πατρὶ τῶν ὄλων διὰ τοῦ ὀνόματος τοῦ Υἱοῦ καὶ τοῦ Πνεύματος τοῦ ἁγίου ἀναπέμπει, καὶ εὐχαριστίαν ὑπὲρ τοῦ κατηξιῶσθαι τούτων παρ' αὐτοῦ ἐπὶ πολὺ ποιεῖται· οὐ συντελέσαντος τὰς εὐχὰς καὶ τὴν εὐχαριστίαν πᾶς ὁ παρὼν λαὸς ἐπεφημῆε λέγων· Ἀμήν. Τὸ δὲ Ἀμήν τῇ Ἑβραϊδὶ φωνῇ τὸ γένοιτο σημαίνει. Εὐχαριστήσαντος δὲ τοῦ προεστῶτος καὶ ἐπεφημῆσαντος πάντος τοῦ λαοῦ, οἱ καλούμενοι παρ' ἡμῖν διάκονοι διδάσσω ἐκάστῳ τῶν παρόντων

μεταλαβεῖν ἀπὸ τοῦ εὐχαριστηθέντος ἄρτου καὶ οἴνου καὶ ὕδατος, καὶ τοῖς οὐ παροῦσιν ἀποφέρουσι.

66. Καὶ ἡ τροφή αὕτη καλεῖται παρ' ἡμῖν Εὐχαριστία, ἧς οὐδενὶ ἄλλῳ μετασχεῖν ἐξόν ἐστιν, ἢ τῷ πιστεύοντι ἀληθῆ εἶναι τὰ δεδιδραγμένα ὑφ' ἡμῶν, καὶ λουσαμένῳ τὸ ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ εἰς ἀναγέννησιν λουτρόν, καὶ οὕτως βιοῦντι ὡς ὁ Χριστὸς παρέδωκεν. Οὐ γὰρ ὡς κοινὸν ἄρτον οὐδὲ κοινὸν πόμα ταῦτα λαμβάνομεν, ἀλλ' ὃν τρόπον διὰ λόγου Θεοῦ σαρκοποιήθεις Ἰησοῦς Χριστὸς ὁ σωτὴρ ἡμῶν καὶ σάρκα καὶ αἷμα ὑπὲρ σωτηρίας ἡμῶν ἔσχεν, οὕτως καὶ τὴν δι' εὐχῆς λόγου τοῦ παρ' αὐτοῦ εὐχαριστηθεῖσαν τροφήν, ἐξ ἧς αἷμα καὶ σάρκες κατὰ μεταβολὴν τρέφονται ἡμῶν, ἐκείνου τοῦ σαρκοποιηθέντος Ἰησοῦ καὶ σάρκα καὶ αἷμα ἐδιδάχθημεν εἶναι. Οἱ γὰρ ἀπόστολοι ἐν τοῖς γενόμενοις ὑπ' αὐτῶν ἀπομνημονεύμασιν, ἃ καλεῖται εὐαγγέλια, οὕτως παρέδωκαν ἐντετάλθαι αὐτοῖς τὸν Ἰησοῦν, λαβόντα ἄρτον εὐχαριστήσαντα εἰπεῖν· Τούτο ποιεῖτε εἰς τὴν ἀνάμνησίν μου, τοῦτό ἐστι τὸ σῶμά μου· καὶ τὸ ποτή-

JUSTINI MARTYRIS APOLOGIA PRIMA.

ριον ὁμοίως λαβόντα καὶ εὐχαριστήσαντα εἰπεῖν· Τοῦτό ἐστι τὸ αἷμά μου· καὶ μόνοις αὐτοῖς μεταδοῦναι. Ὅπερ καὶ ἐν τοῖς τοῦ Μίθρα μυστηρίοις παρέδωκαν γίνεσθαι μιμησάμενοι οἱ πονηροὶ δαίμονες· ὅτι γὰρ ἄρτος καὶ ποτήριον ὕδατος τίθεται ἐν ταῖς τοῦ μνουμένου τελεταῖς μετ' ἐπιλόγων τινῶν, ἣ ἐπίστασθε ἢ μαθεῖν δύνασθε.

67. Ἡμεῖς δὲ μετὰ ταῦτα λοιπὸν αἰεὶ τούτων ἀλλήλους ἀναμνησκόμεν· καὶ οἱ ἔχοντες τοῖς λειπομένοις πᾶσιν ἐπικουροῦμεν, καὶ σύνεσμεν ἀλλήλοις αἰεὶ. Ἐπὶ πᾶσι τε οἷς προσφερόμεθα εὐλογοῦμεν τὸν ποιητὴν τῶν πάντων διὰ τοῦ Υἱοῦ αὐτοῦ Ἰησοῦ Χριστοῦ καὶ διὰ Πνεύματος τοῦ ἁγίου. Καὶ τῇ τοῦ ἡλίου λεγομένη ἡμέρᾳ πάντων κατὰ πόλεις ἢ ἀγροὺς μενόντων ἐπὶ τὸ αὐτὸ συνέλευσις γίνεται, καὶ τὰ ἀπομνημονεύματα τῶν ἀποστόλων ἢ τὰ συγγράμματα τῶν προφητῶν ἀναγινώσκεται μέχρι ἐγχωρεῖ. Ἐἴτα παυσαμένου τοῦ ἀναγινώσκοντος, ὁ προσετώσ διὰ λόγου τὴν νοουθεσίαν καὶ πρόκλησιν τῆς τῶν καλῶν τούτων μιμήσεως ποιεῖται. Ἐπειτα ἀνίστάμεθα κοινῇ πάντες καὶ εὐχὰς πέμπομεν.

JUSTINI MARTYRIS APOLOGIA PRIMA.

Καὶ, ὡς προέφημεν, παυσαμένων ἡμῶν τῆς εὐχῆς ἄρτος προσφέρεται καὶ οἶνος καὶ ὕδωρ, καὶ ὁ προσετώσ εὐχὰς ὁμοίως καὶ εὐχαριστίας, ὅση δύναμις αὐτῷ, ἀναπέμπει, καὶ ὁ λαὸς ἐπευφημεῖ λέγων τὸ Ἄμην· καὶ ἡ διάδοσις καὶ ἡ μετάληψις ἀπὸ τῶν εὐχαριστηθέντων ἐκάστῳ γίνεται καὶ τοῖς οὐ παροῦσι διὰ τῶν διακόνων πέμπεται. Οἱ εὐποροῦντες δὲ καὶ βουλόμενοι κατὰ προαίρεσιν ἕκαστος τὴν ἑαυτοῦ δ βούλεται δίδωσι, καὶ τὸ συλλεγόμενον παρὰ τῷ προσετώτῳ ἀποτίθεται, καὶ αὐτὸς ἐπικουρεῖ ὀρφανοῖς τε καὶ χήραις, καὶ τοῖς διὰ νόσον ἢ δι' ἄλλην αἰτίαν λειπομένοις, καὶ τοῖς ἐν δεσμοῖς οὔσι, καὶ τοῖς παρεπιδήμοις οὔσι ξένοις, καὶ ἀπλῶς πᾶσι τοῖς ἐν χρεῖᾳ οὔσι κηδεμὼν γίνεται. Τὴν δὲ τοῦ ἡλίου ἡμέραν κοινῇ πάντες τὴν συνέλευσιν ποιούμεθα, ἐπειδὴ πρώτη ἐστὶν ἡμέρα, ἐν ἣ ὁ Θεὸς τὸ σκότος καὶ τὴν ὕλην τρέψας κόσμον ἐποίησε, καὶ Ἰησοῦς Χριστὸς ὁ ἡμέτερος Σωτὴρ τῇ αὐτῇ ἡμέρᾳ ἐκ νεκρῶν ἀνέστη· τῇ γὰρ πρὸ τῆς κρονικῆς ἐσταύρωσαν αὐτὸν καὶ τῇ μετὰ τὴν κρονικὴν, ἣτις ἐστὶν ἡλίου ἡμέρα, φανεῖς τοῖς ἀποστόλοις αὐτοῦ καὶ μαθηταῖς ἐδίδαξε ταῦτα, ἅπερ εἰς ἐπίσκεψιν καὶ ὑμῶν ἀνεδώκαμεν.

EXTRACTS FROM THE FOURTH AND FIFTH LECTURES OF
CYRIL OF JERUSALEM ON THE MYSTERIES, ADDRESSED
TO THE NEWLY BAPTIZED¹.

IV. Ἀνάγνωσις ἐκ τῆς πρὸς Κορινθίους
Παύλου ἐπιστολῆς.

Ἐγὼ γάρ παρέλαβον ἀπὸ τοῦ Κυρίου
ὁ καὶ παρέδωκα ὑμῖν.

Αὕτη τοῦ μακαρίου Παύλου ἡ διδασκαλία
ικανῆ καθέστηκε πληροφωρῆσαι ὑμᾶς περὶ
τῶν θείων μυστηρίων. . . . Αὐτὸς γὰρ ἀρτίως
ἔβόα· ὅτι ἐν τῇ νυκτὶ ἧ παρεδίδοτο, ὁ
Κύριος ἡμῶν Ἰησοῦς Χριστὸς λαβὼν ἄρ-
τον καὶ εὐχαριστήσας ἔκλασε καὶ ἔδωκε
τοῖς αὐτοῦ μαθηταῖς λέγων· Λάβετε, φά-
γετε, τοῦτό μου ἐστὶ τὸ σῶμα. Καὶ λαβὼν
[τὸ] ποτήριον καὶ εὐχαριστήσας εἶπεν· Λά-
βετε, πίετε, τοῦτό μου ἐστὶ τὸ αἷμα.

V. 2. Ἐώρακατε τὸν διάκονον τὸν νύψα-
σθαι διδόντα τῷ ἱερεὶ καὶ τοῖς κυκλοῦσι τὸ
θυσιαστήριον τοῦ Θεοῦ πρεσβυτέροις. . . .
Σύμβολόν ἐστιν τοῦ δεῖν ὑμᾶς καθαρεύειν
πάντων ἁμαρτημάτων καὶ ἀνομημάτων τὸ
νύψασθαι. . .

3. Εἶτα βοᾷ ὁ διάκονος· Ἀλλήλους
ἀπολάβετε, καὶ ἀλλήλους ἀσπαζώμεθα.

4. Μετὰ τοῦτο βοᾷ ὁ ἱερεὺς· Ἄνω τὰς
καρδίας. Εἶτα ἀποκρίνεσθε· Ἐχομεν πρὸς
τὸν Κύριον.

5. Εἶτα ὁ ἱερεὺς λέγει· Εὐχαριστήσωμεν
τῷ Κυρίῳ.

Εἶτα λέγετε· Ἄξιον καὶ δίκαιον.

6. Μετὰ ταῦτα μνημονεύομεν οὐρανοῦ
καὶ γῆς καὶ θαλάσσης, ἡλίου καὶ σελήνης,
ἄστρον καὶ πάσης τῆς κτίσεως λογικῆς τε
καὶ ἀλόγου, ὄρατῆς τε καὶ ἀοράτου, ἀγγέ-
λων, ἀρχαγγέλων, δυνάμεων, κυριοτήτων,
ἀρχῶν, ἐξουσιῶν, θρόνων, τῶν Χερουβὶμ
τῶν πολυπροσώπων, δυνάμει λέγοντες τὸ
τοῦ Δαβὶδ, Μεγαλύνετε τὸν Κύριον σὺν
ἐμοί. Μνημονεύομεν καὶ τῶν Σεραφίμ, ἃ
ἐν Πνεύματι ἀγίῳ ἐθέασατο Ἡσαΐας παρε-
στηκότα κύκλῳ τοῦ θρόνου τοῦ Θεοῦ, καὶ
ταῖς μὲν δυσὶ πτέρυξι κατακλύπτοντα τὸ
πρόσωπον, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ
ταῖς δυσὶ πετόμενα, καὶ λέγοντα ἄγιος,
ἄγιος, ἄγιος, Κύριος σαβαώθ. διὰ τοῦτο
γὰρ τὴν παραδοθεῖσαν ἡμῖν ἐκ τῶν Σεραφίμ
θεολογίαν ταύτην λέγομεν, ὅπως κοινωνοὶ
τῆς ὑμνωδίας ταῖς ὑπερκοσμίοις γενώμεθα
στρατιαῖς.

7. Εἶτα ἀγιάσαντες ἑαυτοὺς διὰ τῶν
πνευματικῶν τούτων ὕμνων, παρακαλοῦμεν
τὸν φιλόανθρωπον Θεόν, τὸ ἅγιον Πνεῦμα
ἐξαποστεῖλαι ἐπὶ τὰ προκείμενα, ἵνα ποιήσῃ
τὸν μὲν ἄρτον σῶμα Χριστοῦ, τὸν δὲ οἶνον
αἷμα Χριστοῦ.

8. Εἶτα, μετὰ τὸ ἀπαρτισθῆναι τὴν πνευ-
ματικὴν θυσίαν, τὴν ἀναίμακτον λατρίαν,
ἐπὶ τῆς θυσίας ἐκείνης τοῦ ἱλασμοῦ παρα-

¹ I have confined these extracts to passages illustrative of the text and "rubric" of the Liturgy of Jerusalem.

CYRIL OF JERUSALEM.

καλοῦμεν τὸν Θεὸν ὑπὲρ κοινῆς τῶν ἐκκλησιῶν εἰρήνης, ὑπὲρ τῆς τοῦ κόσμου εὐσταθείας, ὑπὲρ βασιλέων, ὑπὲρ στρατιωτῶν καὶ συμμάχων, ὑπὲρ τῶν ἐν ἀσθενείαις, ὑπὲρ τῶν καταπονουμένων, καὶ ἀπαξαπλῶς ὑπὲρ πάντων βοηθείας δεομένων, δεόμεθα πάντες ἡμεῖς καὶ ταύτην προσφέρομεν τὴν θυσίαν.

9. Εἶτα μνημονεύομεν καὶ τῶν προκειοιμημένων, πρῶτον πατριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων, ὅπως ὁ Θεὸς ταῖς εὐχαῖς αὐτῶν καὶ πρεσβείαις προσδέξεται ἡμῶν τὴν δέησιν. Εἶτα καὶ ὑπὲρ τῶν προκειοιμημένων ἁγίων πατέρων καὶ ἐπισκόπων, καὶ πάντων ἀπλῶς τῶν ἐν ἡμῖν προκειοιμημένων, μεγίστην ὄνησιν πιστεύοντες ἔσθαι ταῖς ψυχαῖς, ὑπὲρ ὧν ἡ δέησις ἀναφέρεται τῆς ἁγίας καὶ φρικωδεστάτης προκειμένης θυσίας.

11. Εἶτα μετὰ ταῦτα τὴν εὐχὴν λέγομεν ἐκείνην, ἣν ὁ Σωτὴρ παρέδωκε τοῖς οἰκείοις αὐτοῦ μαθηταῖς, μετὰ καθαρᾶς συνειδήσεως Πατέρα ἐπιγραφόμενοι τὸν Θεόν, καὶ λέγοντες, Πάτερ ἡμῶν ὁ ἐν τοῖς οὐρανοῖς.

12. Ἁγιασθήτω τὸ ὄνομά σου.

13. Ἐλθέτω ἡ βασιλεία σου.

14. Γενηθήτω τὸ θέλημά σου ὡς ἐν οὐρανῷ καὶ ἐπὶ τῆς γῆς.

15. Τὸν ἄρτον ἡμῶν τὸν ἐπιούσιον δὸς ἡμῖν σήμερον.

16. Καὶ ἄφες ἡμῖν τὰ ὀφειλήματα

CYRIL OF JERUSALEM.

ἡμῶν ὡς καὶ ἡμεῖς ἀφίεμεν τοῖς ὀφειλέταις ἡμῶν.

17. Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν.

18. Ἄλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ.

Εἶτα μετὰ τὴν πληρωσιν τῆς εὐχῆς λέγεις, Ἄμην.

19. Μετὰ ταῦτα λέγει ὁ ἱερεύς· τὰ ἄγια τοῖς ἀγίοις.....Εἶτα ὑμεῖς λέγετε· Εἰς ἅγιος, εἰς Κύριος, Ἰησοῦς Χριστός.

20. Μετὰ ταῦτα ἀκούετε τοῦ ψάλλοντος μετὰ μέλους θεοῦ προτρεπομένου ὑμᾶς εἰς τὴν κοινωνίαν τῶν ἁγίων μυστηρίων, καὶ λέγοντος·

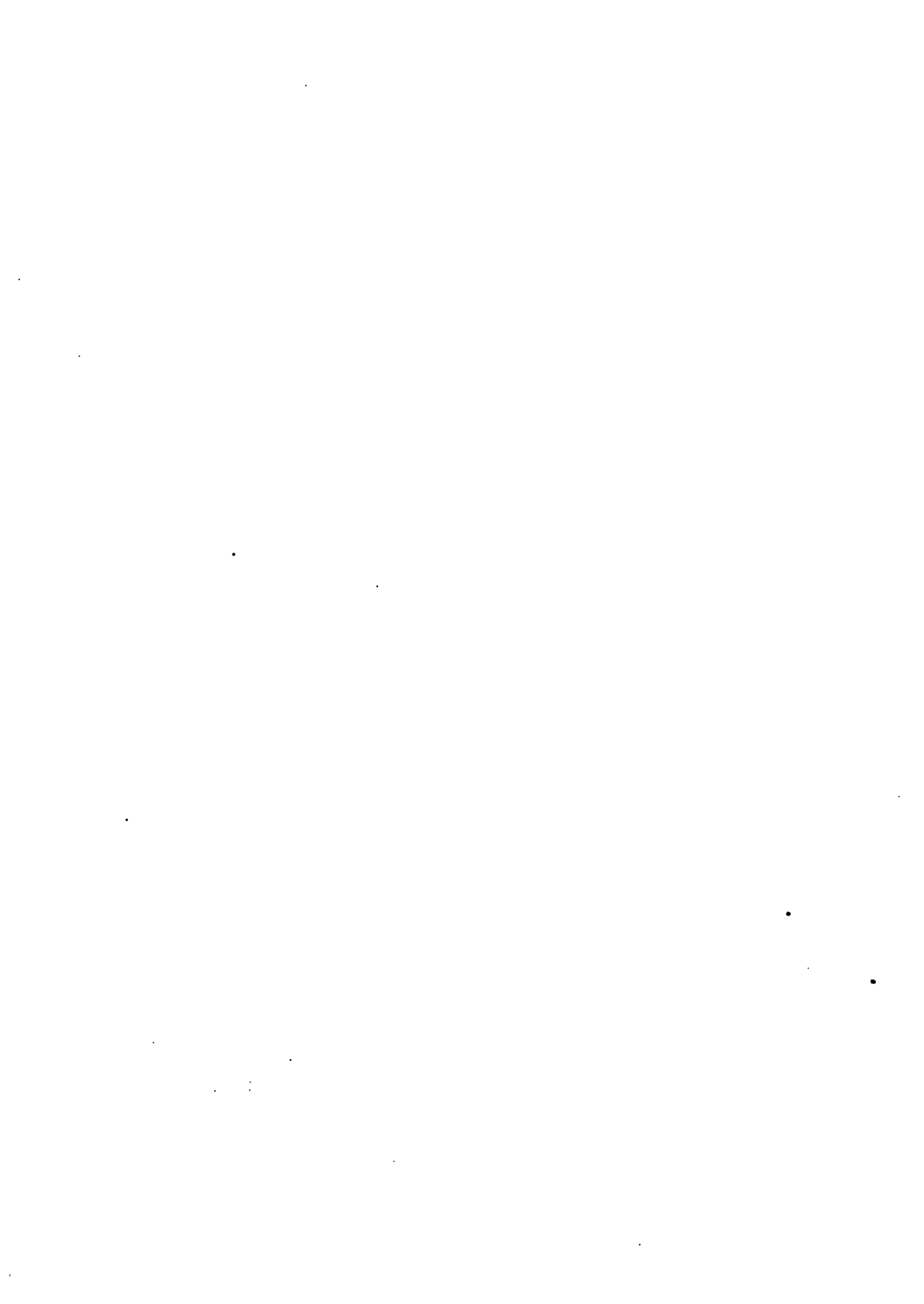
Γεύσασθε καὶ ἴδετε, ὅτι χρηστός ὁ Κύριος.

21. Προσιῶν οὖν, μὴ τεταμένοις τοῖς τῶν χειρῶν καρποῖς προσέρχου, μηδὲ διηρημένοις τοῖς δακτύλοις, ἀλλὰ τὴν ἀριστερὰν θρόνον ποιήσας τῇ δεξιᾷ ὡς μελλούσῃ βασιλείᾳ ὑποδέχου, καὶ κοιλάνας τὴν παλάμην, δέχου τὸ σῶμα τοῦ Χριστοῦ, ἐπιλέγων τὸ Ἄμην.

22. Εἶτα μετὰ τὸ κοινωνῆσαι σε τοῦ σώματος Χριστοῦ προσέρχου καὶ τῷ ποτηρίῳ τοῦ αἵματος, μὴ ἀνατείνων τὰς χεῖρας, ἀλλὰ κύπτων, καὶ τρόπῳ προσκυνήσεως καὶ σεβάσματος λέγων τὸ Ἄμην ἁγιάζου καὶ ἐκ τοῦ αἵματος μεταλαμβάνων Χριστοῦ.

Κατέχετε ταύτας τὰς παραδόσεις ἀσπίλους.

LITURGY OF SAINT JAMES.



LITURGY OF SAINT JAMES.

[The first column contains the Liturgy as it is found in the two surviving fragments of the Messina Roll. I have however added within square brackets portions which were in existence when Monaldinius sent his memoranda to Joseph Aloysius Assemani about the year 1750. The Roll has suffered in the meantime.

The second column contains the Liturgy as given at length in the Rossano Codex: the third and fourth as given in the Paris MSS. 2509 and 476 respectively. The former of these seems to approach closest to the edition published by Morel in the year 1560, from which edition all more recent copies have been either directly or indirectly taken. I have therefore appended to it notes of the variations from it of Morel's copy. The letters S. R. and S. A. mark the prayers which are found, with few variations, in the Syriac copies as translated by Renaudot and by Assemani, and I have also marked with C the portions which were demonstrably in existence in the time of Saint Cyril of Jerusalem. The Notes contain also references to or quotations from the writings of Chrysostom.]

LITURGY OF SAINT JAMES.

ROTULUS MESSANENSIS.

[*Mutilus.*]

CODEX ROSSANENSIS.

Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου
Ἰακώβου τοῦ ἀδελφοθέου.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

[p. 62]

Ὁ λαός. Κύριε, ἐλέησον.

Ὁ ἱερεὺς. Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ
τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνες.

Ὁ διάκονος. Στῶμεν καλῶς· ἐν εἰρήνῃ τοῦ
Κυρίου δεηθῶμεν.

LITURGY OF SAINT JAMES.

PARIS MANUSCRIPT 2509.

(1)
P. 3

Ἡ θεία λειτουργία τοῦ ἁγίου ἀποστόλου
καὶ ἀδελφοθέου Ἰακώβου.

PARIS MANUSCRIPT 476.

Ἡ θεία λειτουργία τοῦ ἐν ἁγίοις
πατρὸς ἡμῶν Ἰακώβου τοῦ ἀποστόλου
καὶ ἀδελφοθέου.

Εὐχή τῆς προθέσεως.

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, τῇ μόνῃ ἀπλῇ καὶ ἀδιαιρέτῃ τρι-
άδι, τῇ ἐνούσῃ καὶ ἀγιαζούσῃ ἡμᾶς δι' ἐαν-
τῆς, καὶ εἰρηνεύουσῃ τὴν ζωὴν ἡμῶν, νῦν καὶ
αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εἶτα ἐξιλεούμενος ὑπὲρ ἑαυτοῦ τὸ Θεῖον,

P 3

Ἐν πλήθει ἁμαρτιῶν μεμολυσμένον με
μὴ ἐξουδενώσης, Δέσποτα Κύριε ὁ Θεὸς
ἡμῶν· ἰδοὺ γὰρ προσῆλθον τῷ θείῳ τούτῳ
καὶ ἐπουρανίῳ μυστηρίῳ σου, οὐχ ὡς ἄξιος
ὑπάρχων· ἀλλ' εἰς τὴν σὴν ἀφορῶν ἀγα-
θότητα, ἀφίημί σοι τὴν φωνήν, Ὁ Θεός,
ἰλάσθητί μοι τῷ ἁμαρτωλῷ· ἥμαρτον εἰς
τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι
ἄξιος ἀντοφθαλμῆσαι τῇ ἱερᾷ σου ταύτῃ
καὶ πνευματικῇ τραπέζῃ, ἐφ' ἣ ὁ μονογενὴς
σου Υἱός, καὶ Κύριος ἡμῶν Ἰησοῦς Χριστός,
ἐμοὶ τῷ ἁμαρτωλῷ καὶ πάσῃ κηλίδι κατε-
στιγμένῳ, μυστικῶς πρόκειται εἰς θυσίαν.
Διὸ ταύτην σοι τὴν ἱκεσίαν καὶ εὐχαρι-
στιάν προσάγω, τοῦ καταπεμφθῆναί μοι

Ἐν πλήθει ἁμαρτιῶν μεμολυσμένον με
μὴ ἐξουδενώσης, Δέσποτα Κύριε ὁ Θεός μου·
ἰδοὺ γὰρ προσέρχομαι τῷ θείῳ τούτῳ καὶ
ἐπουρανίῳ θυσιαστηρίῳ, οὐχ ὡς ἄξιος ὑπάρ-
χων· ἀλλ' εἰς τὴν σὴν ἀφορῶν ἀγαθότητα,
ταύτην ἀφίημί σοι τὴν φωνήν, Ὁ Θεός, ἰλά-
σθητί μοι τῷ ἁμαρτωλῷ· ἥμαρτον γὰρ εἰς
τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι
ἄξιος ἀντοφθαλμῆσαι τῇ ἱερᾷ ταύτῃ καὶ
πνευματικῇ τραπέζῃ, ἐφ' ἣ ὁ μονογενὴς σου
Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, ἐμοὶ
τῷ ἁμαρτωλῷ καὶ πάσῃ κηλίδι κατεστιγ-
μένῳ, μυστικῶς πρόκειται εἰς θυσίαν. Δι'
οὐ ταύτην σοι τὴν ἱκετηρίαν προσάγω, τοῦ
καταπεμφθῆναί μοι τὸ Πνεῦμά σου τὸ

(1) P. 3 denotes that the passage is to be found in the Paris edition of Morel, p. 3.

ROTULUS MESSANENSIS.

CODEX ROSSANENSIS.

[*Mutilus.*]

Ὁ ἱερεὺς λέγει εὐχὴν.

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαίῳ φωτὶ τῆς μιᾶς θεότητος, τῆς ἐν τριάδι μοναδικῶς ὑπαρχούσης καὶ διαιρουμένης ἀδιαίρετως· τριάς γὰρ εἰς Θεὸς παντοκράτωρ, οὗ τὴν δόξαν οἱ οὐρανοὶ διηγούνται, ἡ δὲ γῆ τὴν αὐτοῦ δεσποτείαν, καὶ ἡ θάλασσα τὸ αὐτοῦ κράτος, καὶ πᾶσα αἰσθητή τε καὶ νοητή κτίσις τὴν αὐτοῦ μεγαλειότητα κηρύττει πάντοτε· ὅτι αὐτῷ πρέπει πᾶσα δόξα, τιμὴ, κράτος, μεγαλωσύνη καὶ μεγαλοπρέπεια, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Εὐχὴ τοῦ θυμᾶματος τῆς εἰσόδου.

[C. b.]

Δέσποτα Ἰησοῦ Χριστέ, ὦ Θεοῦ Λόγε, ὃ ἐκουσίως ἑαυτὸν θυσίαν ἄμωμον ἐπὶ σταυροῦ τῷ Θεῷ καὶ Πατρὶ προσαγαγών, ὃ διφυῆς ἄνθραξ, ὃ τῇ λαβίδι τῶν τοῦ προφήτου χειλέων ἀψάμενος καὶ τὰς ἁμαρτίας αὐτοῦ ἀφελόμενος, ἄψαι τῶν νοερῶν ἡμῶν αἰσθήσεων, καὶ καθάρισον ἡμᾶς ἀπὸ πάσης ἁμαρτημάτων κηλίδος, καὶ παρᾶστησον ἡμᾶς ἀγνοῦς τῷ ἁγίῳ σου θυσιαστηρίῳ, τοῦ προσενέγκαι σοὶ θυσίαν αἰνέσεως·

PARIS MANUSCRIPT 2509.

τὸ Πνεῦμά σου τὸ Παράκλητον, ἐνισχύον
καὶ καταρτίζον με πρὸς τὴν λειτουργίαν
ταύτην· καὶ τὴν παρὰ σοῦ μοι τῷ λαῷ
ἐπαγγελθεῖσαν φωνὴν ἀκατακρίτως ταύτην
ἀποφθέξασθαι καταξίωσον, ἐν Χριστῷ
Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς
εἶ, σὺν τῷ παναγίῳ, ἀγαθῷ, ζωοποιῷ καὶ
ὁμοουσίῳ σου Πνεύματι, νῦν καὶ ἀεὶ.

P. 4

Βόχῃ τῆς παραστάσεως.

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαίῳ φωτὶ τῆς
θεότητος, τῆς ἐν τριάδι μοναδικῶς ὑπαρ-
χούσης καὶ διαιρουμένης ἀδιαίρετως· τριάς
γὰρ εἰς Θεὸς παντοκράτωρ, οὗ τὴν δόξαν
οἱ οὐρανοὶ διηγούνται, ἡ δὲ γῆ τὴν αὐτοῦ
δεσποτείαν, καὶ ἡ θάλασσα τὸ αὐτοῦ κρά-
τος, καὶ πᾶσα αἰσθητὴ καὶ νοητὴ κτίσις
τὴν αὐτοῦ μεγαλειότητα κηρύττει πάντοτε·
ὅτι αὐτῷ πρέπει πᾶσα δόξα, τιμὴ, κράτος,
μεγαλωσύνη τε καὶ μεγαλοπρέπεια, νῦν
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἄμην.

Βόχῃ τοῦ θυμάματος τῆς εἰσόδου τῆς ἐνάφ-
ξεως.

Δέσποτα Κύριε Ἰησοῦ Χριστέ, ὦ Θεοῦ
Λόγε, ὁ ἐκουσίως ἐάντων θυσίαν ἄμωμον
ἐπὶ σταυροῦ τῷ Θεῷ καὶ Πατρὶ προσα-
γαγών, ὁ διφύνης ἄνθραξ, ὁ τῇ λαβίδι τῶν
τοῦ προφήτου χειλέων ἀψάμενος καὶ τὰς
(1) ἁμαρτίας αὐτοῦ ἀφελόμενος, ἄψαι τῶν νοε-
ρῶν ἡμῶν αἰσθήσεων, καὶ καθάρισον ἡμᾶς
(2) ἀπὸ πάσης ἁμαρτημάτων κηλίδος, καὶ
παράστησον ἡμᾶς ἀγνοῦς τῷ ἁγίῳ σου
θυσιαστηρίῳ τοῦ προσενέγκαι σοι θυσίαν

(1) P. ἄψαι καὶ ἡμῶν τῶν ἁμαρτωλῶν τῶν αἰσθήσεων.

PARIS MANUSCRIPT 476.

Παράκλητον ἐνισχύον, καταρτίζον με, πρὸς
τὴν λειτουργίαν ταύτην· καὶ τὴν παρὰ σοῦ
μοι ἐπαγγελθεῖσαν φωνὴν ταύτην ἀκατακρί-
τως τῷ λαῷ ἐπιφθέξασθαι καταξίωσον,

Ἐκφώνησις. Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασ-
μένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ
ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς
τοὺς αἰῶνας τῶν αἰώνων. Ἄμην.

Τάξις καὶ ἀκολουθία κατὰ τὴν ἁγίαν ἱερο-
μύστου τελετῆς Σιών. Τοῦ κλήρου μέλλοντος τὴν
προελευσιν ποιῆσαι, ὁ διάκονος ἐκφωνεῖ, Κύριε,
εὐλόγησον· ὁ δὲ ἱερεὺς λέγει,

Δόξα τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, τῷ τριαδικῷ καὶ ἐνιαίῳ φωτὶ τῆς
μιᾶς θεότητος, τῆς ἐν τριάδι μοναδικῶς
ὑπαρχούσης καὶ διαιρουμένης ἀδιαίρετως·
τριάς γὰρ εἰς Θεὸς παντοκράτωρ, οὗ τὴν
δόξαν οἱ οὐρανοὶ διηγούνται, ἡ δὲ γῆ τὴν
αὐτοῦ δεσποτείαν, καὶ ἡ θάλασσα τὸ αὐτοῦ
κράτος, καὶ πᾶσα αἰσθητὴ τε καὶ νοητὴ
κτίσις τὴν αὐτοῦ μεγαλειότητα κηρύττει
πάντοτε· νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἄμην.

etc

(2) P. omits ἁμαρτημάτων.

ROTULUS MESSANENSIS.

[Mutilus.]

[Chrysostom's second homily on the second Epistle to the Corinthians contains an exposition of a part of the service which was open to the public. This exposition was suggested by the words of S. Paul "Ye too helping together in prayer for us." "The laws of the Church ordain (he says) that prayers shall be so offered, not those for the faithful only, but also those for the catechumens." And he proceeds to specify them with explanations.

"Όταν γάρ ὁ διάκονος λέγῃ, Ἐπερ τῶν κατηχουμένων ἔκτενωσ δεηθῶμεν, οὐδὲν ἄλλο ἢ τὸν δῆμον ἅπαντα τῶν πιστῶν διανίστησιν εἰς τὰς ὑπερ ἐκείνων εὐχάς... These are not admitted to the mysteries: διὰ τοῦτο καὶ ἀπελαύνονται, τῶν φρικτῶν εὐχῶν ἐκείνων γινομένων...

"Όταν εἴπῃ, Στώμεν καλῶς, δεηθῶμεν, πάντας εἰς τὴν εὐχὴν παρακαλεῖ.

Εἶτα ἀρχόμενος τῆς εὐχῆς φησιν· Ἴνα ὁ πανελεῆμων καὶ οἰκτίρμων Θεὸς αὐτὸς ἐπακούσῃ τῶν δεήσεων αὐτῶν... Ἴνα διανοήσῃ τὰ ὤτα τῶν καρδιῶν αὐτῶν... ἵστε ἀκοῦσαι ἃ ὀφθαλμοὶ οὐκ εἶδε καὶ οὐσὶ οὐκ ἤκουσε καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη... καὶ κατηχήσῃ αὐτοὺς τὸν λόγον τῆς ἀληθείας... Ἴνα κατασπείρῃ τὸν φόβον αὐτοῦ ἐν αὐτοῖς... καὶ βεβαιώσῃ τὴν πίστιν αὐτοῦ ἐν ταῖς διανοαῖς αὐτῶν... Ἴνα ἀποκαλύψῃ αὐτοῖς τὸ εὐαγγέλιον τῆς δικαιοσύνης... Ἴνα δῶ αὐτοῖς νοῦν ἐνθεόν, σῶφρονα λογισμὸν, καὶ ἐνάρητον πολιτείαν... διαπαρτὸς τὰ αὐτοῦ νοεῖν, τὰ αὐτοῦ φρονεῖν, τὰ αὐτοῦ μελετᾶν... ἐν τῷ νόμῳ αὐτοῦ καταγιγασθαι ἡμέρας καὶ νυκτὸς... τῶν ἐντολῶν αὐτοῦ μνημονεῖν, τὰ δικαιώματα αὐτοῦ φυλάσσειν...

"Ἐτι ἐκτενέστερον ὑπερ αὐτῶν παρακαλέσωμεν... Ἴνα ἐξέλθῃ αὐτοὺς ἀπὸ πάντος πονηροῦ καὶ ἀτόπου πράγματος... ἀπὸ πάντος ἁμαρτήματος διαβολικοῦ καὶ πάσης περιστάσεως τοῦ ἀντικειμένου (and he refers the initiated to the words of their own baptismal profession), Ἴνα καταξιώσῃ αὐτοὺς ἐν καιρῷ εὐθέτῳ τῆς τοῦ λουτροῦ παλιγγενεσίας, τῆς ἀφέσεως τῶν ἁμαρτιῶν... τοῦ ἐνδύματος τῆς ἀφθαρσίας... Ἴνα εὐλογῆσῃ τὰς εἰσόδους αὐτῶν

CODEX ROSSANENSIS.

καὶ πρόσδεξαι παρ' ἡμῶν τῶν ἀχρείων δούλων σου τὸ παρὸν θυμίαμα εἰς ὄσμην εὐωδίας· καὶ εὐδιάσον ἡμῶν τὸ δυσώδες τῆς ψυχῆς καὶ τοῦ σώματος· καὶ ἀγίασον ἡμῖς τῇ ἀγιαστικῇ δυνάμει τοῦ παναγίου σου Πνεύματος· σὺ γὰρ εἶ μόνος ἅγιος, ὁ ἀγιάζων καὶ ἀγιαζόμενος, προσφέρων τε καὶ προσφερόμενος, καὶ τοῖς πιστοῖς μεταδιδόμενος· καὶ πρέπει σοὶ ἡ δόξα σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου.

Εἶτα ἀρχεται τῶν εὐχῶν.

Εὐεργέτα καὶ βασιλεῦ τῶν αἰώνων καὶ τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσιοῦσάν σοι διὰ τοῦ Χριστοῦ σου τὴν ἐκκλησίαν σου· ἐκάστῳ τὸ συμφέρον ἐκπλήρωσον· ἄγαγε πάντας εἰς τελειότητα, καὶ ἀξίους ἡμᾶς ἀπέργασαι τῆς χάριτος τοῦ ἁγιασμοῦ σου, ἐπισυναγῶν ἡμᾶς ἐν τῇ ἀγίᾳ σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἣν περιποιήσω τῷ τιμίῳ αἵματι τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Ὁ διάκονος. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη σοι.

Ὁ διάκονος. Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς λέγει εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου τῆς συνάξεως.

Ὁ Θεός, ὁ πρόσδεξάμενος Ἄβελ τὰ δῶρα, Νῶε καὶ Ἀβραὰμ τὴν θυσίαν, Ἄαρῶν καὶ Ζαχαρίου τὸ θυμίαμα, πρόσδεξαι καὶ ἐκ

[65]

[65 b]

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

αίνεσως· καὶ πρόσδεξαι παρ' ἡμῶν τῶν
ἀχρείων δούλων σου τὸ παρὸν θυμίαμα
εἰς ὄσμην εὐωδίας· καὶ εὐωδιάσον ἡμῶν τὸ
δυσῶδες τῆς ψυχῆς καὶ τοῦ σώματος· καὶ
ἀγίασον ἡμᾶς τῇ ἀγιαστικῇ δυνάμει τοῦ
παναγίου σου Πνεύματος· σὺ γὰρ εἶ μόνος
ἅγιος, ὁ ἀγιάζων καὶ ἀγιαζόμενος καὶ τοῖς
πιστοῖς μεταδιδόμενος· καὶ πρέπει σοὶ ἡ
δόξα σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ
παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων.

Εὐχή τῆς ἐνάρεξως.

Εὐεργέτα, βασιλεῦ τῶν αἰώνων καὶ τῆς
κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι προσ-
ιουσάν σοι διὰ τοῦ Χριστοῦ σου τὴν ἐκ-
κλησίαν σου· ἐκάστῳ τὸ συμφέρον ἐκπλή-
ρωσον· ἄγαγε πάντας εἰς τελειότητα, καὶ
ἀξίους ἡμᾶς ἀπέργασαι τῆς χάριτος τοῦ
ἀγιασμοῦ σου, ἐπισυνάγων ἡμᾶς ἐν τῇ ἀγίᾳ
σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ, ἣν
περιεποιήσω τῷ τιμίῳ αἵματι τοῦ μονογε-
νοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν,
Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ
δεδοξασμένος σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ
εἰς τοὺς αἰῶνας. Ἀμήν.

Ὁ διάκονος. Ἐτι τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου
τῆς συνάξεως.

Ὁ Θεός, ὁ προσδεξάμενος Ἀβὲλ τὰ δῶρα,
Νῶε καὶ Ἀβραὰμ τὴν θυσίαν, Ἀαρὼν καὶ
Ζαχαρίου τὸ θυμίαμα, πρόσδεξαι καὶ ἐκ

(1) P. ἀφ' ἡμῶν.

(2) P. omits καὶ ἀγιαζόμενος.

(3) P. omits καθολικῇ καὶ ἀποστολικῇ.

Εἶτα ὁ διάκονος. Ἐτι τοῦ Κυρίου δεη-
θῶμεν.

Ὁ δὲ ἱερεὺς ἀρχεται τῶν εὐχῶν.

Εὐεργέτα καὶ βασιλεῦ τῶν αἰώνων καὶ
τῆς κτίσεως ἀπάσης δημιουργέ, πρόσδεξαι
προσιουσάν σοι διὰ τοῦ Χριστοῦ σου τὴν
ἐκκλησίαν σου· ἐκάστῳ τὸ συμφέρον ἐκπλή-
ρωσον· ἄγαγε πάντας εἰς τελειότητα, καὶ
ἀξίους ἡμᾶς ἀπέργασαι τῆς χάριτος τοῦ
ἀγιασμοῦ σου, ἐπισυνάγων ἡμᾶς ἐν τῇ ἀγίᾳ
σου καθολικῇ καὶ ἀποστολικῇ ἐκκλησίᾳ,
ἣν περιεποιήσω τῷ τιμίῳ αἵματι τοῦ μονο-
γενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ
εὐλογητὸς εἶ καὶ δεδοξασμένος σὺν τῷ παν-
αγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύ-
ματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰώνων. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Οἱ διάκονοι. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος λέγει, Ἐτι τοῦ Κυρίου δεη-
θῶμεν.

Ὁ ἱερεὺς τὴν εὐχὴν τοῦ θυμιάματος τῆς εἰσόδου
τῆς συνάξεως.

Ὁ Θεός, ὁ Θεός ἡμῶν, ὁ προσδεξάμενος
Ἀβὲλ τὰ δῶρα, Νῶε καὶ Ἀβραὰμ τὴν
θυσίαν, Ἀαρὼν καὶ Ζαχαρίου τὸ θυμίαμα,

(4) Ἐτέθησαν τὰ μέρη ταῦτα ἀπὸ ἐτέρας εὐχῆς
(Note in the MS. See Liturgy of S. Mark
p. 16.)

ROTULUS MESSANENSIS.

[Mutilus.]

καὶ τὰς ἐξόδους πάντα τὸν βίον αὐτῶν... τοὺς οἴκους αὐτῶν καὶ τὰς οἰκίας... τὰ τέκνα αὐτῶν ἵνα αὐξήσας εὐλόγησιν καὶ εἰς μέτρον ἡλικίας ἀγαγῶν σοφίῃ... ἵνα κατευθῶν αὐτοῖς πάντα τὰ προκείμενα πρὸς τὸ συμφέρον.

Ἀπὸ τούτων παιδεύονται ἐν πᾶσιν εὐχαριστεῖν τῷ Θεῷ... καὶ μετὰ ταῦτα πάντα ἐγείρεσθαι κελεύει. πρότερον γὰρ αὐτοὺς χαμαὶ ἴψας... [νῦν] ἀνίστησιν αὐτοὺς ὁ λόγος, καὶ κελεύει λοιπὸν καὶ αὐτοὺς ἔχεσθαι τῆς πρὸς τὸν Θεὸν ἱκετηρίας.

Then we urge the catechumens to pray for themselves.

Τὸν ἄγγελον τῆς εἰρήνης αἰτήσατε οἱ κατηχούμενοι...

εἰρηνικά ὑμῖν πάντα τὰ προκείμενα...
εἰρηνικὴν τὴν παροῦσαν ἡμέραν καὶ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν αἰτήσασθε.
χριστιανὰ ὑμῶν τὰ τέλη...
τὸ καλὸν καὶ τὸ συμφέρον...
ἐαυτοὺς τῷ ζῶντι Θεῷ καὶ τῷ Χριστῷ αὐτοῦ παραθέσθαι·

εἶτα κλίνει τὰς κεφαλὰς κελεύομεν, τεκμήριον τοῦ τὰς εὐχὰς ἀκουσθῆναι ποιούμενοι τὸν Θεὸν εὐλογεῖν... Καὶ ἐπιβοῶσιν ἅπαντες τὸ Ἄμην.

Then he refers to prayers which are uttered ἐν τῷ καιρῷ τῶν πιστῶν. It will be observed that all this had become obsolete when the Liturgy of Jerusalem had assumed the form in which it is found in the MSS. and so had become the prayers for the ενεργοῦμενοι of which we find notice in the seventh (eighth) homily on the Ep. to the Romans (p. 490), and for the penitents of which (with the energumens) we read in the eighteenth homily on 2 Cor. p. 568. I shall have to refer to this last passage again.]

CODEX ROSSANENSIS.

χειρὸς ἡμῶν τῶν ἀμαρτωλῶν τὸ θυμίαμα τοῦτο εἰς ὄσμην εὐωδίας καὶ ἄφεσιν τῶν ἀμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, καὶ ποιήσον σὺν τῇ εἰσόδῳ ἡμῶν εἰσοδὸν ἀγίων ἀγγέλων συλλειτουργεῖν ἡμῖν καὶ συνδιακοεῖν τῇ σῇ ἀγαθότητι· ὅτι εὐλογημένος ὑπάρχεις, καὶ πρέπει σοὶ ἡ δόξα, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Ὁ διάκονος λέγει, Κύριε, εὐλόγησον.

Ὁ ἱερεὺς λέγει,

Ὁ Κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς ὁ Χριστός, ὁ δι' ὑπερβολὴν ἀγαθότητος καὶ ἀκατάσχετον ἔρωτα ἤδη καθείς καὶ λόγῳ καὶ ἤλοις παρεῖναι μὴ ἀπανηράμενος· ὁ τὴν κρυφίαν καὶ ἐπίφοβον ταύτην τελετὴν εἰς ἀνάμνησιν αἰωνίαν ἡμῖν ἐκτελεῖν παρασχόμενος· εὐλογήσει τὴν ἀρχidiaconiάν σου, καὶ εὐλογήσει τὴν εἰσοδὸν ἡμῶν, καὶ ἐντελῶς τελειώσειεν τὴν παράστασιν τῆς λειτουργίας ἡμῶν ταύτης, τῇ ἀφάτῳ αὐτοῦ εὐσπλαγχνία, νῦν καὶ ἀεὶ, εἰς τοὺς.

Εὐχὴ ἄλλη τοῦ διακόνου.

Ὁ Κύριος εὐλογήσειεν καὶ ἀξιώσειεν ὑμᾶς σεραφικῶς δωροφορῆσαι, καὶ προσᾶσαι τὴν πολυύμνητον ἐψοδὴν τοῦ ἐνθεαστικῆς τρισαγίου, τῷ ἀνευδεῖ καὶ ὑπερπλήρει πάσης ἀγιαστικῆς τελειότητος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Ἀρχεταὶ ὁ ἀρχidiaconος λέγει εἰς τὴν εἰσοδὸν.

Ὁ μονογενῆς Υἱὸς καὶ Λόγος τοῦ Θεοῦ ἀθάνατος.

Ὁ ἱερεὺς λέγει ταύτην τὴν εὐχὴν κατὰ τὴν

(a) The MS. has εὐλογήσει here and below.

sic

[64]

(a)

PARIS MANUSCRIPT 2509.

χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα
τοῦτο εἰς ὄσμην εὐωδίας καὶ ἄφεσιν τῶν
ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου,
ὅτι εὐλογημένος ὑπάρχεις, καὶ πρέπει σοὶ
ἡ δόξα, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι, νῦν καὶ ἀεὶ.

Ὁ διάκωνος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς ἐπέχεται αὐτῷ.

Ὁ Κύριος καὶ Θεὸς ἡμῶν Ἰησοῦς Χρι-
στός, ὁ δι' ὑπερβολὴν ἀγαθότητος καὶ
ἀκατάσχετον ἔρωτα σταυρωθεὶς, καὶ λόγῃ
καὶ ἡλοῖς παρεῖναι μὴ ἀπανηνάμενος· ὁ τὴν
κρυφίαν καὶ ἐπίφοβον ταύτην τελετὴν εἰς
ἀνάμνησιν αἰωνίαν ἡμῖν ἐκτενῆ παρασχό-
μενος· εὐλογήσαι τὴν ἐν Χριστῷ ἀρχidia-
κονίαν σου, καὶ εὐλογήσαι τὴν εἴσοδον ἡμῶν,
καὶ ἐντελῶς τελειώσειεν τὴν παράστασιν τῆς
λειτουργίας ἡμῶν ταύτης, τῇ ἀφάτῳ αὐτοῦ
εὐσπλαγχνίᾳ, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς
αἰῶνας.

Εὐχὴ ἀποκριτικὴ παρὰ τοῦ διακόνου.

Ὁ Κύριος εὐλογήσαι καὶ ἀξιῶσαι ἡμᾶς
σεραφικῶς δωροφορηῆσαι, καὶ προσῆσαι τὴν
πολυμήνητον φῶδὴν τοῦ ἐνθεαστικῆς καὶ
τρισαγίου, τῷ ἀνευθεῖ καὶ ὑπερπλήρει
πάσης τῆς ἀγαστικῆς τελειότητος, νῦν
καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας.

Ἐἴπα ἄρχεται ὁ ἀρχidiaκωνος ἐν τῇ εἰσόδῳ.

Ὁ μονογενὴς Υἱὸς καὶ Λόγος τοῦ Θεοῦ :

Ὁ ἱερεὺς λέγει τὴν εὐχὴν ταύτην ἀπὸ τῶν πυλῶν
ἕως τοῦ θυσιαστηρίου.

PARIS MANUSCRIPT 476.

πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτω-
λῶν τὸ θυμίαμα τοῦτο ✠ εἰς ὄσμην εὐωδίας
καὶ ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν καὶ παντὸς
τοῦ λαοῦ σου, καὶ ποιήσον σὺν τῇ εἰσόδῳ
ἡμῶν εἴσοδον ἁγίων ἀγγέλων συλλειτουργ-
γεῖν ἡμῖν καὶ συνδιακονεῖν τῇ σῇ ἀγαθό-
τητι·

Ἐκφώνησις. Ὅτι εὐλογημένος ὑπάρχεις,
καὶ πρέπει σοὶ ἡ δόξα, τῷ Πατρὶ καὶ τῷ Υἱῷ
καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς
τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ὁ διάκωνος. Ὁρθοί. Ὁ μονογενής.

Εὐχὴ ἣν ποιεῖ ὁ ἱερεὺς κατὰ τὴν προέλευσιν
τοῦ κλήρου ἀπὸ τῶν θυρῶν τῆς ἐκκλησίας ἕως τοῦ
θυσιαστηρίου. Ἡ εἴσοδος.

(1) P. τὴν ἐν Χριστῷ τῷ Θεῷ διακονίαν.

(2) P. ἄρχεται ἔδειν ὁ διάκωνος and gives the hymn in full. [See p. 12 above.]

ROTULUS MESSANENSIS.

[Mutulus.]

(a) [S. Chrysostom often refers to this salutation. For example in Hom. xxxii (xxxiii) on S. Matt. p. 374 Διὸ ἐνταῦθα δέξασθε μετὰ ἀγάπης εἰσόντας ἡμᾶς πρὸς ὑμᾶς· καὶ ὅταν εἶπω, Εἰρήνη ὑμῖν, εἶτα εἰπητε, Καὶ τῷ πνεύματί σου· μὴ τῇ φωνῇ μόνον ἀλλὰ καὶ τῇ γνώμῃ λέγετε, μὴ τῷ στόματι ἀλλὰ καὶ τῇ διανοίᾳ.]

CODEX ROSSANENSIS.

προελθουσιν ἀπὸ τῶν θυρῶν τῆς ἐκκλησίας ἕως τοῦ θυσιαστηρίου.

Ὁ Θεὸς ὁ παντοκράτωρ, ὁ μεγαλάνυμος Κύριος, ὁ δὸς ἡμῖν εἰσοδὸν εἰς τὰ ἅγια τῶν ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς [σου] Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτήρος ἡμῶν, Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ ἕμφοβοὶ ἐσμεν καὶ ἔντρομοι, μέλλοντες παρίστασθαι τῷ ἁγίῳ σου θυσιαστηρίῳ, ἐξαπόστειλον ἐφ' ἡμᾶς, ὁ Θεός, τὴν χάριν σου τὴν ἀγαθὴν, καὶ ἀγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, καὶ ἀλλοίωσον τὰ φρονήματα ἡμῶν πρὸς εὐσέβειαν· ἵνα ἐν καθαρῷ συνειδῶτι προσφέρωμέν σοι δῶρα, δόματα, καρπώματα, εἰς ἀθέτησιν τῶν ἡμετέρων πλημμελημάτων, καὶ εἰς ἰλασμόν παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ.

[64 b]

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

(a)

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκωος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς ἐπεύχεται.

Ὁ Κύριος εὐλογῆσει πάντας ἡμᾶς καὶ ἀγιάσει ἐπὶ τῇ εἰσόδῳ καὶ ἱεουργίᾳ τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακαρίας ψυχὰς ἀναπαύσει μετὰ ἁγίων καὶ δικαίων, τῇ αὐτοῦ χάριτι καὶ φιλανθρωπία, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

[65]

Καὶ λέγει ὁ ἀρχιδιάκωος συναπτῆρ.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ λαός. Κύριε, ἐλέησον.

PARIS MANUSCRIPT 2509.

Ἄγιος ὁ παντοκράτωρ, ὁ μεγαλάνυμος Κύριος, ὁ δοὺς ἡμῖν εἴσοδον εἰς τὰ ἅγια τῶν ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ ἔμφοβοι καὶ ἔντρομοι ἐσμέν, μέλλοντες παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ, ἐξαπόμενον ἐφ' ἡμᾶς, ὁ Θεός, τὴν χάριν σου τὴν ἀγαθὴν, καὶ ἀγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, καὶ ἀλλοιώσον τὰ φρονήματα ἡμῶν πρὸς εὐσέβειαν· ἵνα ἐν καθαρῷ συνειδῶτι προσφέρωμέν σοι δῶρα, δόματα, καρπώματα, εἰς ἀθέτησιν τῶν ἡμετέρων πλημμελημάτων, καὶ εἰς ἰλασμόν παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Μετὰ τὸ εἰσελθεῖν εἰς τὸ θυσιαστήριον λέγει ὁ ἱερεύς,

Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ ἱερεύς.

Ὁ Κύριος εὐλογῆσαι πάντας ἡμᾶς καὶ ἀγιάσαι ἐπὶ τῇ εισόδῳ καὶ ἱερουργίᾳ τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ δικαίων, τῇ αὐτοῦ χάριτι καὶ φιλανθρωπία, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

(1) Ἐἶτα λέγει ὁ ἀρχιδιάκονος συναπτῆν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

PARIS MANUSCRIPT 476.

Ἄγιος ὁ παντοκράτωρ, ὁ μεγαλάνυμος Κύριος, ὁ δοὺς ἡμῖν εἴσοδον εἰς τὰ ἅγια τῶν ἁγίων διὰ τῆς ἐπιδημίας τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἐπειδὴ ἔμφοβοί ἐσμεν καὶ ἔντρομοι, μέλλοντες παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ, ἐξαπόμενον ἐφ' ἡμᾶς τὴν χάριν σου τὴν ἀγαθὴν, καὶ ἀγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, καὶ ἀλλοιώσον τὰ φρονήματα ἡμῶν πρὸς εὐσέβειαν· ἵνα ἐν καθαρῷ συνειδῶτι προσφέρωμέν σοι δῶρα, δόματα, καρπώματα, εἰς ἀθέτησιν τῶν ἡμετέρων ἀμαρτημάτων, εἰς ἰλασμόν παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος τὰ διακονικὰ.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

(1) "In calce fol. 195 (v^o) scriptum reperio hanc rubricam quae, asterisco notata, ad Ἐν εἰρήνῃ etc. pertinere videtur:

† Ἐρέθησαν αἱ αἰτήσεις αὐταὶ παρὰ τῷ ἁγίῳ

Βασιλεῖ ἐν τῇ ἐνάρξει τῆς λειτουργίας· ἴηται κεφαλαίῳ β'." [M. Omont. See p. 152.] P. has διάκονος.

BOTULUS MESSANENSIS.

[*Mutilus.*]

[...ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν τιμίων ἐνδόξων ἀσωμάτων ἀρχαγγέλων, τοῦ ἁγίου Ἰωάννου, τοῦ προδρόμου καὶ βαπτιστοῦ, τῶν θείων ἱερῶν ἀποστόλων, ἐνδόξων προφητῶν, καὶ καλλινίκων μαρτύρων, καὶ τοῦ ἁγίου Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος, καὶ τοῦ ἁγίου καὶ μακαρίου πατρὸς ἡμῶν Ἰακώβου, τοῦ ἀποστόλου καὶ ἀδελφοθέου, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν· ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν πάντες ἐλεθῶμεν.

Ἐπεὶ τὴν εὐχὴν τοῦ τρισαγίου,

(1) Ὁ οἰκτίρμων καὶ ἐλεήμων.....

CODEX BOSSANENSIS.

Ἐπεὶ τῆς ἀνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ σωτηρίας καὶ ἀντιλήψεως τῶν ὀσιωτάτων πατέρων ἡμῶν τοῦ Δ' καὶ τοῦ Δ', τοῦ ἁγιωτάτου πατριάρχου, παντὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ, τοῦ Κυρίου [δεηθῶμεν].

Ἐπεὶ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν, καὶ

[CS 1]

Ἐπεὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, ἐπανάστασεως ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θειοτόκου καὶ ἀειπαρθένου Μαρίας· τοῦ ἁγίου Ἰωάννου, τοῦ ἐνδόξου προφήτου, προδρόμου, καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφύμων ἀποστόλων, ἐνδόξων προφητῶν, καὶ ἀθλοφόρων μαρτύρων, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν· ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεθῶμεν.

Ὁ λαός. Κύριε, ἐλέησον. γ'.

Καὶ κλίνει ὁ ἱερεὺς λέγων εὐχὴν τοῦ τρισαγίου.

Οἰκτίρμων καὶ ἐλέημων, μακρόθυμε καὶ πολυέλεε καὶ ἀληθινὲ Κύριε, ἐτίβλαψον ἐξ ἐτόιμου κατοικητηρίου σου, καὶ ἐτάκουσον ἡμῶν τῶν σῶν ἱκετῶν· καὶ ῥύσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ διαβολικοῦ τε καὶ ἀν-

(1) Assemani printed the first four words, stating that the rest of the prayer agreed with

the ordinary text. I give all that survives in the fragment as it exists now.

PARIS MANUSCRIPT 2509.

Ἐπὲρ τῆς ἄνωθεν εἰρήνης καὶ Θεοῦ φιλανθρωπίας καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἀγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου [δεηθῶμεν].

Ἐπὲρ σωτηρίας καὶ ἀντιλήψεως τῶν ὀσιωτάτων πατέρων ἡμῶν, Ἰωάννου τοῦ ἀγιοτάτου πατριάρχου καὶ θεοδοῦλου, τοῦ καθολικοῦ ἀρχιεπισκόπου, παντὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ ἀφέσεως τῶν ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν, καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, ἐυλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας· τοῦ ἀγίου Ἰωάννου τοῦ ἐνδόξου προφήτου, προδρόμου, καὶ βαπτιστοῦ· τῶν θείων καὶ πανευφήμων ἀποστόλων, ἐνδόξων προφητῶν, καὶ ἀθλοφόρων μαρτύρων, καὶ πάντων τῶν ἀγίων καὶ δικαίων μνημονεύσωμεν ὅπως εὐχαῖς αὐτῶν καὶ πρεσβείαις οἱ πάντες ἐλεηθῶμεν.

Ἔτα οἱ ψάλλται τὸν τρισάγιον.

Καὶ ὁ ἱερεὺς εὐχεται ἐπικλωόμενος.

Οἰκτίρμον καὶ ἐλέημον, μακρόθυμε καὶ πολυέλεε καὶ ἀληθινὲ Κύριε, ἐπίβλεψον ἐξ ἐτοίμου κατοικητηρίου σου, καὶ ἐπάκουσον ἡμῶν τῶν σῶν ἱκετῶν· καὶ ῥῦσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ διαβολικοῦ τε καὶ ἀνθρω-

PARIS MANUSCRIPT 476.

Ἐπὲρ τῆς εἰρήνης.

Ἐπὲρ σωτηρίας.

Ἐπὲρ τῶν εὐσεβεστάτων.

Ἐπὲρ τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ.

Ἐπὲρ ἀφέσεως ἁμαρτιῶν.

Τῆς παναγίας, ἀχράντου.

Πάντες οἱ παρόντες,

Ὁ ἱερεὺς τὴν εὐχὴν τοῦ τρισαγίου.

Οἰκτίρμον καὶ ἐλέημον, μακρόθυμε καὶ πολυέλεε καὶ ἀληθινὲ Κύριε, ἐπίβλεψον ἐξ ἐτοίμου κατοικητηρίου σου, καὶ ἐπάκουσον ἡμῶν τῶν σῶν ἱκετῶν, καὶ ῥῦσαι ἡμᾶς ἀπὸ παντὸς πειρασμοῦ διαβολικοῦ τε καὶ ἀν-

(a)

(1) Omitted in P.

(2) Omitted in P.

(3) P. gives the Ἅγιος ὁ Θεός at length.

(a) The MS. has ἱκετῶν.

ROTULUS MESSANENSIS.

.....τῶν ἐναντιωμάτων,.....
ἡμῶν ἐκ τῶν δυσχερῶν τοῦ
ἀ τὴν χρηστότητά σου,
 ὅπως.....ἐν καθαρᾷ συνειδήσει κατεν.....
 τοῦ ἁγίου σου θυσιαστηρίου, τὸν μακάριον
ἕμνον σὺν ταῖς ἐπουρανίαις δυν...
τως ἀναπέμφωμέν σοι· καὶ τὴν...
 ...καὶ εὐάρεστον ἐπιτελέσαντες λειτουργίαν,
 καταξιοθῶμεν τῆς αἰωνίου ζωῆς.

Ἐκφώνησις. Ὅτι ἅγιος εἶ, Κύριε ὁ Θεὸς
 ἡμῶν, καὶ ἐν ἁγίοις κατοικεῖς καὶ ἐπανα-
 παύει, καὶ σοὶ τὴν δόξαν καὶ τὸν τρισ-
 ἄγιον ἕμνον ἀναπέμπομεν.

(1) Οἱ ψάλλται τὸ Ἅγιος ὁ Θεός.

Καὶ μετὰ ταῦτα ὁ ἱερεὺς σφραγίζει λέγων,
 Εἰρήνη πᾶσιν.

(2) Ὁ ψάλλτης τὸ προκειμενον. Ὁ ἀπόστολος. Τὸ
 Ἄλληλουῖα.

(1) We meet with the Ἅγιος ὁ Θεός, ἅγιος
 ἰσχυρός, ἅγιος ἀθάνατος in the discussions at
 Chalcedon.

(2) In the time of Chrysostom the first lesson

CODEX BOSSANENSIS.

θρωπίνου, καὶ μὴ ἀποστήσης ἀφ' ἡμῶν
 τὴν σὴν βοήθειαν, μηδὲ βαρυντέρας τῆς
 ἡμετέρας δυνάμεως παιδείας ἐπαγάγης ἡμῖν
 ἡμεῖς γὰρ οὐχ ἱκανοὶ πρὸς τὸ νικᾶν τὰ
 ἀντιπίπτοντα· σὺ δὲ δυνατὸς εἶ, Κύριε,
 εἰς τὸ σῶζειν ἐκ πάντων τῶν ἐναντιωμάτων·
 σῶσον ἡμᾶς, ὁ Θεός, ἐκ τῶν δυσχερῶν τοῦ
 κόσμου τούτου κατὰ τὴν χρηστότητά σου,
 ὅπως εἰσελθόντες ἐν καθαρᾷ συνειδήσει
 πρὸς τὸ ἅγιόν σου θυσιαστήριον, τὸν
 μακάριον καὶ τρισάγιον ἕμνον σὺν ταῖς
 ἐπουρανίαις δυνάμεσιν ἀκατακρίτως ἀνα-
 πέμφωμέν σοι· καὶ τὴν εὐάρεστον σοὶ καὶ
 θεῖαν ἐπιτελέσαντες λειτουργίαν, καταξιοθῶ-
 μεν τῆς αἰωνίου ζωῆς.

Ἐκφώνωσις.

Ὅτι ἅγιος εἶ, Κύριε ὁ Θεὸς ἡμῶν, καὶ
 ἐν ἁγίοις κατοικεῖς καὶ ἐπαναπαύῃ, καὶ σοὶ
 τὴν δόξαν καὶ τὸν τρισάγιον ἕμνον ἀναπέμ-
 πομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
 Πνεύματι, νῦν.

Ἄρχεται ὁ ἀναγνώστης,

Ἅγιος ὁ Θεός, ἅγιος ἰσχυρός, ἅγιος ἀθά-
 νατος, ἐλέησον ἡμᾶς. λέγει γ'.

Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι·
 καὶ νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Ἅγία Τριάς, ἐλέησον ἡμᾶς.

Καὶ λέγει ὁ ἱερεὺς,

Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Λέγουσιν οἱ ἀναγινώσκοντες πρόψαλμα, καὶ
 ἀπόστολον, καὶ στιχολογίαν.

was from the Old Testament. The reader pre-
 faced the lesson with the words Τάδε λέγει
 Κύριος. See Hom. in Act. Apos. xix. p. 159.

[66]

[66]

ROTULUS MESSANENSIS.

Εὐχὴ εἰς τὸ θυμίαμα τοῦ Ἀλληλοῦᾶ.

(1) Σοὶ τῷ πεπληρωμένῳ πάσης εὐωδίας καὶ εὐφροσύνης, Κύριε ὁ Θεὸς ἡμῶν, ἐξ ὧν δέδωκας ἡμῖν προσφερόμεν σοι τὸ θυμίαμα τοῦτο· ἀναληφθήτω δὴ, δεόμεθα, ἐνώπιόν σου ἐκ πενιχρῶν ἡμῶν χειρῶν εἰς ὁσμὴν εὐωδίας, εἰς ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν, καὶ εἰς ἰλασμόν τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ.

(2) Μετὰ δὲ τὸ Ἀλληλοῦᾶ ὁ ἱερεὺς. Εὐχὴ πρὸ τοῦ εὐαγγελίου.

Σοὶ εὐχαριστοῦμεν, Κύριε, τῷ ἐξανατείλαντι ἡμῖν φῶς ἐκ σκότους, καὶ ἀποκαλύψαντι τοὺς ὀφθαλμοὺς τῆς διανοίας ἡμῶν εἰς κατανόησιν τῶν θαυμασίων σου, καὶ ἀνοίξαντι τὸ στόμα ἡμῶν εἰς ἐξομολόγησιν τῶν ἡμετέρων ἁμαρτιῶν μελέτην δὲ τῶν σῶν ἐντολῶν. αὐτὸς καὶ νῦν, Δέσποτα, πρόσδεξαι τὴν προσευχὴν ἡμῶν τῶν ἁμαρτωλῶν καὶ ἐλαχίστων δούλων σου, καὶ μὴ ὑπερίδῃς τὴν δέησιν ἡμῶν, ἀλλὰ κατὰ τὴν σὴν μεγαλοπρέπειαν φύλαξον ἡμᾶς καὶ τοὺς συνελθόντας καὶ συνευχομένους ἡμῖν, καὶ ἐναύγασσον ἐν ταῖς καρδίαις ἡμῶν τε καὶ αὐτῶν τὸν φωτισμὸν τῶν θείων λογίων καὶ εὐαγγελίου τοῦ Χριστοῦ σου.

Μετὰ δὲ τὸ Ἀλληλοῦᾶ ἱστάμενος ὁ ἱερεὺς· ὁ διάκονος λέγει τὴν ἑκτητὴν.

Εἴπωμεν πάντες, Κύριε, ἐλέησον.

Κύριε παντοκράτωρ, ἐπουράνιε, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθα, ἐπάκουσον.

(1) + εἰς τὸ ἅγιον καὶ ὑπερουράνιον σου θυσιαστήριον (in the margin).

(2) In the margin Μετὰ τὴν εὐχὴν, "Ἐλλαμψον"

CODEX ROSSANENSIS.

Ὁ ἱερεὺς λέγει εὐχὴν θυμιάματος πρὸ τοῦ εὐαγγελίου. [67] (a)

Σοὶ τῷ πεπληρωμένῳ πάσης εὐωδίας καὶ εὐφροσύνης, Κύριε ὁ Θεὸς ἡμῶν, ἐξ ὧν δέδωκας ἡμῖν προσφερόμεν τὸ θυμίαμα τοῦτο· ἀναληφθήτω δὴ, δεόμεθά σου, ἐκ τῶν πενιχρῶν ἡμῶν χειρῶν εἰς τὸ ἅγιον καὶ ὑπερουράνιον σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας καὶ ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ. [67 b]

Καὶ ὁ διάκονος.

Εἴπωμεν πάντες, Κύριε, ἐλέησον. [68 b]

Κύριε παντοκράτωρ, ἐπουράνιε, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκουσον.

ἀπὸ τοῦ χ(?) εὐρον. Matrangas suggests ἀπὸ τοῦ χειρογράφου.

(a) In the MS. this is found later.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

Ὁ ἱερεὺς τὴν εὐχὴν τοῦ θυμιάματος πρὸ τοῦ εὐαγγελίου.

Σοὶ τῷ πεπληρωμένῳ πάσης εὐωδίας καὶ εὐφροσύνης, Κύριε ὁ Θεὸς ἡμῶν, ἐξ ὧν δέδωκας ἡμῖν, προσφέρομεν τὸ θυμίαμα τοῦτο ἐνώπιόν σου. ✠ Ἀναληφθῆτω δὴ, δεόμεθά σου, ἐκ τῶν πενιχρῶν ἡμῶν χειρῶν, εἰς τὸ ἅγιον καὶ ὑπερουράνιον σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας καὶ ἄφεσιν τῶν ἁμαρτιῶν ἡμῶν καὶ παντὸς τοῦ λαοῦ σου· χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἰ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ ἀεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

(1)
F. 9

Ὁ διάκονος. Εἶπωμεν πάντες, Κύριε, ἔλεησον.

Κύριε παντοκράτωρ, ὁ Θεὸς τῶν πατέρων ἡμῶν, δεόμεθά σου, ἐπάκουσον.

(1) "In margine superiori folii 196 (v^o) nostri codicis hæc legitur rubrica quam cum proximis verbis Εἶπωμεν etc. conjungendam censeo; ita est :

Ὁ διάκονος πρὸ τοῦ εὐαγγελίου,

Εἶπωμεν πάντες.

Κύριε παντοκράτωρ.

"Ἐτέθη ἡ ἐκφώνησις αὐτὴ παρὰ τῷ ἁγίῳ Βασιλείῳ εἰς τὸ τέλος τῆς εὐχῆς τοῦ τρισαγίου. Ζήτησε κεφαλαίῳ Γ.'" M. Omont. (See p. 155.)

BOTULUS MESSANENSIS.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου
καὶ ἐνώσεως πασῶν τῶν ἁγίων ἐκκλησιῶν,
δεόμεθα, ἐπάκουσον.

Ἐπὲρ τοῦ ἁγίου πατρὸς ἡμῶν τοῦ Δ΄,
παντὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου
λαοῦ, δεόμεθα.

Ἐπὲρ τοῦ εὐσεβεστάτου καὶ τοῦ φιλο-
χρίστου ἡμῶν βασιλέως, παντὸς τοῦ παλα-
τίου καὶ τοῦ στρατοπέδου, καὶ νίκης αὐτῶν,
δεόμεθα.

Ἐπὲρ τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν
πόλεως καὶ βασιλευούσης πάσης πόλεως
καὶ χώρας, δεόμεθα.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως, ὀργῆς καὶ ἀνάγκης, αἰχμαλωσίας
καὶ πικροῦ θανάτου, δεόμεθα.

Καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ καὶ
ἀπεκδεχομένου τὸ παρα σου, Κύριε, μέγα
καὶ πλούσιον ἔλεος, ἱκετεύομέν σε, σπλαγ-
χνίσθητι καὶ ἐλέησον.

- Σῶσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλό-
γησον τὴν κληρονομίαν. Ἐπίσκεψαι τὸν
κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς. Ὑψω-
σον κέρας χριστιανῶν καὶ κατάπεμψον ἐφ'
(1) ἡμᾶς τὰ ἐλέη σου τὰ πλούσια, πρεσβείας
τῆς παναγίου, εὐλογημένης, δεσποίνης ἡμῶν,
θεοτόκου καὶ ἀειπαρθένου Μαρίας, καὶ πάν-
των τῶν ἁγίων σου· ἱκετεύομέν σε, πολυέλεε
(2) Κύριε, ἐπάκουσον ἡμῶν τῶν ἁμαρτωλῶν
δεομένων, καὶ ἐλέησον.

Ὁ λαὸς τὸ Κύριε, ἐλέησον. γ΄.

(1) + τῇ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σου
σταυροῦ, τῇ χάριτι τῆς τριήμερου καὶ φωτοφόρου

CODEX ROSSANENSIS.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου
καὶ ἐνώσεως πασῶν τῶν ἁγίων σου ἐκκλη-
σιῶν, δεθῶμεν.

Ἐπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ
ἀγιοτάτου ἡμῶν τοῦ Δ΄. πατριάρχου, παν-
τὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ,
δεθῶμεν.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης
θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, αἰχ-
μαλωσίας, πικροῦ θανάτου, καὶ τῶν ἀνομιῶν
ἡμῶν, δεθῶμεν.

Καὶ ὑπὲρ τοῦ περιεστῶτος λαοῦ καὶ
ἀπεκδεχομένου τὸ παρα σου πλούσιον καὶ
μέγα ἔλεος, ἱκετεύομέν σε, σπλαγχνίσθητι
(67) καὶ ἐλέησον.

Σῶσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλό-
γησον τὴν κληρονομίαν σου. Ἐπίσκεψαι
τὸν κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς.
Ὑψωσον κέρας χριστιανῶν τῇ δυνάμει τοῦ
τιμίου καὶ ζωοποιοῦ σταυροῦ, τῇ πρεσβείᾳ
τῆς παναγίου, εὐλογημένης, δεσποίνης ἡμῶν
θεοτόκου, τοῦ προδρόμου, καὶ τῶν ἀποστό-
λων σου, καὶ πάντων τῶν ἁγίων σου· ἱκε-
τεύομέν σε, πολυέλεε Κύριε, ἐπάκουσον
ἡμῶν δεομένων σου καὶ ἐλέησον.

Ὁ λαός. Κύριε ἐλέησον. γ΄.

ἐκ νεκρῶν ἀναστάσεως added in the margin.

(2) + δεομένων σου interlined.

PARIS MANUSCRIPT 2509.

Ἐπὲρ τῆς ἄνωθεν εἰρήνης καὶ τῆς.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος.

- (1) Ἐπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἁγιοτάτου ἡμῶν Ἰωάννου πατριάρχου, παντὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ, δεόμεθά σου, ἐπάκουσον.

Ἐπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, αἰχμαλωσίας, πικροῦ θανάτου, καὶ τῶν ἀνομιῶν ἡμῶν, δεόμεθά σου, ἐπάκουσον.

Ἐπὲρ τοῦ περιστώτος λαοῦ καὶ ἀπεκδεχομένου τὸ παρὰ σοῦ πλούσιον καὶ μέγα ἔλεος, ἱκετεύομέν σε, σπλαγχνίσθητι καὶ ἐλέησον.

- (2) Ἐπὶ τοῦ Ἐλέησον ἡμᾶς, ὁ Θεός, τούτα. Σῶσον, ὁ Θεός, τὸν λαόν σου καὶ εὐλόγησον τὴν κληρονομίαν σου.

Ἐπίσκεψαι τὸν κόσμον σου ἐν ἐλέει καὶ οἰκτιρμοῖς.

- (3) Ἐψῶσον κέρας Χριστιανῶν τῇ δυνάμει τοῦ τιμίου καὶ ζωοποιοῦ σταυροῦ, τῇ πρεσβείᾳ τῆς παναγίου, εὐλογημένης, δεσποίνης ἡμῶν θεοτόκου, τοῦ προδρόμου, καὶ τῶν ἀποστόλων σου, καὶ πάντων τῶν ἁγίων σου ἱκετεύομέν σε, πολυέλεε Κύριε, ἐπάκουσον ἡμῶν δεομένων σου, καὶ ἐλέησον.

Ὁ λαός. Κύριε, ἐλέησον ἐκ τρίτου.

PARIS MANUSCRIPT 476.

Ἐπὲρ τῆς εἰρήνης.

Ἐπὲρ σωτηρίας.

Ἐπὲρ τῶν εὐσεβσταίων.

Ἐπὲρ τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ.

Ἐπὲρ τοῦ ῥυσθῆναι.

Ἐπὲρ τοῦ περιστώτος.

Σῶσον, ὁ Θεός.

(1) This clause helps to fix a date to the Liturgy as copied in the MS. See Introduction, p. xxv. The Paris edition (P.) has simply ἀντιλήψεως παντὸς τοῦ φιλοχρίστου λαοῦ.

(2) P. omits this.

(3) P. omits from τῇ πρεσβείᾳ τοῦ τῶν ἁγίων σου.

ROTULUS MESSANENSIS.

Εὐχή. Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Κύριε, τὸ τῆς σῆς θεογονωσίας ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς πρὸς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. ἔνθες ἡμῖν καὶ μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα πρὸς εὐαρέστησιν σὴν καὶ φρονούντες καὶ πράττοντες.

(1) Ἐκφώνως. Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ, καὶ εἰς.

Ἄρχιδιάκονος. Ὅρθοι ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Ἄρχιερεὺς. Εἰρήνη πᾶσιν.

Ἄρχidiaκονος. Ἐκ τοῦ κατὰ Ματθ.

Ἄρχιδιάκονος. Πρόσχωμεν.

Καὶ ὅτε πληρωθῆ τὸ εὐαγγέλιον λέγει ὁ διάκονος,

Σχολάσωμεν ἐκτενωῶς. Τοῦ Κυρίου δεηθῶμεν.

Ἐπὶ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων ἐκκλησιῶν.

CODEX BOSSANENSIS.

Εὐχή πρὸ τοῦ θεοῦ εὐαγγελίου.

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Κύριε, τὸ τῆς σῆς γνώσεως ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν κηρυγμάτων σου κατανόησιν. ἔνθες ἡμῖν καὶ τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα πρὸς εὐαρέστησιν σὴν καὶ φρονούντες καὶ πράττοντες.

Ἐκφώνως. Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ εἰς.

Λέγει ὁ ἀρχιδιάκονος. Ὅρθοι ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Ἄρχιερεὺς. Εἰρήνη πᾶσιν.

Ἄρχιδιάκονος. Πρόσχωμεν τῇ ἁγίᾳ ἀναγνώσει.

Καὶ μετὰ τὸ εὐαγγέλιον λέγει ὁ ἱερεὺς, Εἰρήνη σοι.

Ἄρχιερεὺς. Δόξα σοι, Κύριε.

Ἄρχidiaκονος. Σχολάσωμεν ἐκτενωῶς.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐπὶ τῆς ἀνωθεν εἰρήνης, καὶ Θεοῦ φιλάνθρωπίας, καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὶ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

[67 b]

(1) τὸν interlined after καὶ. (2) In the margin Ζήτει ἀνω τὴν εὐχὴν, σοὶ εὐχαριστοῦμεν. [p. 238.]

PARIS MANUSCRIPT 2509.

Ὁ ἱερεὺς εὐχὴν πρὸ τοῦ εὐαγγελίου.

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Κύριε, τὸ τῆς σῆς γνώσεως ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. ἔνθεο ἡμῖν καὶ τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα πρὸς εὐαρέστησιν σὴν καὶ φρονούντες καὶ πράττοντες·

Ἐκφώνησις. Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεί.

Ὁ λαός. Ἀμήν.

Ὁ ἀρχιδιάκονος. Πρόσχωμεν τῇ ἁγίᾳ ἀναγνώσει

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ ἀρχιδιάκονος. Ὁρθοὶ ἀκούσωμεν τοῦ ἁγίου εὐαγγελίου.

Καὶ μετὰ τὸ εὐαγγέλιον ὁ ἱερεὺς, Εἰρήνη σοι.

Ὁ λαός. Δόξα σοι, Κύριε.

Ὁ διάκονος. Σχολάσωμεν ἑκτενῶς. Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν. Ὑπὲρ τῆς ἀνω εἰρήνης καὶ Θεοῦ φιланθρωπίας. Ὑπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν. Ὑπὲρ σωτηρίας καὶ

(1) In the margin, Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλείῳ ἢ ἑκτενὴ δέησις αὕτη μετὰ τὴν ἀνάγνωσιν τοῦ ἁγίου εὐαγγελίου· ἐνταῦθα δὲ πρὸ τοῦ εὐαγγελίου. Ζήτει κ. δ'. [p. 117. 155]. The Prayer is not in P.

PARIS MANUSCRIPT 476.

Ὁ ἱερεὺς εὐχὴν πρὸ τοῦ εὐαγγελίου.

Ἐλλαμψον ἐν ταῖς καρδίαις ἡμῶν, φιλάνθρωπε Κύριε, τὸ τῆς σῆς γνώσεως ἀκήρατον φῶς, καὶ τοὺς τῆς διανοίας ἡμῶν διάνοιξον ὀφθαλμοὺς εἰς τὴν τῶν εὐαγγελικῶν σου κηρυγμάτων κατανόησιν. ἔνθεο ἡμῖν καὶ τὸν τῶν μακαρίων σου ἐντολῶν φόβον, ἵνα τὰς σαρκικὰς ἐπιθυμίας καταπατήσαντες πνευματικὴν πολιτείαν μετέλθωμεν, πάντα πρὸς εὐαρέστησιν σὴν καὶ φρονούντες καὶ πράττοντες·

Ἐκφώνησις. Σὺ γὰρ εἶ ὁ εὐαγγελισμὸς καὶ ὁ φωτισμὸς, σωτὴρ καὶ φύλαξ τῶν ψυχῶν καὶ τῶν σωμάτων, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ διάκονος. Ὁρθοὶ ἀκούσωμεν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Καὶ μετὰ τὸ εὐαγγέλιον ὁ διάκονος,

Σχολάσωμεν ἑκτενῶς.

Ὑπὲρ τῆς εἰρήνης.

Ὑπὲρ σωτηρίας.

(2) This in P. follows the prayer *Χριστιανὰ τὰ τέλη*.

(3) P. omits all until the invocation Ὑπὲρ ἀφέσεως.

BOTULUS MESSANENSIS.

Ἐπὲρ.....ἀντιλήψεως τῶν ἁγίων πατέρων ἡμῶν, τοῦ Δ', καὶ τοῦ Δ', πατρὸς...τοῦ Κυρίου δεηθῶμεν.

[*Desunt multa.*]

[The petitions "Ἄγγελον εἰρήνης, &c. were used in the time of Chrysostom. See Hom. II. on 2 Cor. Ἐγείρεσθε. Τὸν ἄγγελον τῆς εἰρήνης αἰτήσατε, οἱ κατηχούμενοι. Εἰρηνικὰ ὑμῖν πάντα τὰ προκείμενα· εἰρηνικὴν τῆν παρούσαν ἡμέραν, καὶ πάσας τὰς ἡμέρας τῆς ζωῆς ὑμῶν αἰτήσασθε· Χριστιανὰ ὑμῶν τὰ τέλη· τὸ καλὸν καὶ τὸ συμφέρον.]

CODEX BOSSANENSIS.

Ἐπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἁγιοτάτου ἡμῶν τοῦ Δ', πατριάρχου, παντὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ ἀφέσεως ἁμαρτιῶν, καὶ συγχωρήσεως πλημμελημάτων ἡμῶν καὶ τοῦ βυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, ἐπαναστάσεως ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρηνικήν, καὶ ἀναμάρτητον, οἱ πάντες παρὰ τοῦ Κυρίου διελεθῆναι αἰτησώμεθα.

[88 b]

Ἄγγελον εἰρήνης, πιστὸν ὀδηγόν, φύλακα.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν ἐν εἰρήνῃ καὶ ὑγείᾳ ἐκτελέσαι ἡμᾶς, παρὰ.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώδυνα καὶ ἀνεπαίσχυντα, καὶ καλὴν ἀπολογίαὶν τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος τοῦ Χριστοῦ αἰτησώμεθα.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας· τοῦ ἁγίου Ἰωάννου τοῦ ἐνδόξου προφήτου, προδρόμου, καὶ βαπτιστοῦ· τῶν θείων καὶ πανευφήμων ἀποστόλων, ἐνδόξων προφητῶν, ἀβλοφόρων καὶ μαρτύρων, μετὰ πάντων τῶν ἁγίων καὶ δικαίων, μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλήλους.

[89]

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

ἀντιλήψεως τοῦ ἁγιοτάτου ἡμῶν Ἰωάννου,
πατριάρχου, παντὸς τοῦ κλήρου, καὶ τοῦ
φιλοχρίστου λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ἐπεὶ ἀφέσεως ἁμαρτιῶν ἡμῶν, καὶ συγ-
χωρήσεως πλημμελημάτων· καὶ τοῦ ῥυσθῆ-
ναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κιν-
δύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως
ἐχθρῶν, τοῦ Κυρίου. δεηθῶμεν.

Τὴν ἡμέραν πᾶσαν τελείαν, ἁγίαν, εἰρη-
νικὴν, καὶ ἀναμάρτητον, οἱ πάντες παρὰ τοῦ
Κυρίου διελθεῖν αἰτησώμεθα.

Ἄγγελον εἰρήνης, πιστὸν ὁδηγόν, φύλακα
τῶν ψυχῶν καὶ τῶν σωμάτων ἡμῶν, παρὰ
τοῦ Κυρίου αἰτησώμεθα.

Συγγνώμην καὶ ἄφεσιν τῶν ἁμαρτιῶν καὶ
τῶν πλημμελημάτων ἡμῶν, παρὰ τοῦ Κυ-
ρίου αἰτησώμεθα.

Τὰ καλὰ καὶ συμφέροντα ταῖς ψυχαῖς
ἡμῶν, καὶ εἰρήνην τῷ κόσμῳ, παρὰ τοῦ
Κυρίου αἰτησώμεθα.

Τὸν ὑπόλοιπον χρόνον τῆς ζωῆς ἡμῶν
ἐν εἰρήνῃ καὶ ὑγιείᾳ ἐκτελέσαι, παρὰ τοῦ Κ.

Χριστιανὰ τὰ τέλη τῆς ζωῆς ἡμῶν, ἀνώ-
δυνα, ἀνεπαίσχυντα, καὶ καλὴν ἀπολογία
τὴν ἐπὶ τοῦ φοβεροῦ καὶ φρικτοῦ βήματος
τοῦ Χριστοῦ, αἰτησώμεθα.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου
δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου
Μαρίας· τοῦ ἁγίου Ἰωάννου, τοῦ ἐνδόξου
προφήτου, προδρόμου, καὶ βαπτιστοῦ· τῶν
θείων καὶ πανευφήμων ἀποστόλων, ἐνδόξων
προφητῶν, καὶ ἀθλοφόρων μαρτύρων, μετὰ
πάντων τῶν ἁγίων καὶ δικαίων, μνημονεύ-
σαντες, ἑαυτοὺς καὶ ἀλλήλους καὶ πᾶσαν τὴν
ζωὴν ἡμῶν Χριστῷ τῷ Θεῷ παραθῶμεθα.

Ἐπεὶ ἀφέσεως.

Τῶν ἁγίων ἐνδόξων.

Τὴν πυροῦσαν.

Ἄγγελον εἰρήνης.

Συγγνώμην καὶ ἄφεσιν.

Τὰ καλὰ.

Τὸν ὑπόλοιπον.

Χριστιανὰ.

Τῆς παναγίας.

(1) "In marg. inf. codicis juxta τὸν ὑπόλοι-
πον (p. 10, l. 3) hæc legitur rubrica :

† Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ αἱ αἰτήσεις
αὗται μετὰ τὸ χερουβικόν. Ζήτηε κ. β'." (See p.
158.)

(2) P. omits the special mention of the Bap-
tist, Prophets, Apostles, Martyrs.

ROTULUS MESSANENSIS.

[*Mutilus.*]

[It must be noted that the prayers for those afflicted by evil spirits and for the penitents mentioned by Saint Chrysostom (Hom. xviii. on 2 Cor.) have disappeared from all extant copies of this Liturgy. This is of great moment in appreciating the date of the Liturgy as it is. The prayer for the Catechumens (Hom. ii. on 2 Cor.) should be compared with the prayers in the Liturgy of the Presanctified.]

CODEX ROSSANENSIS.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπεύχεται λέγων,

Ὁ ἐνηχῆσας ἡμῖν Θεὸς τὰ θεῖά σου καὶ σωτήρια λόγια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἁμαρτωλῶν εἰς τὴν τῶν προαναγνωσθέντων κατάληψιν, ὡς μὴ μόνον ἄκροατὰς ὀφθῆναι τῶν πνευματικῶν ἁσμάτων, ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν, πίστιν μετερχομένους ἀνύπουλον, βίον ἀμεμπτον, πολιτείαν ἀνέγκλητον·

Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς.

Ὁ ἱερεὺς κλινόμενος ἐπεύχεται.

Δέσποτα ζωοποιεὶ καὶ τῶν ἀγαθῶν χορηγέ, ὁ δοὺς τοῖς ἀνόητοις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταξίωσον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ καὶ ταύτῃ σοι τὴν θεῖαν ἐπιτελέσαι [90b] λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος·

Ἐκφώνως. Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι καὶ εἰς φῶς ἀληθείας ὀδηγούμενοι, σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλλομεν.

PARIS MANUSCRIPT 2509.

Ἄδ. Σοί, Κύριε.

Ἄδ. ἱερεὺς ἐπέυχεται οὕτως.

(1) Ὁ ἐνηχήσας ἡμᾶς Θεὸς τὰ θεῖά σου λόγια καὶ σωτήρια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἀμαρτωλῶν εἰς τὴν τῶν προαναγνωσθέντων κατάληψιν, ὡς μὴ μόνον ἀκροατὰς ὀφθῆναι τῶν πνευματικῶν ῥημάτων, ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν, πίστιν μετερχομένους ἀνύπουλον, βίον ἄμεμπτον, πολιτείαν ἀνέγκλητον·

Ἐκφώνησις. Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

P. II

Ἄδ. Ἀμήν.

Ἄδ. ἱερεὺς. Εἰρήνη πᾶσιν.

Ἄδ. λαός. Καὶ τῷ πνεύματί σου.

Ἄδ. διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ἄδ. Σοί, Κύριε.

Ἄδ. ἱερεὺς ἐπέυχεται, λέγων,

Δέσποτα ζωοποιεὶ καὶ τῶν ἀγαθῶν χορηγέ, ὁ δοὺς τοῖς ἀνθρώποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταξίωσον ἡμᾶς ἐν ἀγιασμῷ καὶ ταύτην σοὶ τὴν θεῖαν ἐπιτελέσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος·

(2)

Ἐκφώνησις. Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι καὶ εἰς φῶς ἀληθείας ὀδηγούμενοι, σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν.

Ἄδ. Ἀμήν.

(1) P. proleχθέντων.

(2) "In marg. inf. codicis juxta Ὅπως ὑπὸ hęc legitur rubrica :

PARIS MANUSCRIPT 476.

Ἄδ. ἱερεὺς εὐχῆν μετὰ τὸ εὐαγγέλιον.

Ὁ ἐνηχήσας ἡμῖν Θεὸς τὰ θεῖά σου καὶ σωτήρια λόγια, φώτισον τὰς ψυχὰς ἡμῶν τῶν ἀμαρτωλῶν εἰς τὴν τῶν προαναγνωσθέντων κατάληψιν, ὡς μὴ μόνον ἀκροατὰς ὀφθῆναι τῶν πνευματικῶν ῥημάτων, ἀλλὰ καὶ ποιητὰς πράξεων ἀγαθῶν, πίστιν μετερχομένους ἀνύπουλον, βίον ἄμεμπτον, πολιτείαν ἀνέγκλητον·

Ἐκφώνησις. Ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ἄδ. ἱερεὺς. Εἰρήνη πᾶσιν.

Ἄδ. διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ.

Ἄδ. ἱερεὺς τὴν εὐχῆν.

Δέσποτα ζωοποιεὶ καὶ ἀγαθῶν χορηγέ, ὁ δοὺς τοῖς ἀνθρώποις τὴν μακαρίαν ἐλπίδα τῆς αἰωνίου ζωῆς, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, καταξίωσον ἡμᾶς, ἀγαθέ, ἐν ἀγιασμῷ καὶ ταύτην σοὶ τὴν θεῖαν ἐπιτελέσαι λειτουργίαν, εἰς ἀπόλαυσιν τῆς μελλούσης μακαριότητος·

Ἐκφώνησις. Ὅπως ὑπὸ τοῦ κράτους σου πάντοτε φυλαττόμενοι καὶ εἰς φῶς ἀληθείας ὀδηγούμενοι, σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπωμεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ἐτέθη ἡ ἐκφώνησις αὕτη παρὰ τῷ ἁγίῳ Βασιλεῖ εἰς τὸ τέλος τῆς εὐχῆς τῆς πρὸς τοῦ χερουβικου. Ζῆτει κ. ε'." M. Omont. (See p. 157.)

BOTULUS MESSANENSIS.

CODEX ROSSANENSIS.

(1) [Μήτις τῶν κατηγουμένων ὡδε ἔστω. Μή-
(2) τισ τῶν ἀμνήτων. Μήτις τῶν μὴ δυναμένων
ἡμῖν συνδεθῆναι. Μηθεὶς κατὰ τοῦ ἑτέρου
λόγον ἢ πονηρίαν ἐχέτω. Ἄφετε καὶ ἀφε-
θήσεται τὰς ἀμαρτίας ὑμῶν ἐξομολογή-
σασθε, καὶ μετὰ κατανύξεως συγχωρή-
σασθε.

(3) Αἰτήσασθε μετὰ φόβου καὶ τρόμου....

(4) Ἄλλήλους ἐπίγνωτε.

Ὅρθοί πάντες.

Καὶ προέρχονται τὰ ἅγια.

(5) Οἱ τὰ χερουβίμ.

Ὅτε δὲ τεθῶσιν ἐν τῷ θυσιαστηρίῳ, εὐχεται ὁ
ιερεὺς τῆν εὐχὴν τῆς προθέσεως.

(6) Ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον ἄρτον.

Εὐχὴ εἰς τὸ θυμίαμα.

(7) Δέσποτα παντοκράτωρ, βασιλεὺ τῆς
δόξης.]

(1) I take the passages in brackets again
from the copy furnished by Monaldinius to
Assemani. The original seems to have perished
between the years 1752 and 1879.

(2) Compare Chrysost. Hom. iii. ad Eph.
p. 23, Ἀκούεις ἐστῶτος τοῦ κήρυκος καὶ λέγοντος
Ὅσοι ἐν μετανοίᾳ, ἀπέλθετε πάντες.

(3) "Desunt pauca." Monaldinius.

(4) Chrys. cont. Judæos i. p. 593, Οὐχ ὁρᾶτε
ἐπὶ τῶν μυστηρίων τί βοᾷ συνεχῶς ὁ διάκονος, Ἐπι-
γινώσκετε ἀλλήλους;

(5) The order of the prayers differs in all
the copies. The inference is that most of the
collects here are of recent origin or introduc-
tion. I have chiefly kept the arrangement of
the Messina Roll, but noted by the letters A,
B, C, &c. the order of the prayers in each of
the other MSS.

(6) Assemani gives only these seven words;
the others in full. The prayer is taken from
the old liturgy of Saint Basil (p. 76) whence it
came into Saint Chrysostom (p. 108). The
Rossano MS., however, reads καὶ δι' οὐς προσή-
νεγκον, καὶ χαρίζαι αὐτοῖς πάντα τὰ πρὸς σωτηρίαν
αἰτήματα, καὶ ἡμᾶς ἀκατακρίτους. In 476 are
several crosses.

(7) A. again gives only the first few words.

Ὁ ἀρχιδιάκονος λέγει, Μήτις τῶν κατηγου-
μένων μήτις τῶν ἀμνήτων μήτις τῶν μὴ
δυναμένων ἡμῖν συνδεθῆναι. Ἄλλήλους
ἐπίγνωτε τὰς θύρας ὀρθοί, πάντες.

Ὁ ἀρχιδιάκονος λέγει, Ἐτι τοῦ Κυρίου
δεθηῶμεν.

Καὶ μετὰ τὸ ἀποθεθῆναι τὰ δῶρα ἐν τῇ ἀγίᾳ
τραπέζῃ καὶ πληρῶσαι τὸν λαὸν τὸν μυστικὸν
ἕμνον, ποιεῖ ὁ ἱερεὺς εὐχὴν τῆς προθέσεως.

Ὁ Θεός, ὁ Θεὸς ἡμῶν, ὁ τὸν οὐράνιον
ἄρτον, κ.τ.λ.

Ὁ ἱερεὺς λέγει εὐχὴν θυμιάματος πρὸ τῶν
ἁγίων. [71] E

Δέσποτα παντοκράτωρ, βασιλεὺ τῆς δόξ-
ης, ὁ Θεός, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως
αὐτῶν, αὐτὸς πάρεσον ἡμῖν ἐν τῇ ἀγίᾳ ὄρα
ταύτῃ ἐπικαλουμένοις σε, καὶ λύτρωσαι
ἡμᾶς ἀπὸ αἰσχύνῃς παραπτωμάτων καθαρόν
ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ
μαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης
καὶ πάσης διαβολικῆς ἐνεργείας, καὶ πρόσ-
δεξαι ἐκ χειρὸς ἡμῶν τῶν ἀμαρτωλῶν τὸ
θυμίαμα τοῦτο, ὡς προσεδέξω τὴν προσ-
φορὰν Ἀβελ καὶ Νῶε καὶ Ἄαρων καὶ
Σαμουὴλ καὶ πάντων τῶν ἁγίων σου,
βύόμενος ἡμᾶς ἀπὸ παντὸς πονηροῦ πράγ-
ματος καὶ σώξων εἰς τὸ πάντοτε εὐαρεστεῖν
καὶ προσκυνεῖν καὶ δοξάζειν σέ, τὸν Πατέρα,
καὶ τὸν μονογενῆ σου Υἱὸν καὶ τὸ Πνεῦμά
σου τὸ πανάγιον· νῦν καὶ αἰεὶ, καὶ εἰς
τούς.

[70] A

[70]

PARIS MANUSCRIPT 2509.

Ὁ διάκονος. Μήτις τῶν κατήχουμένων
μήτις τῶν ἀμυήτων μήτις τῶν μὴ δυναμέ-
ων ἡμῖν συνδεθῆναι. Ἄλλήλους ἐπίγνωτε
τὰς θύρας ὀρθοί, πάντες.

Ὁ ἀρχιδιάκονος. Ἐτι τοῦ Κυρίου δεηθῶμεν.

PARIS MANUSCRIPT 470.

Καὶ μετὰ τὸ ἀποθέσθαι τὰ ἅγια δῶρα ἐν τῇ
ἀγίᾳ τραπέζῃ, πρὸ τοῦ καλυφθῆναι αὐτὰ μετὰ
τῆς κεφαλῆς, λέγει ὁ ἱερεὺς τὴν εὐχὴν τῆς προ-
θέσεως.

Ὁ Θεός, ὁ Θεός ἡμῶν, ὁ τὸν οὐράνιον
ἄρτον, κ.τ.λ.

Εὐχὴ ἕτερα ἣτις ἐνταῦθα συνάπτεται.

Δέσποτα παντοκράτωρ, βασιλεῦ τῆς δόξ-
ης, ὁ Θεός, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως
αὐτῶν, αὐτὸς πάρεσον ἡμῖν ἐν τῇ ἀγίᾳ ὄρα
ταύτῃ ἐπικαλουμένοι σε, καὶ λύτρωσαι
ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων· κάθα-
ρον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ
μιαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης καὶ
πάσης διαβολικῆς ἐνεργείας, καὶ πρόσδεξαι
ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα
τοῦτο εἰς ὁσμὴν εὐωδίας, ὡς προσεδέξω τὴν
προσφορὰν Ἄβελ, Νῶε, Ἀαρῶν, Σαμουὴλ,
καὶ πάντων τῶν ἁγίων σου, ῥυόμενος ἡμᾶς
ἀπὸ παντὸς πονηροῦ πράγματος καὶ σώζων
εἰς τὸ πάντοτε εὐαρεστεῖν σοὶ καὶ προσκυ-
νεῖν καὶ δοξάζειν σέ, τὸν Πατέρα, καὶ τὸν
μονογενῆ σου Υἱὸν καὶ τὸ Πνεῦμά σου τὸ
πανάγιον, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς, εἰσάγων τὰ ἅγια δῶρα, λέγει τὴν
εὐχὴν ταύτην.

Ὁ Θεός, ὁ Θεός ἡμῶν, ὁ τὸν οὐράνιον
ἄρτον, κ.τ.λ.

Ὁ ἱερεὺς εὐχὴν τοῦ θυμιάματος.

Δέσποτα παντοκράτωρ, βασιλεῦ τῆς δόξ-
ης, ὁ Θεός, ὁ εἰδὼς τὰ πάντα πρὶν γενέσεως
αὐτῶν, αὐτὸς πάρεσον ἡμῖν ἐν τῇ ἀγίᾳ ὄρα
ταύτῃ ἐπικαλουμένοι σε, καὶ λύτρωσαι
ἡμᾶς ἀπὸ αἰσχύνης παραπτωμάτων· κάθα-
ρον ἡμῶν τὸν νοῦν καὶ τὰ φρονήματα ἀπὸ
μιαρῶν ἐπιθυμιῶν καὶ κοσμικῆς ἀπάτης καὶ
πάσης διαβολικῆς ἐνεργείας, καὶ πρόσδεξαι
ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα
τοῦτο, ὡς προσεδέξω τὴν προσφορὰν Ἄβελ
καὶ Νῶε καὶ Ἀαρῶν καὶ Σαμουὴλ καὶ
πάντων τῶν ἁγίων σου, ῥυόμενος ἡμᾶς ἀπὸ
παντὸς πονηροῦ πράγματος καὶ σώζων εἰς
τὸ πάντοτε εὐαρεστεῖν καὶ προσκυνεῖν καὶ
δοξάζειν σέ, τὸν Πατέρα, καὶ τὸν μονογενῆ
σου Υἱὸν καὶ τὸ Πνεῦμά σου τὸ πανάγιον,
νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

Καὶ ἄρχονται οἱ ἀναγνώσται τοῦ χειρουργικοῦ.

(1) P. omits Ὁ ἀρχιδιάκονος.

(2) *Ut supra*, p. 76.

(3) The hymn is not in P.

BOTULUS MESSANENSIS.

CODEX BOSSANENSIS.

Ἄρχεται ὁ ἀναγνώστης καὶ λέγει,

[70]
B

Σιγησάτω πάσα σὰρξ βροτεία καὶ στήτω μετὰ φόβου καὶ τρόμου καὶ μηδὲν γήϊνον ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν βασιλευόντων, Χριστὸς ὁ Θεὸς τῶν, προέρχεται σφαγιασθῆναι καὶ δοθῆναι εἰς βρώσιν τοῖς πιστοῖς· προηγούνται δὲ τούτου οἱ χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ ἐξουσίας, τὰ πολυόμματα χερουβὶμ, καὶ τὰ ἐξαπτέρυγα σεραφίμ, τὰς οὐρεὶς καλύπτοντα καὶ βοῶντα τὸν ἕμνον, Ἄλληλουῖα.

[70 b]

Ἄλλο.

Οἱ τὰ χερουβὶμ μυστικῶς εἰκονίζοντες.

C

Εὐχή λεγομένη ὡς προέρχονται τὰ ἅγια· ἐκ τοῦ ἁγίου Διονυσίου τοῦ Ἀρεσπαγίτου.

D

(1) [Εὐχή λεγομένη προερχομένων τῶν ἁγίων. Τοῦ ἁγίου Διονυσίου.

Τὸ φρικτὸν σου, Κύριε, καταλαβόντες δάπεδον, θαμβούμεθα τῷ προσώπῳ, τῇ λαμπρᾷ σου τραπέζῃ προσερχόμενοι· καὶ πέλαι τοῦ φοβεροῦ σου γινόμενοι βήματος, κλονούμεθα τῷ παλμῷ, τὰ μέλη βραττόμενοι, ἀνέφικτον θῦμα προσάγοντες. Τίς γὰρ γηγενῶν προσηλωμένος τοῖς πάθεσιν ἀξίως τηλικούτων μυστηρίων ἐφάψασθαι δύναται; ἀφαιρεῖται γὰρ τὴν παρῆρησίαν τὸ τῆς φύσεως ἄστατον, καὶ συνειδήσεις ἐναγείς τῷ νῷ κατεργάζεται, καὶ σκότος ἐπάγει τῷ βλέμματι ἄσημος πολιτεία καὶ βίος ἐπίμωμος· ὅθεν δεδοίμεν καὶ τῷ φόβῳ κλονούμεθα, μήπως, ἀναξίως τῶν δώρων ἀψάμενοι, τρέψωμεν καθ' ἑαυτῶν τὴν θεῖαν ἐδίκησιν. Διὸ καθικετεύομεν τὴν φιλανθρωπίαν σου, δὸς ἡμῖν ἀγιοπρεπῶς τῶν

Τὸ φρικτὸν σου, Κύριε, καταλαβόντες δάπεδον, θαμβούμεθα τὸ πρόσωπον, τῇ λαμπρᾷ σου τραπέζῃ προσερχόμενοι· καὶ πέλαι τοῦ φοβεροῦ σου γινόμενοι βήματος, κλονούμεθα τῷ παλμῷ, τὰ μέλη βραττόμενοι, ἀνέφικτον ἱερὸν θῦμα προσάγοντες. Τίς γὰρ τῶν γηγενῶν προσηλωμένος τοῖς πάθεσιν ἀξίως τηλικούτων μυστηρίων ἐφάψασθαι δύναται; ἀφαιρεῖται γὰρ τὴν παρῆρησίαν τὸ τῆς φύσεως ἄστατον, καὶ συνειδήσεις ἐναγείς τῷ νῷ κατεργάζεται, καὶ σκότος ἐπάγει τῷ τῆς ψυχῆς βλέμματι ἄσημος πολιτεία καὶ βίος ἐπίμωμος· ὅθεν δεδείμεν καὶ τῷ φόβῳ κλονούμεθα, μήπως, ἀναξίως τῶν δώρων ἀψάμενοι, τρέψωμεν καθ' ἑαυτῶν τὸ θεῖον εἰς ἐδίκησιν. Διὸ καθικετεύομεν τὴν φιλανθρωπίαν σου, δὸς ἡμῖν ἀδεῶς τῶν

[71]

(1) Chrysostom (on 2 Cor. Hom. xviii. p. 568) distinctly mentions that after the uninitiated were expelled from the Church the faithful prostrated themselves. His words are these:

Πάλιν ἐπειδὴν εἰρῶμεν τῶν ἱερῶν περιβόλων τοὺς οὐ δυναμένους τῆς ἱερᾶς μετασχεῖν τραπέζῃ, ἕτερον δεῖ γενέσθαι εὐχὴν, καὶ πάντες ὁμοίως ἐπ' ἐδάφους κείμεθα, καὶ πάντες ὁμοίως ἀνιστάμεθα.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

- B Σκησάτω πᾶσα σὰρξ βροτεία καὶ στήτω
 μετὰ φόβου καὶ τρόμου καὶ μηδὲν γήϊνον
 ἐν ἑαυτῇ λογιζέσθω· ὁ γὰρ βασιλεὺς τῶν
 (1) βασιλευόντων, Χριστὸς ὁ Θεὸς ἡμῶν, προίρ-
 χεται σφαγιασθῆναι καὶ δοθῆναι εἰς βρώσιν
 τοῖς πιστοῖς· προηγούνται δὲ τούτου οἱ
 χοροὶ τῶν ἀγγέλων μετὰ πάσης ἀρχῆς καὶ
 ἐξουσίας, τὰ πολυόμενα χερουβίμ, καὶ τὰ
 ἐξαπτέρυγα σεραφίμ, τὰς ὄψεις καλύπτοντα
 (2) καὶ βοῶντα τὸν ὕμνον, Ἀλληλουῖα.

[To the prayer 'Ο Θεός, ο Θεός ἡμῶν, p. 239, is annexed in this MS. the note ἐτέθη παρὰ τῷ ἀγίῳ Βασιλεῖς ἡ εὐχή αὕτη εἰς τὴν προσκομδὴν τῆς προθέσεως. Ζήτει κ. α'. (p. 151).]

Καὶ ἐπισυνάπτει καὶ ταύτην τὴν εὐχὴν τοῦ
 ἁγίου Διονυσίου. [70 b]
 B

Τὸ φρικτὸν σου, Κύριε, καταλαβόντες
 δάπεδον, θαμβούμεθα τῷ προσώπῳ, τῇ
 λαμπρῇ σου τραπέζῃ προσερχόμενοι· καὶ
 πέλας τοῦ φοβεροῦ σου γενόμενοι βή-
 ματος, κλονούμεθα τῷ παλμῷ τὰ μέλη
 βραττόμενοι, ἀνέφικτον ἱερὸν θῦμα προσ-
 ἄγοντες. Τίς γὰρ τῶν γηγενῶν, προσηλω-
 μένος τοῖς πάθεσιν, ἀξίως τηλικούτων μυστη-
 ρίων ἐφάσασθαι δύναται; ἀφαιρέται γὰρ
 τὴν παρρησίαν τὸ τῆς πίστεως [ἄστατον]
 καὶ συνειδήσεις ἐναγεῖς τῷ νῷ κατεργάζεται,
 καὶ σκότος ἐπάγει τῆς ψυχῆς τῷ βλέμματι
 ἄσεμνος πολιτεία καὶ βίος ἐπίμωμος, ὅθεν
 δεδίαμεν καὶ τῷ φόβῳ κλονούμεθα, μήπως,
 ἀναξίως τῶν δώρων ἀψάμενοι, τρέψωμεν
 καθ' ἑαυτῶν τὴν θείαν ἐκδίκησιν. Διὸ καθ-
 ικετεύομεν τὴν φιλανθρωπίαν σου, δὸς

(1) P. adds καὶ κύριος τῶν κυριευόντων.

(2) P. has the Ἀλληλουῖα three times.

BOTULUS MESSANENSIS.

ἀγίων σου μυστηρίων ἀπάρξασθαι· ἐνδυναμώσον ἡμᾶς, Δέσποτα, ψυχῇ καὶ σώματι, καὶ χάρισαι ἡμῖν ἀμώμως ἱεουργῆσαι τῇ σῇ ἀρρήτῳ δυνάμει· πάντα γὰρ διὰ σοῦ εἰσίν, καὶ πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ μεγαλοπρέπεια, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν.

CODEX ROSSANENSIS.

ἀγίων σου μυστηρίων ἐφάψασθαι· καὶ ἐνδυναμώσον ἡμᾶς ψυχῇ καὶ σώματι, καὶ δὸς ἡμῖν ἱεουργῆσαι τῇ σῇ ἀρρήτῳ δυνάμει· πάντα γὰρ διὰ σοῦ γίνεται, καὶ πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ μεγαλοπρέπεια, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν.

Καὶ ἑτέρα εὐχὴ τοῦ ἁγίου Βασιλείου· Ἐδχεται ὁ ἱερεὺς ταῦτα.

Οὐδεὶς ἄξιος.]

Ὁ ἱερεὺς ποιεῖ τὴν εὐχὴν ταύτην ὑπὲρ ἑαυτοῦ. I

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς.

Ζήτει, προεγράφη. (1)

Ἐδχεται ὁ ἱερεὺς. F

Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιάζων πάντας ἡμᾶς, ἐπὶ τῇ προθέσει τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακαρίας ψυχὰς ἀναπαύσει μετὰ ἀγίων καὶ δικαίων, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς. sic

(1) This refers to the Liturgy of Saint Basil in the Codex Rossanensis.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

ἡμῖν ἀγιοπρεπῶς τῶν ἁγίων σου μυστηρίων ἀπάρξασθαι· ἐνδυνάμωσον ἡμᾶς, Δέσποτα, ψυχῇ καὶ σώματι, καὶ χάρισαι ἡμῖν ἀμώμως ἱερουργῆσαι τῇ σῇ ἀβρῆτῃ δυνάμει· πάντα γὰρ διὰ σοῦ γίνεται, καὶ πρέπει σοι πᾶσα δόξα, τιμὴ, καὶ μεγαλοπρέπεια, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Καὶ συνάπτει καὶ ταύτην τὴν εὐχὴν τοῦ θυμιά-
ματος.

Μετὰ θυμιάματος Ἀαρῶν καὶ Ζαχαρίου, τῶν θεραπόντων σου, καὶ πάσης εὐωδίας πνευματικῆς πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὴν τοῦ θυμιάματος τοῦτου ὀλοκαύτωσιν, ✠ εἰς ἄφεςιν ἁμαρτιῶν καὶ ἰλασμόν παντὸς τοῦ λαοῦ σου, καὶ τῆς ἐξ ἁμαρτιῶν δυσωδίας καθαροὺς ἡμᾶς ἀναδείξας, τῷ ἁγίῳ σου θυσιαστηρίῳ προσάγαγε·

Ἐκφώνησις. Ὅτι εὐλογημένον ὑπάρχει τὸ πανάγιον ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλατε.

Ὁ δὲ ἱερεὺς τὴν εὐχὴν, ἐξερχομένων τῶν δώρων, τοῦ ἁγίου Βασιλείου.

Οὐδεὶς ἄξιος τῶν συνδεδεμένων ταῖς σαρκικαῖς ἐπιθυμίαις καὶ ἡδοναῖς, κ.τ.λ.

P. 13
D

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἁγιάζων πάντας ἡμᾶς, ἐπὶ τῇ προθέσει τῶν θείων καὶ ἀχράντων μυστηρίων, καὶ τὰς μακαρίας ψυχὰς ἀναπαύων μετὰ ἁγίων καὶ δικαίων, νῦν καὶ αἰεὶ.

(1) The prayer resembles that in S. Chrysostom, p. 122, and need scarcely be reprinted. The words καὶ καταθονίων are added after καὶ ἐπιγείων: καθάρισσον μου τὴν ψυχὴν καὶ τὴν καρδίαν ἀπὸ συνειδήσεως πονηρᾶς are omitted; and for ἱερατείας 476 reads ἱερωσύνης. It reads also σοὶ γὰρ κλίνω.

ROTULUS MESSANENSIS.

κ [Ἔτα ὁ ἀρχιδιάκονος.
Ἐν σοφίᾳ Θεοῦ πρόσχωμεν.
Καὶ ἀρχεται ὁ ἱερεὺς, Πιστεύω εἰς ἕνα
Θεόν.
ρ) Εὐχὴν πρὸ τοῦ ἀσπασμοῦ.
Ἄ πάντων Θεὸς καὶ Δεσπότης.]

CODEX ROSSANENSIS.

Ἄ διάκονος. Ἐν σοφίᾳ Θεοῦ πρόσχωμεν.
Ἄ λαός. Πιστεύω εἰς ἕνα Θεόν, Πα-
τέρα Παντοκράτορα.

g
[72]
H

Καὶ κλίνων ὁ ἱερεὺς λέγει,

K

Ἄ πάντων Θεὸς καὶ Δεσπότης, ἀξίους
ἡμᾶς ἀπέργασαι τῆς ὥρας ταύτης, τοὺς
ἀναξίους, φιλάνθρωπε· ἵνα καθαρεύοντες
ἀπὸ παντὸς δόλου καὶ πάσης ὑποκρίσεως
ἐνωθῶμεν ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς
ἀγάπης συνδίσμῳ, βεβαιούμενοι τῷ τῆς σῆς
θεογνωσίας ἀγασμῷ, διὰ τοῦ μονογενοῦς
σου Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν,
Ἰησοῦ Χριστοῦ· μεθ' οὗ εὐλογητὸς εἰ σὺν
τῷ παναγίῳ καὶ ἀγαθῷ καί.

Ἄ διάκονος. Στῶμεν καλῶς. Ἐν εἰρήνῃ τοῦ
Κυρίου δεηθῶμεν.

L
(a)

Ἄ ἱερεὺς ἐκφώνως. Ὅτι Θεὸς εἰρήνης, ἐ-
λέους, ἀγάπης, οἰκτιρμοῦ καὶ φιλανθρωπίας
ὑπάρχεις, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ
Πνεῦμά σου τὸ πανάγιον, νῦν.

M

Ἄ λαός. Ἀμήν.

Ἄ ἱερεὺς. Εἰρήνη πᾶσιν.

Ἄ λαός. Καὶ τῷ πνεύματί σου.

Ἄ διάκονος. Ἀγαπήσωμεν ἀλλήλους ἐν
φιλήματι ἀγάπης.

N

Καὶ μετὰ τὸ δοθῆραι τὴν ἀγάπην λέγει ὁ
διάκονος,

Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

O

Ἄ ἱερεὺς κλίνει καὶ λέγει τὴν εὐχὴν ταύτην.

Ἄ ὁ μόνος Κύριος καὶ ἐλεήμων Θεός, τοὺς
κλίνουσι τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ

P

(1) Chrys. on S. John Hom. LXXVIII. tom. 8,
p. 464 ἐν τοῖς μυστηρίοις ἀσπαζόμεθα ἀλλήλους
ἵνα οἱ πολλοὶ γενώμεθα ἕν.

(a) They seem to have risen from the ground
here. The words are referred to by Chrysos-

tom. "De incompreh." tom. 1, p. 478 καὶ γὰρ αὐτὸ
τοῦτο τὸ παρακαλεῖσθαι τὸν διάκονον ἄσπει καὶ
λέγειν Ὅρθοι στῶμεν καλῶς. See too the pas-
sage in the second homily on 2 Cor. above.

PARIS MANUSCRIPT 2500.

PARIS MANUSCRIPT 470.

(1) 'Ο ἀρχιδιάκονος. Ἐν σοφίᾳ πρόσχωμεν.
E Ἄρχεται ὁ ἱερεὺς.

Καὶ μετὰ τὸ εἰπεῖν τὸν διάκονον τὸ Ἐν F
σοφίᾳ Θεοῦ πρόσχωμεν,

Πιστεύω εἰς ἕνα Θεόν.

Καὶ ἐπέυχεται κλῖνας τὸν αὐχένα.

Καλύπτει ὁ ἱερεὺς τὰ ἅγια μετὰ τῆς νεφέλης
καὶ ἄρχεται τὴν πίστιν καὶ λέγει τὸν πρῶτον
λόγον τὸ, Πιστεύω εἰς ἕνα Θεόν.

Καὶ λέγει τὴν εὐχὴν ταύτην. Εὐχὴ πρὸ τοῦ G
ἀσπασμοῦ· Πάντα τοῖνον.

F
S R
H 29
S A
'Ο πάντων Θεὸς καὶ Δεσπότης, ἀξίους
ἡμᾶς ἀπέργασαι τῆς ὥρας ταύτης, τοὺς ἀνα-
ξίους, φιλάνθρωπε· ἵνα καθαρεύοντες παντὸς
δόλου καὶ πάσης ὑποκρίσεως ἐνωθῶμεν
ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς ἀγάπης
συνδέσμῳ, βεβαιούμενοι τῷ τῆς σῆς θεο-
γνωσίας ἀγιασμῷ, διὰ τοῦ μονογενοῦς σου
Υἱοῦ, Κυρίου δὲ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ
Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ πανα-
γίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι,
νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
'Αμήν.

'Ο ἱερεὺς λέγει.

'Ο πάντων Θεὸς καὶ Δεσπότης, ἀξίους II
ἡμᾶς ἀπέργασαι τῆς ἁγίας ὥρας ταύτης, τοὺς
ἀναξίους, φιλάνθρωπε· ἵνα καθαρεύοντες
παντὸς δόλου καὶ πάσης ὑποκρίσεως, ἐνω-
θῶμεν ἀλλήλοις τῷ τῆς εἰρήνης καὶ τῆς
ἀγάπης συνδέσμῳ, ἐν Χριστῷ Ἰησοῦ
τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ σὺν
τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας
τῶν αἰώνων. Ἀμήν.

G
S R
'Ο ἀρχιδιάκονος, Στῶμεν καλῶς. Ἐν εἰρήνῃ
τοῦ Κυρίου δεηθῶμεν.

'Ο διάκονος. Στῶμεν καλῶς. Ἐν εἰρήνῃ I
τοῦ Κυρίου δεηθῶμεν.

'Ο ἱερεὺς. Ὅτι Θεὸς εἰρήνης, ἐλέους,
ἀγάπης, οἰκτιρμῶν, καὶ φιλανθρωπίας ὑπάρ-
χεις, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ
Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ.

'Ο ἱερεὺς ἐκφωνεῖ. Ὅτι Θεὸς εἰρήνης, ἐλέ-
ους, ἀγάπης, οἰκτιρμῶν, καὶ φιλανθρωπίας
ὑπάρχεις, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ
Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ, καὶ
εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

'Ο λαός. Ἀμήν.

'Ο ἱερεὺς. Εἰρήνη πᾶσιν.

'Ο λαός. Καὶ τῷ πνεύματι σου.

Εἰρήνη πᾶσιν.

(1)
H
'Ο ἀρχιδιάκονος. Ἀγαπήσωμεν ἀλλήλους
ἐν φιλήματι ἀγίῳ.

'Ο διάκονος. Ἀγαπήσωμεν ἀλλήλους ἐν K
φιλήματι.

Καὶ πάλιν. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ
κλίνωμεν.

Καὶ, μετὰ τὸ δοθῆναι τὴν ἀγάπην, ὁ διάκονος,
Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

'Ο ἱερεὺς ἐπικλιόμενος λέγει τὴν εὐχὴν ταύτην.

'Ο ἱερεὺς τὴν εὐχὴν. L

I
S A
'Ο μόνος Κύριος καὶ ἐλεήμων Θεός, τοῖς
κλίνουσι τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ

'Ο μόνος Κύριος καὶ ἐλεήμων Θεός, τοῖς
κλίνουσι τοὺς ἑαυτῶν αὐχένας ἐνώπιον τοῦ
μετὰ φόβου Θεοῦ καὶ κατανύξεως.

(1) P. ὁ διάκονος.

(2) P. στῶμεν καλῶς, στῶμεν εὐλαβῶς, στῶμεν

ROTULUS MESSANENSIS.

(1) With the call to prayer which the deacon here made, as exhibited in the other MSS., compare the passage in Chrysostom's second homily "De prophetiarum obscuritate," tom. vi. p. 188. Κοινῇ πάντες ἀκούοντες τοῦ διακόνου τοῦτο κελεύοντος καὶ λέγοντος, *Δεηθῶμεν ὑπὲρ τοῦ ἐπισκόπου καὶ τοῦ γήρωσ καὶ τῆς ἀντιλήψεως, καὶ ἵνα ὀρθοτομῇ τὸν λόγον τῆς ἀληθείας, καὶ ὑπὲρ τῶν ἐνταῦθα, καὶ ὑπὲρ τῶν ἀπανταχοῦ, οὐ παραιτεῖσθε ποιεῖν τὸ ἐπίταγμα, ἀλλὰ μετ' ἐκτελεῖτε ἀναφέρετε τὴν εὐχὴν, εἰδότες τῆς ὑμετέρας συνόδου τὴν δύναμιν. Ἰσασιν οἱ μεμνημένοι τὰ λεγόμενα· τῇ γὰρ εὐχῇ τῶν καθηγουμένων οὐδέπω τοῦτο ἐπιτέτραπται, ἐπειδὴ οὐδέπω πρὸς τὴν παρρησίαν ἐφθασαν ταύτην· ὑμῖν δὲ καὶ ὑπὲρ τῆς οἰκουμένης, καὶ ὑπὲρ τῆς ἐκκλησίας τῆς μέχρι περάτων τῆς γῆς ἐκτεταμένης, καὶ ὑπὲρ τῶν διοκούντων αὐτὴν ἐπισκόπων ἀπάντων, παρακαλεῖται ποιεῖσθαι τὰς δεήσεις ὁ ταύταις διακόνων. Καὶ ὑπακούετε μετὰ προθυμίας, ἔργω μαρτυροῦντες ὅτι μεγάλη τῆς εὐχῆς ἡ δύναμις τῆς ἐν ἐκκλησίᾳ ἀπὸ τοῦ δήμου συμφώνως ἀναφερομένης ἐστίν.*

Again on 2 Cor. Hom. II. tom. 10, p. 440. Καὶ ἐπὶ τῶν πιστῶν ὑπὲρ ἐπισκόπων, ὑπὲρ πρεσβυτέρων, ὑπὲρ βασιλέων, ὑπὲρ τῶν κρατούντων, ὑπὲρ γῆς καὶ θαλάσσης, ὑπὲρ ἀέρων, ὑπὲρ τῆς οἰκουμένης ἀπάσης, κελευομεθα προσίναμι τῷ φιλανθρωπῷ Θεῷ.

CODEX ROSSANENSIS.

ἀγίου σου θυσιαστηρίου καὶ ἐπιζητοῦσι τὰς παρὰ σοῦ πνευματικὰς δωρεάς, ἐξάποστελλον τὴν χάριν σου τὴν ἀγαθὴν, καὶ εὐλόγησον πάντας ἡμᾶς ἐν πάσῃ εὐλογίᾳ πνευματικῇ καὶ ἀναφαιρέτῃ, ὃ ἐν ὑψηλοῖς κατοικῶν καὶ τὰ ταπεινὰ ἐφορῶν·

Ἐκφώνως. Ὅτι αἰνετὸν καὶ προσκυνητὸν καὶ ὑπερένδοξον ὑπάρχει τὸ πανάγιον ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἀγίου.

Ἀρχὴ τῆς προσκομιδῆς τοῦ ἀγίου Ἰακώβου.

Πρῶτον ἐπεύχεται τοῖς συμπαρασταμένοις λέγων,

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς λέγει.

Ὁ Κύριος εὐλογήσει καὶ συνδιακονήσει ἡμῖν· καὶ ἀξίους ἡμᾶς ποιήσει τῆς παραστάσεως τοῦ ἀγίου αὐτοῦ θυσιαστηρίου καὶ τῆς ἐπελεύσεως τοῦ ἀγίου αὐτοῦ Πνεύματος, τῇ αὐτοῦ χάριτι καὶ φιλανθρωπίᾳ, νῦν καὶ.

Εὐχὴ ἄλλη ὁμοία.

Εὐλογητὸς ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιάζων πάντας ἡμᾶς ἐπὶ τῇ παραστάσει καὶ ἱερουργίᾳ τῶν ἀχράντων αὐτοῦ μυστηρίων, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Ὁ διάκονος λέγει συναπτῆν.

Ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Σῶσον, ἐλέησον, οἰκτείρησον, καὶ διαφύλαξον ἡμᾶς, ὁ Θεός, τῇ σῇ χάριτι.

Ἐπὲρ τῆς ἀνωθεν εἰρήνης, καὶ Θεοῦ φιλανθρωπίας, καὶ σωτηρίας τῶν ψυχῶν ἡμῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῆς εἰρήνης τοῦ σύμπαντος κόσμου, καὶ ἐνώσεως πασῶν τῶν ἁγίων ἐκκλησιῶν, τοῦ Κυρίου δεηθῶμεν.

Q

R
[73]

S

T

(1)

ROTULUS MESSANENSIS.

CODEX ROSSANENSIS.

[Καὶ πληρουμένου τοῦ Συμβόλου.

(1) Ὑπὲρ σωτηρίας καὶ ἀν[τιλήψε]ως τοῦ ὀσίου πατρὸς ἡμῶν τοῦ Δ΄, παντὸς τοῦ κλη[ήρου] καὶ τοῦ φιλοχρί[στου] λαοῦ, τοῦ Κυρίου.

(2) Ὑπὲρ τοῦ εἰσε]βεστάτου καὶ φιλο[χρί]στου ἡμῶν βασιλέ]ως, παντὸς τοῦ παλατιοῦ, καὶ τοῦ στρατοπέδου, καὶ τῆς οὐρανόθεν βοήθειας καὶ νίκης αὐτοῦ.

(3) Ὑπὲρ τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευσύνης, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει καὶ εὐλαβείᾳ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν, τοῦ Κυρίου.

(4) Ὑπὲρ τῶν ἐλθόντων καὶ ἐρχομένων χριστιανῶν τοῦ προσκυνῆσαι ἐν τοῖς ἁγίοις τοῦ Χριστοῦ τόποις τούτοις, εἰρηνικῆς ἐπανόδου ἐκάστου αὐτῶν, μετὰ χαρᾶς, ἐν τάχει εἰς τὰ οἰκεία αὐτῶν.

(5) Ὑπὲρ τῶν νοσούντων καὶ καμνόντων, πατέρων τε καὶ ἀδελφῶν ἡμῶν, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν.

(6) Καὶ ὑπὲρ πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ

Ὑπὲρ τῆς ἀγίας μονῆς ταύτης καὶ τῆς καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ γῆς περάτων μέχρι τῶν περάτων αὐτῆς, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ Δ΄, τοῦ ἀγιοπάτου ἡμῶν πατριάρχου, παντὸς τοῦ κλήρου καὶ τοῦ φιλοχρίστου λαοῦ, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν εἰσεβεστάτων καὶ θεοστέπτων ὀρθοδόξων ἡμῶν βασιλέων, παντὸς τοῦ παλατιοῦ, καὶ τοῦ στρατοπέδου αὐτῶν, καὶ τῆς οὐρανόθεν βοήθειας, σκέπης, καὶ νίκης αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς ἀγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευσύνης, καὶ τῆς θεωνύμου πόλεως ἡμῶν ταύτης, πάσης πόλεως, κώμης καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει καὶ εὐλαβείᾳ Θεοῦ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἀγίαις τοῦ Θεοῦ ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων, χηρῶν, καὶ ὀρφανῶν, ξένων καὶ ἐπιδομένων· καὶ τῶν ἐντειλαμένων ἡμῖν ὥστε τοῦ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν ἐν γήρᾳ καὶ ἀδυναμίᾳ ὄντων νοσούντων, καμνόντων, καὶ τῶν ὑπὸ πνευμά

(1) The Roll at present begins here. I have continued to place in brackets letters given by Monaldinius which have since perished.

(2) σκέπης interlined before καί.

(3) Assemani asserted that there was a great lacuna here, and passed to the clause ὑπὲρ μνήμης. He must have mistaken some expres-

sion of his friend's.

(4) In the margin πλεόντων, ὀδοιποροῦντε ξεριτευόντων, καὶ τῶν ἐν αἰχμαλωσίᾳ ὄντων ἀδελφῶν ἡμῶν (after τούτοις).

(5) In the margin ἐν γήρᾳ καὶ ἐν ἀδυναμίᾳ ὄντων (before νοσούντων).

(6) Θεοῦ interlined after ἐλέους.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

- (1) Ὑπὲρ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας, τῆς ἀπὸ γῆς [περάτων] μέχρι τῶν περάτων αὐτῆς, τοῦ Κυρίου.

Ὑπὲρ τῶν εὐσεβειστάτων καὶ θεοστέπτων ὀρθοδόξων ἡμῶν βασιλέων, παντὸς τοῦ παλατίου, καὶ τοῦ στρατοπέδου αὐτῶν, καὶ τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως, καὶ τῆς βασιλευούσης, πάσης πόλεως καὶ χώρας, καὶ τῶν ὀρθοδόξων πίστει οἰκούντων ἐν αὐταῖς, τοῦ Κυρίου δεηθῶμεν.

15 Ὑπὲρ τῶν καρποφορούντων καὶ καλλιεργούντων ἐν ταῖς ἁγίαις τοῦ Θεοῦ ἐκκλησίαις, μεμνημένων τῶν πενήτων, χηρῶν, καὶ ὀρφανῶν, ξένων καὶ ἐπιδομένων· καὶ τῶν ἐντεταλαμένων ἡμῖν ὥστε μνημονεῦειν αὐτῶν ἐν ταῖς προσευχαῖς, τοῦ Κυρίου δεηθῶμεν.

Ὑπὲρ τῶν ἐν γῆρα καὶ ἀδυναμίᾳ ὄντων, νοσούντων, καμνόντων, καὶ τῶν ὑπὸ πνευ-

(1) This and the next two petitions are not in P. [I have corrected the MS. from the Rossano copy.]

BOTULUS MESSANENSIS.

βοηθείας ἐπιδομένης, ἐκτενῶς δεηθῶμεν.

(1)

Ἐπὲρ ἀφέσεως ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων, καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, ἀνάγκης, καὶ ἐπαναστάσεως ἐθνῶν, τοῦ Κυρίου.

(2)

Ἐπὲρ εὐκρασίας τῶν ἀέρων, ὄμβρων ἀγαθῶν, εὐλογημένων καρπῶν εὐφορίας, τελείας εὐετηρίας, καὶ ὑπὲρ τοῦ στεφάνου τοῦ ἐνιαυτοῦ, τοῦ Κυρίου.

(3)

(4)

Ἐπὲρ μνήμης τῶν ἁγίων πατέρων ἡμῶν, τῶν ἀπὸ τοῦ ἁγίου Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοῦ τοῦ Κυρίου καὶ πρώτου τῶν ἀρχιεπισκόπων, μέχρι Νικολάου, καὶ Ἡλίας, καὶ Βενεδίκτου, καὶ Ἀγαπίου, καὶ Ὁρέστου, καὶ λοιπῶν ὁσίων πατέρων ἡμῶν καὶ ἀδελφῶν, τοῦ.

(1) In the margin ὑπὲρ τῶν ἐν παρθενίᾳ καὶ ἀγγελίᾳ καὶ ἀσκήσει διαμενόντων, καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς ἀγωνιζομένων ὁσίων πατέρων τε καὶ ἀδελφῶν ἡμῶν, σπουδῆς, καμάτου, καὶ προθυμίας αὐτῶν, τοῦ Κυρίου.

(2) ἐιρηρικῶν interlined over εὐλογημένων.

(3) In the margin ὑπὲρ τῶν καρποφορησάντων καὶ καλλιεργούντων ἐν ταῖς ἀγλαῖς τοῦ Θεοῦ ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων, χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδομένων, καὶ τῶν ἐντειλαμένων ἡμῶν ὥστε τοῦ μνημονεύειν αὐτῶν ἐν ταῖς προσευχαῖς ἡμῶν, τοῦ Κυρίου.

(4) ἀρέσεως καὶ ἀναπαύσεως interlined after μνήμης.

CODEX ROSSANENSIS.

των ἀκαθάρτων ὀχλουμένων, τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν ἐν παρθενίᾳ καὶ ἀγγελίᾳ, ἀσκήσει καὶ ἐν σεμνῇ γάμψῃ διαγόντων, καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὁπαῖς τῆς γῆς ἀγωνιζομένων ὁσίων πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ πλεόντων, ὁδοιπορούντων, ξενιτευόντων χριστιανῶν, καὶ τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις καὶ ἐν φυλακαῖς καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηρικῆς ἐπανόδου ἐκάστου εἰς τὰ οἰκεία μετὰ χαρᾶς, τοῦ Κυρίου δεηθῶμεν.

[74 b]

Ἐπὲρ τῶν παρόντων καὶ συνευχομένων ἡμῖν ἐν ταύτῃ τῇ ἀγίᾳ ᾠρᾳ καὶ ἐν παντὶ καιρῷ, πατέρων τε καὶ ἀδελφῶν, σπουδῆς, καμάτου, καὶ προθυμίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Καὶ ὑπὲρ πάσης ψυχῆς χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ὑγείας τῶν ἀσθενούντων, ἀναβρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων, πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ ἀφέσεως ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν, καὶ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου καὶ ἀνάγκης, ἐπαναστάσεως ἐθνῶν, τοῦ Κυρίου δεηθῶμεν.

[75]

Ἐκτενέστερον ὑπὲρ εὐκρασίας ἀέρων, ὄμβρων εἰρηρικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, τελείας εὐετηρίας, καὶ ὑπὲρ τοῦ στεφάνου τοῦ ἐνιαυτοῦ, τοῦ Κυρίου δεηθῶμεν.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

μάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν ἐν παρθενίᾳ καὶ ἀγνείᾳ καὶ ἀσκήσει καὶ ἐν σεμνῇ γάμῳ διαγόντων, καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὄποις τῆς γῆς ἀγωνιζομένων ὁσίων πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

16 Ἐπὲρ πλεόντων, ὁδοιπορούντων, ξενιτευόντων Χριστιανῶν, καὶ τῶν ἐν αἰχμαλωσίαις καὶ ξηροίαις καὶ ἐν φυλακαῖς καὶ πικραῖς δουλείαις ὄντων ἀδελφῶν ἡμῶν, εἰρηνικῆς ἐπανόδου αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

1) Ἐπὲρ τῶν παρόντων καὶ συνευχομένων ἡμῖν ἐν ταύτῃ τῇ ἀγίᾳ ὥρᾳ καὶ ἐν παντὶ καιρῷ, πατέρων τε καὶ ἀδελφῶν ἡμῶν, σπουδῆς, καμάτου, καὶ προθυμίας αὐτῶν, τοῦ Κυρίου δεηθῶμεν.

1) Καὶ ὑπὲρ πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἔλεους καὶ βοηθείας Θεοῦ ἐπιδομένης καὶ ἐπιστροφῆς τῶν πεπλανημένων, ὑγείας τῶν ἀσθενούντων, ἀναβρύσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων, πατέρων τε καὶ ἀδελφῶν, τοῦ Κυρίου δεηθῶμεν.

Ἐπὲρ ἀφέσεως ἁμαρτιῶν καὶ συγχωρήσεως πλημμελημάτων ἡμῶν, καὶ ὑπὲρ τοῦ ῥυσθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, καὶ ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ Κυρίου δεηθῶμεν.

1) Ἐκτενέστερον ὑπὲρ εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, τελείας εὐετηρίας, καὶ ὑπὲρ τοῦ στεφάνου τοῦ ἐνιαυτοῦ, τοῦ Κυρίου δεηθῶμεν.

(1) In P. these two petitions follow the prayer ὑπὲρ εὐκρασίας.

(2) P. has not ἐκτενέστερον.

ROTULUS MESSANENSIS.

Ἐπεὶ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ καταπεμφθῆναι πλοῦσια τὰ ἐλέη καὶ τοὺς οἰκτιρμούς αὐτοῦ ἐπὶ πάντας ἡμᾶς, καὶ καταξωθῆναι ἡμᾶς τῆς βασιλείας τῶν οὐρανῶν, τοῦ Κυρίου.

(1) Τῆς παναγίας, ἀχράντου, ὑπερευλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν τιμίων ἀσωμάτων ἀρχαγγέλων, τοῦ ἁγίου Ἰωάννου τοῦ προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων ἀποστόλων, ἐνδόξων προφητῶν, καὶ καλλινίκων μαρτύρων, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν, ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεθῶμεν.

CODEX BOSSANENSIS.

Ἐπεὶ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ καταπεμφθῆναι ἡμῖν πλοῦσια τὰ ἐλέη καὶ τοὺς οἰκτιρμούς αὐτοῦ ἐπὶ πάντας ἡμᾶς, καὶ τοῦ καταξωθῆναι πάντας τῆς βασιλείας τῶν οὐρανῶν, ἐκτενῶς δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν ἁγίων καὶ μακαρίων Ἰωάννου τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπτιστοῦ, Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος, Μωυσέως, Ἄαρών, Ἡλίου, Ἐλισσαίου, Σαμουήλ, Δαβὶδ, Δανιὴλ τῶν προφητῶν, καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν, ὅπως εὐχαῖς καὶ πρεσβείαις αὐτῶν οἱ πάντες ἐλεθῶμεν.

[75b]

Καὶ ὑπὲρ τῶν προκειμένων τιμίων καὶ ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων, καὶ σωτηρίας τοῦ παρεστῶτος καὶ προσφέροντος αὐτὰ τιμίου πατρὸς ἡμῶν καὶ ἱερέως, Κύριον τὸν Θεὸν ἡμῶν ἱκετεύσωμεν.

Ὁ λαός. Κύριε, ἐλέησον. γ'.

Καί, τοῦ διακόνου ταῦτα λέγοντος, ὁ ἱερεὺς σφραγίζει τὰ δῶρα, λέγων καθ' ἑαυτὸν ἰσάμνος,

Ὁ δὲ ἱερεὺς, σφραγίζων τὰ δῶρα, λέγει,

(1) In the margin, in a later hand, ὑπὲρ ἀφέσεως ἁμαρτιῶν καὶ συγχωρήσεως πάντων τῶν πλημμελημάτων ἡμῶν, καὶ τοῦ ῥυσθῆναι καὶ σωθῆναι ἡμᾶς ἀπὸ πάσης θλίψεως, ὀργῆς, κινδύνου, ἀνάγκης, καὶ ἐπαναστάσεως ἐχθρῶν, τοῦ...

This may be found in the text above.

(2) ἐνδόξων interlined after ἀρχαγγέλων.

(3) In the margin, in a much later hand,

καὶ ὑπὲρ τῶν προκειμένων ἀγαθῶν, ἁγίων, ἐνδόξων, ἐπουρανίων, ἀρρήτων, φοβερῶν, φρικτῶν, ἀθανάτων, ζωοποιῶν, τιμίων, θείων δώρων, σωτηρίας καὶ ἀντιλήψεως τοῦ παρεστῶτος καὶ προσφέροντος τιμίου πατρὸς ἡμῶν καὶ ἀρχιερέως, Κυρίου τὸν Θεὸν ἡμῶν ἱκετεύσωμεν. Κύριε, ἐλέησον. γ'.

[The abbreviations are very difficult to read.]

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

16 Ὑπὲρ τοῦ εἰσακουσθῆναι καὶ εὐπρόσδεκτον γενέσθαι τὴν δέησιν ἡμῶν ἐνώπιον τοῦ Θεοῦ, καὶ τοῦ καταπεμφθῆναι ἡμῖν πλούσια τὰ ἐλέη καὶ τοὺς οἰκτιρμοὺς αὐτοῦ, τοῦ Κυρίου δεηθῶμεν.

1) Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, τῶν ἁγίων καὶ μακαρίων Ἰωάννου τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπτιστοῦ, τῶν θείων καὶ πανευφήμων ἀποστόλων, Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος, Μωσέως, Ἀαρῶν, Ἡλίου, Ἐλισσαίου, Δαβίδ, Δανιήλ, τῶν προφητῶν καὶ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσωμεν.

Καὶ ὑπὲρ τῶν προκειμένων τιμίων, ἐπουρανίων, ἀρρήτων, ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν, θείων δώρων, καὶ σωτηρίας τοῦ παρεστῶτος καὶ προσφέροντος αὐτὰ ἱερέως, Κύριον τὸν Θεὸν ἱκετεύσωμεν.

Ὁ λαός. Κύριε, ἐλέησον. Ἐκ τρίτου.

17 Εἶτα σφραγίζει τὰ δῶρα ὁ ἱερεὺς, καὶ ἱστάμενος λέγει καθ' ἑαυτὸν οὕτως,

Καὶ ἐν ὅσῳ λέγει ὁ διάκονος τὴν καθολικὴν, ὁ ἱερεὺς λέγει καθ' ἑαυτὸν ἱστάμενος καὶ σφραγίζων τὰ δῶρα ἐκ τρίτου,

Εἰς τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου Πνεύματος. ✠ ἐκ τρίτου.

(1) In P. all between *Μαρίας* and *καὶ πάντων τῶν ἁγίων* is omitted, and the sentence is filled up as in the Rossano Codex.

ROTULUS MESSANENSIS.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη,
καὶ ἐν ἀνθρώποις εὐδοκία. γ'.

Καὶ πάλιν σφραγίζει τὰ χεῖλη, λέγων,

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ
στόμα μου ἀναγγελεῖ τὴν αἰνεσίαν σου. γ'.

Καὶ ἐπέγει,

(1) Πληρωθῆτω τὸ στόμα μου αἰνέσεως, ὅπως
ὑμνήσω τὴν δόξαν σου, ὅλην τὴν ἡμέραν
τὴν μεγαλοπρέπειάν σου, γ'.

Καὶ πάλιν σφραγίζει τὰ δῶρα, λέγων,

Τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου
Πνεύματος, νῦν καὶ αἰεί.

(2) Καὶ κλίνων εὐχεται.

CODEX ROSSANENSIS.

Δόξα ἐν ὑψίστοις Θεῷ, καὶ ἐπὶ γῆς εἰρήνη,
ἐν ἀνθρώποις εὐδοκία. λέγει γ'.

Κύριε, τὰ χεῖλη μου ἀνοίξεις, καὶ τὸ
στόμα μου ἀναγγελεῖ τὴν αἰνεσίαν σου.
λέγει γ'.

Πληρωθῆτω τὸ στόμα μου αἰνέσεως,
Κύριε, ὅπως ὑμνήσω τὴν δόξαν σου, ὅλην
τὴν ἡμέραν τὴν μεγαλοπρέπειάν σου,
λέγει γ'.

Τοῦ Πατρὸς, Ἀμήν.

Καὶ τοῦ Υἱοῦ, Ἀμήν.

Καὶ τοῦ ἁγίου Πνεύματος, Ἀμήν.

[76]

Νῦν καὶ αἰεί, καὶ εἰς τοὺς.

Καὶ κλίνας ἐνθεν καὶ ἐθεν λέγει πρὸς τοὺς
συλλειτουργούς,

Μεγαλύνετε τὸν Κύριον σὺν ἐμοί, καὶ
ὑψώσωμεν τὸ ὄνομα αὐτοῦ ἐπὶ τὸ αὐτό.

Καὶ ἀποκρίνονται, Πνεῦμα ἅγιον ἐπελευ-
σεται ἐπὶ σέ, καὶ δύνამις Ὑψίστου ἐπι-
σκιάσει σοι.

Μνήσθητι καὶ ἡμῶν, Δέσποτα.

Ὁ δὲ λέγει,

Μνησθῆ ἡμῶν Κύριος ἐν τῇ βασιλείᾳ
τῶν οὐρανῶν πάντοτε, νῦν καὶ αἰεί, καὶ εἰς
τοὺς.

Ἔπειτα κλίνων ὁ ἱερεὺς λέγει καθ' ἑαυτὸν εὐχῶν
προσκομῆς τοῦ ἁγίου Ἰακώβου.

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλείῃ καὶ οἰκ-
τιμοῖς, Δέσποτα Κύριε, καὶ χαρισάμενος
παρῆρησίαν ἡμῖν, τοῖς ταπεινοῖς καὶ ἁμαρ-
τωλοῖς καὶ ἀναξίοις σου δούλοις σου, παρα-
στήναι τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ
προσφέρειν σοὶ τὴν φοβερὰν ταύτην καὶ

Ὁ ἐπισκεψάμενος ἡμᾶς ἐν ἐλείῃ καὶ οἰκ-
τιμοῖς, Δέσποτα Κύριε, καὶ χαρισάμενος
ἡμῖν παρῆρησίαν, τοῖς ταπεινοῖς καὶ ἁμαρ-
τωλοῖς καὶ ἀναξίοις σου δούλοις, παραστήναι
τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν
σοὶ τὴν λογικὴν ταύτην καὶ ἀναίμακτον

ne

(3)

(1) Κύριε interlined after αἰνέσεως.

(2) καθ' ἑαυτὸν added in a later hand.

(3) In the margin φοβερὰν (for λογικὴν).

ROTULUS MESSANENSIS.

- (1) θυσίαν ὑπὲρ τῶν ἡμετέρων πλημμελημάτων
καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, ἐπίβλεψον
(2) ἐπ' ἐμέ, τὸν ταπεινὸν καὶ ἀχρεῖον δούλον
σου, καὶ ἐξάλειψον τὰ παραπτώματα διὰ τὴν
(3) πολλὴν εὐσπλαγχνίαν, καὶ καθάρισόν μου
τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυ-
σμοῦ σαρκὸς καὶ πνεύματος, καὶ ἀπόστησον
ἀπ' ἐμοῦ πάντα λογισμὸν αἰσχρὸν τε καὶ
ἀσύνετον, καὶ ἰκάνωσόν με τῇ χάριτι τοῦ
Χριστοῦ σου καὶ τῇ δυνάμει τοῦ παναγίου
σου Πνεύματος εἰς τὴν λειτουργίαν ταύτην·
καὶ πρόσδεξάι με διὰ τὴν ἀγαθότητά σου
προσεγγίζοντα τῷ ἁγίῳ σου θυσιαστηρίῳ,
καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ
προσαγόμενα ταῦτα δῶρα διὰ τῶν ἡμετέρων
χειρῶν, συγκαταβαίνων ταῖς ἐμαῖς ἀσθενεί-
αις· καὶ μὴ ἀπορρίψῃς με ἀπὸ τοῦ προσώπου
(4) σου, μηδὲ βδελύξῃ τὴν ἐμὴν ἀναξιώτητα,
ἀλλ' ἐλέησόν με, ὁ Θεός, κατὰ τὸ μέγα ἔλεός
σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου
παρένεγκαι τὰ ἀνομήματά μου, ἵνα, ἀκατακρί-
τως προσελθὼν κατενώπιον τῆς ἁγίας δόξης
σου, ἀξιωθῶ τῆς σκέπης τοῦ μονογενοῦς
σου Υἱοῦ καὶ τῆς ἐλλάμψεως τοῦ παναγίου
Πνεύματος· καὶ μὴ ὡς δούλος ἁμαρτίας
ἀποδόκιμος γένωμαι, ἀλλ' ὡς δούλος σὸς
εὖρω χάριν καὶ ἔλεος καὶ ἄφεσιν ἁμαρτιῶν
(5) ἐνώπιόν σου, καὶ ἐν τῷ νῦν καὶ ἐν τῷ μέλ-
(6) λοντι αἰῶνι. Ναί, Δέσποτα, παντοδύναμε
Κύριε, εἰσάκουσον τῆς δεήσεώς μου καὶ
(7) χάρισάι μοι τὴν ἀμνηστίαν τῶν κακῶν μου·
σὺ γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι, καὶ

- (1) In the margin ἁμαρτιῶν (for πλημμελ.).
(2) In the margin apparently ἁμαρτωλῶν.
(3) καὶ ἄφατόν σου interlined after πολλήν.
(4) Κύριε, interlined after προσώπου σου.

CODEX ROSSANENSIS.

- ἀναίμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων
ἁμαρτημάτων καὶ τῶν τοῦ λαοῦ σου
ἀγνοημάτων, ἐπίβλεψον ἐπ' ἐμέ, τὸν ἀχρεῖον
(76 b) δούλον σου, καὶ ἐξάλειψόν μου τὰ παρα-
πτώματα διὰ τὴν σὴν εὐσπλαγχνίαν, καὶ
καθάρισόν μου τὰ χεῖλη καὶ τὴν καρδίαν
ἀπὸ παντὸς μολυσμοῦ σαρκὸς τε καὶ πνεύ-
ματος, καὶ ἀπόστησον ἀπ' ἐμοῦ πάντα
λογισμὸν αἰσχρὸν τε καὶ ἀσύνετον, καὶ
ἰκάνωσόν με τῇ δυνάμει τοῦ παναγίου σου
Πνεύματος εἰς τὴν λειτουργίαν ταύτην·
καὶ πρόσδεξάι με διὰ τὴν σὴν ἀγαθότητα
προσεγγίζοντα τῷ ἁγίῳ σου θυσιαστηρίῳ,
καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ
προσαγόμενά σοι δῶρα ταῦτα διὰ τῶν
ἡμετέρων χειρῶν, συγκαταβαίνων ταῖς ἐμαῖς
ἀσθενείαις· καὶ μὴ ἀπορρίψῃς με ἀπὸ τοῦ
προσώπου σου, μηδὲ βδελύξῃ τὴν ἐμὴν
ἀναξιώτητα, ἀλλ' ἐλέησόν με, ὁ Θεός, κατὰ
τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλῆθος
τῶν οἰκτιρμῶν σου παρένεγκε τὰ ἀνομή-
ματά μου, ἵνα, ἀκατακρίτως προσελθὼν κατε-
(77) νώπιον τῆς δόξης σου, καταξιωθῶ τῆς
σκέπης τοῦ μονογενοῦς σου Υἱοῦ καὶ τῆς
ἐλλάμψεως τοῦ παναγίου σου Πνεύματος·
καὶ μὴ ὡς δούλος ἁμαρτίας ἀποδόκιμος
γένωμαι, ἀλλ' ὡς δούλος σὸς εὖρω χάριν
καὶ ἔλεος καὶ ἄφεσιν ἁμαρτιῶν ἐν τῷ νῦν
καὶ ἐν τῷ μέλλοντι αἰῶνι. Ναί, Δέσποτα
παντοκράτωρ, παντοδύναμε Κύριε, εἰσάκου-
σον τῆς δεήσεώς μου· σὺ γὰρ εἶ ὁ τὰ πάντα
ἐνεργῶν ἐν πᾶσι, καὶ τὴν παρὰ σοῦ πάντες

- (5) Κύριε, added after ἐνώπιόν σου.
(6) παντοκράτωρ inserted after Δέσποτα.
(7) δώρησαι in the margin for χάρισαι.

PARIS MANUSCRIPT 2509.

18
1) Ουσίαν ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, ἐπίβλεψον ἐπ' ἐμέ, τὸν ἀχρεῖον δοῦλόν σου, καὶ ἐξάλειψόν μου τὰ παραπτώματα διὰ τὴν σὴν εὐσπλαγχνίαν, καὶ καθάρισόν μου τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ ἀπόστησον ἀπ' ἐμοῦ πάντα λογισμὸν αἰσχροῦ τε καὶ ἀσύνετον, καὶ ἰκάνωσόν με τῇ δυνάμει τοῦ παναγίου σου Πνεύματος εἰς τὴν λειτουργίαν ταύτην· καὶ πρόσδεξάι με διὰ τὴν ἀγαθότητά σου προσεγγίζοντα τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ προσαγόμενα ταῦτα δῶρα διὰ τῶν ἡμετέρων χειρῶν, συγκαταβαίνων ταῖς ἐμαῖς ἀσθενείαις· καὶ μὴ ἀποβρίψῃς με ἀπὸ τοῦ προσώπου σου, μηδὲ βδελύξῃ τὴν ἐμὴν ἀναξιώτητα, ἀλλ' ἐλέησόν με κατὰ τὸ μέγα ἔλεός σου, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου παρένεγκε τὰ ἀνομήματά μου, ἵνα, ἀκατάκριτος προσελθὼν κατενώπιον τῆς δόξης σου, καταξιωθῶ τῆς σκέπης τοῦ μονογενοῦς σου Υἱοῦ καὶ τῆς ἐλλάμψεως τοῦ παναγίου Πνεύματος· καὶ μὴ ὡς δούλος ἀμαρτίας ἀποδόκιμος γένωμαι, ἀλλ' ὡς δούλος σὸς εὖρω χάριν καὶ ἔλεος καὶ ἄφεσιν ἀμαρτιῶν ἐνώπιόν σου, καὶ ἐν τῷ νῦν καὶ ἐν τῷ μέλλοντι αἰῶνι. Ναί, Δέσποτα παντοκράτωρ, παντοδύναμε Κύριε, εἰσάκουσον τῆς δεήσεώς μου· σὺ γὰρ εἶ ὁ τὰ πάντα ἐνεργῶν ἐν πᾶσι, καὶ τὴν παρὰ σοῦ πάντες ἐπιζητοῦμεν ἐπὶ πᾶσι βοή-

PARIS MANUSCRIPT 476.

θυσίαν ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, ἐπίβλεψον ἐπ' ἐμέ, τὸν ἀχρεῖον δοῦλόν σου, καὶ ἐξάλειψον τὰ παραπτώματά μου διὰ τὴν σὴν εὐσπλαγχνίαν, καὶ καθάρισόν μου τὰ χεῖλη καὶ τὴν καρδίαν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, καὶ ἀπόστησον ἀπ' ἐμοῦ πάντα λογισμὸν αἰσχροῦ τε καὶ ἀσύνετον, καὶ ἰκάνωσόν με τῇ χάριτι τοῦ Χριστοῦ σου καὶ τῇ δυνάμει τοῦ παναγίου σου Πνεύματος εἰς τὴν λειτουργίαν ταύτην· καὶ πρόσδεξάι με διὰ τὴν σὴν χρηστότητα προσεγγίζοντα τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ εὐδόκησον, Κύριε, δεκτὰ γενέσθαι τὰ προσαγόμενά σοι δῶρα ταῦτα διὰ τῶν ἡμετέρων χειρῶν, συγκαταβαίνων ταῖς ἐμαῖς ἀσθενείαις· καὶ μὴ ἀποστρέψῃς τὸ πρόσωπόν σου ἀπ' ἐμοῦ, μηδὲ βδελύξῃ τὴν ἐμὴν ἀναξιώτητα, ἀλλ' ἐλέησόν με, ὁ Θεός, κατὰ τὸ μέγα σου ἔλεος, καὶ κατὰ τὸ πλῆθος τῶν οἰκτιρμῶν σου παρένεγκαι τὰ ἀνομήματά μου, ἵνα, ἀκατακρίτως προσελθὼν κατενώπιον τῆς ἁγίας δόξης σου, ἀξιωθῶ τῆς σκέπης τοῦ μονογενοῦς σου Υἱοῦ καὶ τῆς ἐλλάμψεως τοῦ παναγίου σου Πνεύματος· καὶ μὴ ὡς δούλος τῆς ἀμαρτίας ἀδόκιμος γένωμαι, ἀλλ' ὡς δούλος σὸς εὖρω χάριν καὶ ἔλεος καὶ ἄφεσιν ἀμαρτιῶν ἐνώπιόν σου, ἐν τῷ νῦν αἰῶνι καὶ ἐν τῷ μέλλοντι. Ναί, παντοδύναμε Κύριε, ἐπάκουσον τῆς δεήσεώς μου, καὶ χάρισάι μοι τὴν ἀμνηστίαν τῶν κακῶν μου· σὺ γὰρ εἶ ὁ ἐνεργῶν τὰ πάντα ἐν πᾶσι,

(1) P. reads ἀκατακρίτως.

BOTULUS MESSANENSIS.

τὴν παρὰ σοῦ πάντες ἐπιζητοῦμεν ἐπὶ πᾶσι
βοήθειάν τε καὶ ἀντίληψιν, καὶ τοῦ μονο-
γενοῦς σου Υἱοῦ, καὶ τοῦ ἀγαθοῦ καὶ ζωο-
ποιοῦ Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας.

(1) Εὐχὴ Β΄.

(2) Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φι-
λανθρωπίαν καὶ ἀγαθότητα ἐξαποστείλας
τὸν μονογενῆ σου Υἱὸν εἰς τὸν κόσμον, ἵνα
τὸ πεπλανημένον ἐπαναστρέψῃ πρόβατον,
μὴ ἀποστραφῆς ἡμᾶς τοὺς ἁμαρτωλοὺς
ἐγχειροῦντας προσφέρειν σοὶ τὴν φοβερὰν
ταύτην καὶ ἀναίμακτον θυσίαν· οὐ γὰρ ἐπὶ
ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμέν,
Δέσποτα, ἀλλ' ἐπὶ τῷ ἐλέει σου τῷ ἀγαθῷ,
(3) δι' οὗ τὸ γένος ἡμῶν περιποιῆ· ἱκετεύομεν
καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἵνα
μὴ γένηται εἰς κατάκριμα τῷ λαῷ σου καὶ
(4) ἡμῖν τὸ οἰκονομηθὲν τοῦτο πρὸς σωτηρίαν
μυστήριον, ἀλλ' εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς
ἀνανέωσιν ψυχῶν τε καὶ σωμάτων, εἰς
(5) εὐαρέστησιν σὴν· ὅτι εὐλογημένος Θεὸς
ὑπάρχεις, καὶ πρέπει σοὶ ἡ δόξα, τῷ Πατρὶ
καὶ τῷ Υἱῷ.

(5) Εὐχὴ Γ', τοῦ ἁγίου Βασιλείου.

Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας ἡμᾶς καὶ

(1) Διονοσίου added in a later hand. συναπτ.
λέγων, still later, in the margin.

(2) σου interlined after ἄφατον.

(3) καὶ νῦν interlined before ἱκετεύομεν.

CODEX ROSSANENSIS.

ἐπιζητοῦμεν ἐπὶ πᾶσι βοηθειάν τε καὶ
ἀντίληψιν, καὶ τοῦ μονογενοῦς σου Υἱοῦ,
καὶ τοῦ ζωοποιοῦ καὶ ὁμοσίου Πνεύματος,
νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν.

Καὶ ταύτην συνάπτων λέγει,

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φιλαν-
θρωπίαν ἐξαποστείλας τὸν μονογενῆ σου
Υἱὸν εἰς τὸν κόσμον, ἵνα τὸ πεπλανημένον
ἐπαναστρέψῃ πρόβατον, μὴ ἀποστραφῆς
(π β) ἡμᾶς τοὺς ἁμαρτωλοὺς ἐγχειροῦντάς σοι τὴν
φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν· οὐ
γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες
ἐσμέν, ἀλλ' ἐπὶ τῷ ἐλέει σου τῷ ἀγαθῷ,
δι' οὗ τὸ γένος ἡμῶν περιποιῆ· καὶ νῦν
ἱκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγα-
θότητα, ἵνα μὴ γένηται εἰς κατάκριμα τῷ
λαῷ σου τὸ οἰκονομηθὲν ἡμῖν τοῦτο πρὸς
σωτηρίαν μυστήριον, ἀλλ' εἰς ἐξάλειψιν
ἁμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σω-
μάτων, εἰς εὐαρέστησιν σοῦ τοῦ Θεοῦ καὶ
Πατρός.

Καὶ πάλιν συνάπτων ὁ ἱεροδὸς λέγει εὐχὴν,

Κύριε ὁ Θεὸς ἡμῶν, ὁ κτίσας ἡμᾶς καὶ

(4) ἡμῖν interlined after οἰκονομηθὲν.

(5) In the margin ἄλλως. χάριτι καὶ οἰκτιρ-
μοῖς.

(6) In the margin συνάπτει καὶ ταύτην.

PARIS MANUSCRIPT 2509.

(1) *θειάν τε καὶ ἀντίληψιν, καὶ τοῦ μονογενοῦς σου Υἱοῦ, καὶ τοῦ ἀγαθοῦ καὶ ζωοποιοῦ καὶ ὁμοουσίου Πνεύματος, νῦν καὶ εἰς τοὺς αἰῶνας.*

(2) *Καὶ ἐπισυνάπτει τὴν εὐχὴν ταύτην. Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν ἐξαποστείλας τὸν μονογενῆ σου Υἱὸν εἰς τὸν κόσμον, ἵνα τὸ πεπλανημένον ἐπαναστρέψῃ πρόβατον, μὴ ἀποστραφῆς ἡμᾶς τοὺς ἁμαρτωλοὺς ἐγχειροῦντάς σοι τῇ φοβερᾷ ταύτῃ καὶ ἀναιμάκτῳ θυσίᾳ· οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμέν, ἀλλ' ἐπὶ τῷ ἔλεει σου τῷ ἀγαθῷ, δι' οὗ τὸ γένος ἡμῶν περιποιῆ· ἵκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἵνα μὴ γένηται εἰς κατάκριμα τῷ λαῷ σου τὸ οἰκονομηθὲν ἡμῖν τοῦτο πρὸς σωτηρίαν μυστήριον, ἀλλ' εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς ἀνανέωσιν ψυχῶν καὶ σωμάτων, εἰς εὐαρέστησιν σου τοῦ Θεοῦ καὶ Πατρός, ἐν ἔλεει καὶ φιλανθρωπίᾳ τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, εἰς τοὺς αἰῶνας.*

(3) *Ἐτέρα εὐχή. Κύριε ὁ Θεός, ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν*

(1) "In margine inferiori codicis hæc legitur rubrica :

Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ τὰ μέρη ταῦτα εἰς τὴν εὐχὴν τοῦ χειρουβικοῦ ἢς ἡ ἀρχὴ· Οὐδεὶς ἄξιος. Ζῆτει κεφαλῆ 5'." See p. 78. The parallel passages however are very few.

PARIS MANUSCRIPT 476.

καὶ τὴν παρὰ σοῦ πάντες ἐπιζητοῦμεν ἐπὶ πᾶσι βοήθειάν τε καὶ ἀντίληψιν, καὶ τοῦ μονογενοῦς σου Υἱοῦ, καὶ τοῦ ἀγαθοῦ καὶ ζωοποιοῦ καὶ ὁμοουσίου Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχὴ β'.

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον φιλανθρωπίαν ἐξαποστείλας τὸν μονογενῆ σου Υἱὸν εἰς τὸν κόσμον, ἵνα τὸ πεπλανημένον ἐπαναστρέψῃ πρόβατον, μὴ ἀποστραφῆς ἡμᾶς τοὺς ἁμαρτωλοὺς ἐγχειροῦντάς σοι τὴν φοβερὰν ταύτην καὶ ἀναιμάκτον θυσίαν· οὐ γὰρ ἐπὶ ταῖς δικαιοσύναις ἡμῶν πεποιθότες ἐσμέν, ἀλλ' ἐπὶ τῷ ἔλεει σου τῷ ἀγαθῷ, δι' οὗ καὶ τὸ γένος ἡμῶν περιποιῆ· καὶ νῦν ἵκετεύομεν καὶ παρακαλοῦμεν τὴν σὴν ἀγαθότητα, ἵνα μὴ γένηται εἰς κατάκριμα τῷ λαῷ σου τὸ οἰκονομηθὲν ἡμῖν τοῦτο πρὸς σωτηρίαν μυστήριον, ἀλλ' εἰς ἐξάλειψιν ἁμαρτιῶν, καὶ εἰς ἀνανέωσιν ψυχῶν τε καὶ σωμάτων, εἰς εὐαρέστησιν σὴν τοῦ Θεοῦ καὶ Πατρός,

Ἐκφώνησις. Ὅτι φιλάνθρωπος Θεὸς ὑπάρχεις, καὶ πρέπει σοι ἡ δόξα, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων· Ἀμήν.

Καὶ ἐπισυνάπτει καὶ ταύτην τὴν εὐχὴν τοῦ μεγάλου Βασιλείου.

Κύριε ὁ Θεός, ὁ κτίσας ἡμᾶς καὶ ἀγαγὼν

(2) P. omits this line entirely.

(3) "In marg. inf. cod. hæc legitur rubrica :
† Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλεῖ πᾶσα ἡ εὐχὴ αὕτη, ἐν ὀλίγοις δὲ ἀλλάττουσα, ζῆτει κ. ἡ." See p. 79. P. omits the title.

ROTULUS MESSANENSIS.

(1) ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν, ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ παναγίου σου Πνεύματος· εὐδόκησον, Δέσποτα, τοῦ γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλήθος τοῦ ἐλέους σου, ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ ἑαυτῶν καὶ τῶν τοῦ λαοῦ σου ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν φοβερὰν ταύτην πνευματικὴν καὶ ἀναίμακτον θυσίαν, ἣν προσδεξάμενος εἰς τὸ ἅγιόν σου καὶ ὑπερουράνιον καὶ νοερὸν θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου σου Πνεύματος. Ναί, ὁ Θεός, ἐπίβλεψον ἐφ' ἡμᾶς, καὶ ἔπιδε ἐπὶ τὴν λογικὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἄβραάμ τὰς ὀλοκαρπώσεις, Μωσέως καὶ Ἄαρων τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικὰς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· καθὼς προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτως πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὰ δῶρα ταῦτα ἐν τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμέ-

(2) τε interlined after ὑπέρ.

CODEX ROSSANENSIS.

ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκαλύψεις· σὺ εἰ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ.....παναγίου σου Πνεύματος· εὐδόκησον, Δέσποτα, γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλήθος τοῦ ἐλέους σου, ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευματικὴν ταύτην καὶ ἀναίμακτον θυσίαν, ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου Πνεύματος. Ναί, ὁ Θεός, ἐπίβλεψον ἐφ' ἡμᾶς, καὶ ἔπιδε ἐπὶ τὴν λογικὴν ταύτην λατρείαν ἡμῶν, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἄβραάμ τὰς ὀλοκαρπώσεις, Μωσέως καὶ Ἄαρων τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικὰς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ὡς προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτως πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμένην ἐν Πνεύ-

[78]
(4)

[78 b]

(1) ἀποκαλύψεις in the margin.

(2) τε interlined after ὑπέρ.

(3) προκείμενα interlined for δῶρα.

(4) An erasure in the MS.

PARIS MANUSCRIPT 2509.

εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν καὶ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ παναγίου σου Πνεύματος· εὐδόκησον, Δέσποτα, γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστήριῳ κατὰ τὸ πλῆθος τοῦ ἐλέους σου, ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευματικὴν ταύτην καὶ ἀναίμακτον θυσίαν, ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου Πνεύματος. Ναί, ὁ Θεός, ἐπίβλεψον ἐφ' ἡμᾶς, καὶ ἐπίδε ἐπὶ τὴν λογικὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικάς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ὡς προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτως πρόσδεξαι καὶ ἐκ χειρῶν ἡμῶν τῶν ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμένην ἐν Πνεύματι ἁγίῳ, εἰς ἐξίλασμα τῶν

(1) P. adds πνευματικῆς.

(2) P. omits ἁγίων.

PARIS MANUSCRIPT 476.

εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκάλυψιν· σὺ εἶ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ παναγίου σου Πνεύματος· εὐδόκησον δὴ, Δέσποτα, γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστήριῳ κατὰ τὸ πλῆθος τοῦ ἐλέους σου, ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ παντὸς φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευματικὴν ταύτην καὶ ἀναίμακτον θυσίαν, ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν χάριν καὶ τὴν δωρεάν τοῦ παναγίου σου Πνεύματος. Ναί, ὁ Θεός, ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὴν λογικὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἄβελ τὰ δῶρα, ✠ Νῶε τὰς θυσίας, ✠ Ἀβραάμ τὰς ὀλοκαρπώσεις, ✠ Μωσέως καὶ Ἀαρὼν τὰς ἱερωσύνας, ✠ Σαμουὴλ τὰς εἰρηνικάς, ✠ Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ✠

Καὶ εὐθὺς βάλλει ὁ ἱερεὺς θυμίαμα εἰς τὸν θυμιατὸν καὶ εὐλογεῖ κατὰ ἀριθμὸν τῶν σταυρῶν.

Ὡς προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτω πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν τῇ χρηστότητί σου· ✠ καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ✠ ἡγιασμένην ἐν Πνεύματι ἁγίῳ, ✠ εἰς ἐξίλασμα τῶν

ROTULUS MESSANENSIS.

(1) ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκαλύψιν, ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ παναγίου σου Πνεύματος· εὐδόκησον, Δέσποτα, τοῦ γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλήθος τοῦ ἐλέους σου, ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ ἑαυτῶν καὶ τῶν τοῦ λαοῦ σου ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ παντός φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν φοβερὰν ταύτην πνευματικὴν καὶ ἀναίμακτον θυσίαν, ἣν προσδεξάμενος εἰς τὸ ἅγιόν σου καὶ ὑπερουράνιον καὶ νοερὸν θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου σου Πνεύματος. Ναί, ὁ Θεός, ἐπίβλεψον ἐφ' ἡμᾶς, καὶ ἔπιτε ἐπὶ τὴν λογικὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἄβραᾶμ τὰς ὀλοκαρπώσεις, Μωσέως καὶ Ἄαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικὰς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· καθὼς προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτως πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὰ δῶρα ταῦτα ἐν τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμέ-

(2)

(3)

CODEX ROSSANENSIS.

ἀγαγὼν εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων μυστηρίων ἀποκαλύψεις· σὺ εἰ ὁ θέμενος ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ.....παναγίου σου Πνεύματος· εὐδόκησον, Δέσποτα, γενέσθαι ἡμᾶς διακόνους τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ τὸ πλήθος τοῦ ἐλέους σου, ἵνα γενώμεθα ἄξιοι τοῦ προσφέρειν σοι δῶρά τε καὶ θυσίας ὑπὲρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ παντός φόβου καὶ συνειδήσεως καθαρᾶς προσκομίσαι σοι τὴν πνευματικὴν ταύτην καὶ ἀναίμακτον θυσίαν, ἣν προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερὸν σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν χάριν τοῦ παναγίου σου Πνεύματος. Ναί, ὁ Θεός, ἐπίβλεψον ἐφ' ἡμᾶς, καὶ ἔπιτε ἐπὶ τὴν λογικὴν ταύτην λατρείαν ἡμῶν, καὶ πρόσδεξαι αὐτήν, ὡς προσεδέξω Ἄβελ τὰ δῶρα, Νῶε τὰς θυσίας, Ἄβραᾶμ τὰς ὀλοκαρπώσεις, Μωσέως καὶ Ἄαρὼν τὰς ἱερωσύνας, Σαμουὴλ τὰς εἰρηνικὰς, Δαβὶδ τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ὡς προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν, οὕτως πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμένην ἐν Πνεύ-

[78]
(4)

[78 b]

(1) ἀποκαλύψεις in the margin.

(2) τε interlined after ὑπέρ.

(3) προκείμενα interlined for δῶρα.

(4) An erasure in the MS.

PARIS MANUSCRIPT 2509.

εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς
 εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρα-
 νίων μυστηρίων ἀποκάλυψιν καὶ θέμενος
 ἡμᾶς εἰς τὴν διακονίαν ταύτην ἐν τῇ δυ-
 νάμει τοῦ παναγίου σου Πνεύματος· εὐδό-
 κησον, Δέσποτα, γενέσθαι ἡμᾶς διακόνους
 τῆς καινῆς σου διαθήκης, λειτουργοὺς τῶν
 ἀχράντων σου μυστηρίων· καὶ πρόσδεξαι
 ἡμᾶς προσεγγίζοντας τῷ ἁγίῳ σου θυσια-
 στηρίῳ κατὰ τὸ πλήθος τοῦ ἔλεους σου,
 ἵνα ἄξιοι γενώμεθα τοῦ προσφέρειν σοι
 δῶρά τε καὶ θυσίας ὑπὲρ τε ἑαυτῶν καὶ
 τῶν τοῦ λαοῦ ἀγνοημάτων· καὶ δὸς ἡμῖν,
 Κύριε, μετὰ παντὸς φόβου καὶ συνει-
 δήσεως καθαρᾶς προσκομίσαι σοὶ τὴν πνευ-
 ματικὴν ταύτην καὶ ἀναίμακτον θυσίαν, ἣν
 προσδεξάμενος εἰς τὸ ἅγιον καὶ ὑπερου-
 ράνιον καὶ νοερόν σου θυσιαστήριον, εἰς
 ὁσμὴν εὐωδίας, ἀντικατάπεμψον ἡμῖν τὴν
 χάριν τοῦ παναγίου σου Πνεύματος. **Ναί, ὁ**
Θεός, ἐπίβλεψον ἐφ' ἡμᾶς, καὶ ἐπιδε ἐπὶ τὴν
λογικὴν λατρείαν ἡμῶν ταύτην, καὶ πρόσ-
δεξαι αὐτήν, ὡς προσεδέξω Ἄβελ τὰ δῶρα,
Νῶε τὰς θυσίας, Μωσέως καὶ Ἄαρὼν τὰς
ιερωσύνας, Σαμουὴλ τὰς εἰρηνικάς, Δαβὶδ
τὴν μετάνοιαν, Ζαχαρίου τὸ θυμίαμα· ὡς
προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου ἀπο-
στόλων τὴν ἀληθινὴν ταύτην λατρείαν,
οὕτως πρόσδεξαι καὶ ἐκ χειρῶν ἡμῶν τῶν
ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν
τῇ χρηστότητί σου· καὶ δὸς γενέσθαι τὴν
προσφορὰν ἡμῶν εὐπρόσδεκτον, ἡγιασμέ-
νην ἐν Πνεύματι ἁγίῳ, εἰς ἐξίλασμα τῶν

PARIS MANUSCRIPT 476.

εἰς τὴν ζωὴν ταύτην, ὁ ὑποδείξας ἡμῖν ὁδοὺς
 εἰς σωτηρίαν, ὁ χαρισάμενος ἡμῖν οὐρανίων
 μυστηρίων ἀποκάλυψιν· σὺ εἶ ὁ θέμενος ἡμᾶς
 εἰς τὴν διακονίαν ταύτην ἐν τῇ δυνάμει τοῦ
 παναγίου σου Πνεύματος· εὐδόκησον δὴ,
 Δέσποτα, γενέσθαι ἡμᾶς διακόνους τῆς καινῆς
 σου διαθήκης, λειτουργοὺς τῶν ἀχράντων
 σου μυστηρίων· καὶ πρόσδεξαι ἡμᾶς προσ-
 εγγίζοντας τῷ ἁγίῳ σου θυσιαστηρίῳ κατὰ
 τὸ πλήθος τοῦ ἔλεους σου, ἵνα ἄξιοι γενώ-
 μεθα τοῦ προσφέρειν σοὶ δῶρά τε καὶ
 θυσίας ὑπὲρ τε ἑαυτῶν καὶ τῶν τοῦ λαοῦ
 ἀγνοημάτων· καὶ δὸς ἡμῖν, Κύριε, μετὰ
 παντὸς φόβου καὶ συνειδήσεως καθαρᾶς
 προσκομίσαι σοὶ τὴν πνευματικὴν ταύτην
 καὶ ἀναίμακτον θυσίαν, ἣν προσδεξάμενος
 εἰς τὸ ἅγιον καὶ ὑπερουράνιον καὶ νοερόν
 σου θυσιαστήριον, εἰς ὁσμὴν εὐωδίας, ἀντι-
 κατάπεμψον ἡμῖν τὴν χάριν καὶ τὴν δωρεὰν
 τοῦ παναγίου σου Πνεύματος. **Ναί, ὁ Θεός,**
ἐπίβλεψον ἐφ' ἡμᾶς καὶ ἐπὶ τὴν λογικὴν
λατρείαν ἡμῶν ταύτην, καὶ πρόσδεξαι αὐτήν,
ὡς προσεδέξω Ἄβελ τὰ δῶρα, ✠ Νῶε τὰς
θυσίας, ✠ Ἄβραάμ τὰς ὀλοκαρπώσεις, ✠
Μωσέως καὶ Ἄαρὼν τὰς ἱερωσύνας, ✠ Σα-
μουὴλ τὰς εἰρηνικάς, ✠ Δαβὶδ τὴν μετάνοι-
αν, Ζαχαρίου τὸ θυμίαμα· ✠

Καὶ εὐθὺς βάλλει ὁ ἱερεὺς θυμίαμα εἰς τὸν
 θυματοῦν καὶ εὐλογεῖ κατὰ ἀριθμὸν τῶν σταυρῶν.

Ὡς προσεδέξω ἐκ χειρὸς τῶν ἁγίων σου
 ἀποστόλων τὴν ἀληθινὴν ταύτην λατρείαν,
 οὕτω πρόσδεξαι καὶ ἐκ χειρὸς ἡμῶν τῶν
 ἁμαρτωλῶν τὰ προκείμενα δῶρα ταῦτα ἐν
 τῇ χρηστότητί σου· ✠ καὶ δὸς γενέσθαι τὴν
 προσφορὰν ἡμῶν εὐπρόσδεκτον, ✠ ἡγιασμέ-
 νην ἐν Πνεύματι ἁγίῳ, ✠ εἰς ἐξίλασμα τῶν

(1) P. adds πνευματικῆς.

(2) P. omits ἁγίων.

ROTULUS MESSANENSIS.

(1) νην ἐν Πνεύματι ἀγίῳ, εἰς ἐξίλασμα τῶν
 (2) ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ
 (3) ἀγνοημάτων, καὶ εἰς ἀνάπαυσιν τῶν κεκοι-
 (4) μημένων ψυχῶν· ἵνα καὶ ἡμεῖς, οἱ ἀμαρτωλοὶ
 καὶ ἀνάξιοι δούλοί σου, καταξιοθέντες ἀδό-
 (5) λως λειτουργεῖν τῷ ἀγίῳ σου θυσιαστηρίῳ,
 λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονί-
 μων οἰκονόμων, καὶ εὐρωμεν χάριν καὶ ἔλεος
 ἐνώπιόν σου ἐν τῇ ἡμέρᾳ τῆς ἀνταποδόσεώς
 σου, τῆς δικαίας καὶ ἀγαθῆς.
 (6) Καὶ συνάπτει ταύτην τὴν εὐχὴν.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν,
 ὅτι ἔδωκας ἡμῖν παρῆρησίαν εἰς τὴν εἰσοδὸν
 τῶν ἀγίων, ἐν τῷ αἵματι Ἰησοῦ, ἦν ἐνε-
 καίνισας ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν,
 διὰ τοῦ καταπετάσματος τῆς σαρκὸς τοῦ
 Χριστοῦ σου· καταξιοθέντες συνεισελθεῖν
 εἰς τόπον σκηνώματος τῆς δόξης σου, ἕσω
 τε γενέσθαι τοῦ καταπετάσματος, καὶ τὰ
 ἅγια τῶν ἀγίων κατοπετεύσαι, προσπίπτομεν
 τῇ ἀγαθότητί σου· Δέσποτα, ἐλέησαι ἡμᾶς,
 ἐπειδὴ ἔμφοβοὶ ἔσμεν καὶ ἔντρομοι, μέλ-
 (7) λοντες παρεστάναι τῷ ἀγίῳ σου θυσιαστη-
 (8) ρίῳ· καί, τὰ περικείμενα τῇ ἱερᾷ ταύτῃ τε-
 λετῇ συμβολικῶς ἀμφιάσματα τῶν αἰνιγ-
 μάτων ἀνακαλύψας, τηλαυγῶς ἡμῖν ἀνάδει-
 ξον, καὶ τὰς νοεράς ἡμῶν ὄψεις τοῦ
 ἀπεριλήπτου φωτὸς πλήρωσον, καὶ καθάρας
 τὴν πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ
 σαρκὸς καὶ πνεύματος, ἀξίαν ἀπέργασαι

- (1) πλημμελημάτων in the margin for ἀμαρ.
 (2) σου interlined after λαοῦ.
 (3) προ interlined (προκεκοιμημένων).
 (4) ταπεινοὶ καὶ interlined after οἱ.
 (5) ἀμέμπτως interlined for ἀδόλως (?).

CODEX ROSSANENSIS.

ματι ἀγίῳ εἰς ἐξίλασμα τῶν ἡμετέρων πλημ-
 μελημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων,
 καὶ εἰς ἀνάπαυσιν τῶν προκοιμηθέντων
 ψυχῶν· ἵνα καὶ ἡμεῖς, οἱ ταπεινοὶ καὶ ἀμαρ-
 τωλοὶ καὶ ἀνάξιοι δούλοί σου, καταξιοθέντες
 ἀδόλως λειτουργεῖν τῷ ἀγίῳ σου θυσια-
 στηρίῳ, λάβωμεν τὸν μισθὸν τῶν πιστῶν
 καὶ φρονίμων οἰκονόμων, καὶ εὐρωμεν χάριν
 καὶ ἔλεον ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀν-
 ταποδόσεώς σου, τῆς δικαίας καὶ ἀγαθῆς.

Καὶ πάλιν ἐπισυνάπτει ὁ ἱερεὺς καὶ λέγει εὐχὴν
 κλινώμενος τοῦ καταπετάσματος.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν,
 ὅτι ἔδωκας ἡμῖν παρῆρησίαν εἰς τὴν εἰσοδὸν
 τῶν ἀγίων ἐν τῷ αἵματι Ἰησοῦ, ἦν ἐνε-
 καίνισας ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν,
 διὰ τοῦ καταπετάσματος τῆς σαρκὸς αὐτοῦ·
 καταξιοθέντες οὖν εἰσελθεῖν εἰς τόπον σκη-
 νώματος δόξης σου, ἕσω τε γενέσθαι τοῦ
 καταπετάσματος, καὶ τὰ ἅγια τῶν ἀγίων
 κατοπετεύσαι, προσπίπτομεν τῇ ἀγαθότητί
 σου· Δέσποτα, ἐλέησαι ἡμᾶς, ἐπειδὴ ἔμφοβοι
 καὶ ἔντρομοὶ ἔσμεν, μέλλοντες παρίστασθαι
 τῷ ἀγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν
 σοὶ τὴν φοβερὰν ταύτην καὶ ἀναίμακτον
 θυσίαν ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων
 καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἐξαπόστει-
 λον ἐφ' ἡμᾶς, ὁ Θεός, τὴν χάριν σου τὴν
 ἀγαθὴν, καὶ ἀγιάσον ἡμῶν τὰς ψυχὰς καὶ
 τὰ σώματα καὶ τὰ πνεύματα, καὶ ἀλλοιώσον
 ἡμῶν τὰ φρονήματα πρὸς εὐσέβειαν, ἵνα ἐν

- (6) This apparently is inserted. In the
 margin we have εὐχὴ τοῦ καταπετάσματος.

(7) παρίστασθαι in the margin.

- (8) This deeply interesting phrase will be
 found below in the other MSS.

PARIS MANUSCRIPT 2509.

Γ. 20 ἡμετέρων πλημμελημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν· ἵνα καὶ ἡμεῖς, οἱ ταπεινοὶ καὶ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, καταξιωθέντες ἀδόλως λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, καὶ εὐρωμεν χάριν καὶ ἔλεος ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου, τῆς δικαίας καὶ ἀγαθῆς.

(1) Ἐτέρα εὐχὴ τοῦ καταπετάσματος.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ὅτι ἔδωκας ἡμῖν παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων σου, ἣν ἐνεκαίνισας ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος τῆς σαρκὸς τοῦ Χριστοῦ σου· καταξιωθέντες οὖν εἰσελθεῖν εἰς τόπον σκηνώματος δόξης σου, ἕσω τε γενέσθαι τοῦ καταπετάσματος, καὶ τὰ ἅγια τῶν ἁγίων κατοπετεύσαι, προσπίπτομεν τῇ σῇ ἀγαθότητι· Δέσποτα, ἐλέησαι ἡμᾶς, ἐπειδὴ ἔμφοβοι καὶ ἔντρομοὶ ἐσμεν, μέλλοντες παρεστάναί τῷ ἁγίῳ σου θυσιαστηρίῳ καὶ προσφέρειν τὴν φοβερὰν ταύτην καὶ ἀνάιμακτον θυσίαν ὑπὲρ τῶν ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων· ἐξαπόστειλον, ὁ Θεός, τὴν χάριν σου τὴν ἀγαθὴν, καὶ ἀγιάσον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα· καὶ ἀλλοιώσον ἡμῶν τὰ φρονήματα πρὸς εὐσέ-

PARIS MANUSCRIPT 476.

ἡμετέρων ἀμαρτημάτων καὶ τῶν τοῦ λαοῦ ἀγνοημάτων, ✠ καὶ εἰς ἀνάπαυσιν τῶν προκεκοιμημένων ψυχῶν· ἵνα καὶ ἡμεῖς, οἱ ταπεινοὶ καὶ ἁμαρτωλοὶ καὶ ἀνάξιοι δοῦλοί σου, καταξιωθέντες ἀδόλως λειτουργεῖν τῷ ἁγίῳ σου θυσιαστηρίῳ, λάβωμεν τὸν μισθὸν τῶν πιστῶν καὶ φρονίμων οἰκονόμων, καὶ εὐρωμεν ἐνώπιόν σου χάριν καὶ ἔλεος ἐν τῇ ἡμέρᾳ τῇ φοβερᾷ τῆς ἀνταποδόσεώς σου, τῆς δικαίας καὶ ἀγαθῆς·

Ἐκφώνησις. Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία τοῦ Χριστοῦ σου, τοῦ μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ λαός. Ἀμήν.

Ὁ ιερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Στῶμεν καλῶς· στῶμεν εὐλαβῶς· στῶμεν μετὰ φόβου.

Ὁ ιερεὺς τὴν εὐχὴν τοῦ καταπετάσματος κλιόμενος εὐχεται.

Εὐχαριστοῦμέν σοι, Κύριε ὁ Θεὸς ἡμῶν, ὅτι ἔδωκας ἡμῖν παρρησίαν εἰς τὴν εἴσοδον τῶν ἁγίων, τῷ αἵματι τοῦ Χριστοῦ σου Ἰησοῦ, ἣν ἐνεκαίνισας ἡμῖν, ὁδὸν πρόσφατον καὶ ζῶσαν, διὰ τοῦ καταπετάσματος τῆς σαρκὸς αὐτοῦ·

[Vacat codex.]

(1) P. omits ἔτερα.

ROTULUS MESSANENSIS.

τῆς φοβερᾶς ταύτης καὶ φρικτῆς παραστά-
σεως· ὅτι ὑπερεύσπλαγχνος καὶ ἐλεήμων
Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ
τὴν εὐχαριστίαν ἀναπέμπομεν.

Ἔττα ὁ διάκονος.

(1) Καὶ ὑπὲρ τῶν προκειμένων, ἁγίων, ἐν-
δόξων, ἐπουρανίων, θείων δώρων, καὶ σωτη-
(2) ρίας τοῦ παρεστῶτος καὶ προσφέροντος τοῦ
(3) Δ'. ἡμῶν ἱκετεύσωμεν.

Ὁ λαός. Κύριε, ἐλέησον.

Ὁ ἱερεὺς ἐκφώνως.

Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλανθρωπία
σου [Υἱοῦ], μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασ-
μένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωο-
ποιῷ σου Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

(4) Εἰρήνη πᾶσιν.

Στῶμεν καλῶς· στῶμεν εὐλαβῶς· στῶ-
μεν μετὰ φόβου Θεοῦ καὶ κατανύξεως·
πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ, ἐν εἰρήνῃ
τῷ Θεῷ προσφέρειν.

(5) Ὁ λαός. Ἐλεος.

Ἀγαθὲ καὶ φιλάνθρωπε Δέσποτα, Κύριε
ὁ Θεὸς ἡμῶν, ὁ διὰ τῆς παρουσίας τοῦ
μονογενοῦς σου Υἱοῦ καὶ τῆς ἐλλάμψεως
τοῦ παναγίου σου Πνεύματος καταξιώσας
με τὸν ἁμαρτωλὸν καὶ ἀχρεῖον σου δοῦλον
παρεστάναι τῷ ἁγίῳ σου θυσιαστηρίῳ, καὶ
προσφέρειν, καὶ λειτουργεῖν τοῖς καινοῖς καὶ
ἀχράντοις τῆς διαθήκης σου μυστηρίοις,

(1) ἀβήτων, φοβερῶν, φρικτῶν, ἀθανάτων, ζωο-
ποιῶν, θείων added in the margin after θείων.

(2) καὶ ἀσπιλήσεως interlined after σωτηρ.

(3) τιμίου πατρὸς ἡμῶν καὶ ἀρχιερέως, τοῦ προσ-
ευχομένου, Κύριον τὸν Θεόν [ἱκετεύσωμεν] inter-
posed after Δ', partly on an erasure.

(4) ὁ ἀρχιδιάκονος in the margin.

(5) Here in margin: καὶ ὁ ἱερεὺς εὐχεται.

CODEX ROSSANENSIS.

καθαρῷ τῷ συνειδότη προσφέρωμέν σοι ἔλεον,
εἰρήνην, θυσίαν αἰνέσεως·

Ἐκφώνως. Ἐλέει καὶ οἰκτιρμοῖς καὶ φιλ-
ανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ'
οὗ εὐλογητὸς εἶ, σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καί.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Στῶμεν καλῶς· στῶμεν εὐ-
λαβῶς· στῶμεν μετὰ φόβου Θεοῦ καὶ κατα-
νύξεως· πρόσχωμεν τῇ ἁγίᾳ ἀναφορᾷ, ἐν
εἰρήνῃ τῷ Θεῷ προσφέρειν,

Ὁ λαός. Ἐλεον εἰρήνης, θυσίαν αἰνέ-
σεως. sic

Καὶ ὅταν λέγει ὁ διάκονος τοῦτο, λέγει ὁ
ἱερεὺς.

Καὶ τὰ περικείμενα τῇ ἱερᾷ ταύτῃ τελετῇ
συμβολικῶς ἀμφιέσματα τῶν αἰνεγμάτων
ἀνακαλύψας, τηλαυγῶς ἡμῖν ἀνάδειξον, καὶ
τὰς νοεράς ἡμῶν ὄψεις τοῦ ἀπεριλήπτου
σου φωτὸς ἀποπλήρωσον, καὶ καθάρας τὴν

[80]

ἄλλη εὐχή. Ἄγιε, ὕψιστε, φοβερὲ, καὶ ἐν ἁγίαις
ἀναπαύομενε, Κύριε, αὐτὸς ἁγίασον ἡμᾶς καὶ ἀξίους
ποίησον ἡμᾶς τῆς ἁγίας θυσίας ταύτης, καὶ προσά-
γαγε ἡμᾶς τῷ ἁγίῳ σου θυσιαστηρίῳ μετὰ πύσης
συνειδήσεως ἀγαθῆς, σοὶ τὰ σὰ προσφέρειν, δῶρα,
δόματα, καρπώματα, εἰς δομὴν εὐωδίας, ἐνώπιον
τῆς ἁγίας δόξης σου, διὰ παντός, ἐν Χριστῷ Ἰησοῦ,
τῷ Κυρίῳ ἡμῶν, μεθ' οὗ σοὶ δόξα.

PARIS MANUSCRIPT 2509.

βειαν, ἵνα ἐν καθαρῷ συνειδῶτι προσφέρω-
 μέν σοι ἔλαιον εἰρήνης, θυσίαν αἰνέσεως·

PARIS MANUSCRIPT 476.

[Vacat codex.]

...περιλήπτου

σου φωτὸς ἀποπλήρωσον, καὶ καθάρας τὴν
 πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ σαρκός
 τε καὶ πνεύματος, ἀξίαν ἀπέργασαι τῆς
 φοβερᾶς ταύτης καὶ φρικτῆς παραστάσεως·
 ὅτι ὑπερέσπλαγγνος καὶ ἐλεήμων Θεὸς
 ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχα-
 ριστίαν ἀναπέμπομεν, σὺν τῷ μονογενεῖ σου
 Υἱῷ καὶ τῷ παναγίῳ σου Πνεύματι, νῦν
 καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων.
 Ἀμήν.

Ἐκφώνησις. Ἐλέει καὶ φιλανθρωπία τοῦ
 μονογενοῦς σου Υἱοῦ, μεθ' οὗ εὐλογητὸς εἶ,
 σὺν τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
 Πνεύματι, νῦν καὶ ἀεὶ.

Ἄμην.

Ἄμην.

Ἄμην.
 Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.
 Ὁ ἀρχιδιάκονος. Στῶμεν καλῶς· στῶμεν
 εὐλαβῶς· στῶμεν μετὰ φόβου Θεοῦ καὶ
 κατανύξεως· πρόσχωμεν τῇ ἀγίᾳ ἀναφορᾷ,
 [ἐν] εἰρήνῃ τῷ Θεῷ προσφέρειν·

Ἄμην. Ἐλαιον εἰρήνης, θυσίαν αἰνέ-
 σεως.

Εἶτα ὁ ἱερεὺς ἐπιφέρει τὴν εὐχὴν ταύτην.

Καὶ τὰ περιεκείμενα τῇ ἱερᾷ ταύτῃ τε-
 λετῇ συμβολικῶς ἀμφιάσματα τῶν αἰνιγ-
 μάτων ἀνακαλύψας, τηλαυγῶς ἡμῖν ἀνά-
 δεῖξον, καὶ τὰς νοεράς ἡμῶν ὄψεις τοῦ
 ἀπεριλήπτου φωτὸς πλήρωσον, καὶ καθάρας

Εὐχὴ ἄλλη ἣτις συνάπτεται ταύτῃ.

Ἀγαθὲ καὶ φιλόανθρωπε Κύριε, ὁ Θεὸς
 ἡμῶν, ὁ διὰ τῆς παρουσίας τοῦ μονογενοῦς
 σου Υἱοῦ καὶ τῆς ἐλπίδος καὶ ἐλλάμψεως
 τοῦ παναγίου Πνεύματος καταξίωσας με
 τὸν ἀμαρτωλὸν καὶ ἀνάξιον δοῦλόν σου
 παριστάναί τῷ ἀγίῳ σου θυσιαστηρίῳ καὶ
 προσφέρειν καὶ λειτουργεῖν τοῖς καινοῖς
 καὶ ἀχράντοις τῆς διαθήκης σου μυστηρίοις,

(1) In marg. sup. cod. hæc legitur rubrica
 Ἐρέθησαν παρὰ τῷ ἀγίῳ Βασιλεῖ αἱ ἐκφωνήσεις
 αὗται καὶ αἱ ἀποκρίσεις. Ζήτει κ. θ'. (pp. 127,

159 ?)

P. hæc ὁ διάκονος.

BOTULUS MESSANENSIS.

ποίησον μετ' ἐμοῦ σημεῖον εἰς ἀγαθόν, καὶ ἀξιώσόν με ἐν καθαρῷ συνειδότι λατρεύειν σοι πάσας τὰς ἡμέρας τῆς ζωῆς μου.

(1) Ἐκφώνως. Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ χάρις τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

(2) Ὁ ἱερεὺς. Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς καρδίας.

(4) Εὐχαριστήσωμεν τῷ Κυρίῳ.
Ὁ λαός. Ἄξιον καὶ δίκαιον.

(5) Καὶ ὁ ἱερεὺς τὴν εὐχὴν.

Ὡς ἀληθῶς ἀξίον ἐστὶν καὶ δίκαιον, πρόπον τε καὶ ἐποφειλόμενον, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξολογεῖν, σοὶ εὐχαριστεῖν, τῷ πάσης κτίσεως ὀρατῆς τε καὶ ἀοράτου δημιουργῷ, τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ

(1) Theodoret (Letter 146, "Joann. Economo") states of the greeting of S. Paul (2 Cor. xiii. 15) τοῦτο πάσαις ταῖς ἐκκλησίαις τῆς μυστικῆς ἐστὶ λειτουργίας προῖμον, with especial reference to the position of the Saviour's Name in the greeting. It will be observed that the order of Names is altered here.

(2) These were the words used in the time of Chrysostom. See his ninth Homily, De Poenitentia, tom. xi. p. 849 (M. ii. 845): Τί ποιεῖς,

CODEX BOSSANENSIS.

πτωχείαν ἡμῶν ἀπὸ παντὸς μολυσμοῦ σαρκὸς καὶ πνεύματος, ἀξίαν ἀπέργασαι τῆς φοβερᾶς ταύτης καὶ φρικτῆς παραστάσεως· ὅτι ὑπερέσπλαγχνος καὶ ἐλεήμων Θεὸς ὑπάρχεις, καὶ σοὶ τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Ὁ ἱερεὺς ἐκφώνως.

Ἡ ἀγάπη τοῦ Θεοῦ καὶ Πατρός, καὶ ἡ χάρις τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ Χριστοῦ, καὶ ἡ κοινωνία καὶ ἡ δωρεὰ τοῦ παναγίου Πνεύματος εἴη μετὰ πάντων ὑμῶν.

Ὁ λαός. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ ἱερεὺς. Ἄνω σχῶμεν τὸν νοῦν καὶ τὰς καρδίας.

Ὁ λαός. Ἐχωμεν πρὸς τὸν Κύριον.

Ὁ ἱερεὺς. Εὐχαριστήσωμεν τῷ Κυρίῳ.

Ὁ λαός. Ἄξιον καὶ δίκαιον.

Ὁ ἱερεὺς κλυθόμενος ἐπέχεται,

Ὡς ἀληθῶς ἀξίον ἐστὶν καὶ δίκαιον, πρόπον τε καὶ ὀφειλόμενον, σὲ αἰνεῖν, σὲ ὑμνεῖν, σὲ εὐλογεῖν, σὲ προσκυνεῖν, σὲ δοξολογεῖν, σοὶ εὐχαριστεῖν, τῷ πάσης κτίσεως ὀρατῆς τε καὶ ἀοράτου δημιουργῷ, τῷ θησαυρῷ τῶν αἰωνίων ἀγαθῶν, τῇ πηγῇ τῆς ζωῆς καὶ τῆς

ἄθροικε; οὐχ ὑπέσχου τῷ ἱερεὶ εἰπόντι, Ἄνω σχῶμεν ἡμῶν τὸν νοῦν καὶ τὰς καρδίας, καὶ εἰπας, Ἐχωμεν πρὸς τὸν Κύριον; Οὐ φοβῆ, οὐκ ἐρυθρῆς κατ' αὐτὴν τὴν φοβερὰν ὥραν ψεύστης εὐρισκόμενος;—This is the only Liturgy in which these words occur.

(3) Or τὴν καρδίαν.

(4) ὁ ἱερεὺς in the margin.

(5) κλυθας λέγει in the margin.

BOTULUS MESSANENSIS.

- τῆς ζωῆς καὶ τῆς ἀθανασίας, τῷ πάντων
Θεῷ καὶ Δεσπότη· ὃν ὕμνοῦσιν οἱ οὐρανοὶ
τῶν οὐρανῶν, καὶ πᾶσαι αἱ δυνάμεις αὐτῶν·
(1) ἥλιος καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρον
χορός· γῆ, θάλασσα, καὶ πάντα τὰ ἐν
αὐτοῖς· Ἱερουσαλήμ ἡ ἐπουράνιος, πανή-
γυρις ἐκλεκτῶν, ἐκκλησία πρωτοτόκων ἀπο-
γεγραμμένων ἐν τοῖς οὐρανοῖς· πνεύματα
δικαίων καὶ προφητῶν· ψυχὰι μαρτύρων
καὶ ἀποστόλων· ἄγγελοι, ἀρχάγγελοι, θρό-
(2) νοι, κυριότητες, ἀρχαὶ καὶ ἐξουσίαι, δυνά-
μεις φοβεραὶ· τὰ πολυόμματα χερουβιμ
καὶ τὰ ἐξαπτέρυγα σεραφίμ, ἃ ταῖς μὲν
δυσὶ πτέρυξι κατακαλύπτει τὰ πρόσωπα
ἐαυτῶν, ταῖς δὲ δυσὶ τοὺς πόδας, καὶ ταῖς
δυσὶν ἰπτάμενα κέκραγεν ἕτερον πρὸς τὸ
(3) ἕτερον ἀκαταπαύστοις χεῖλεσιν, ἀσιγήτοις
θεολογίαις,

Ἐκφώνησις. Τὸν ἐπινίκιον ὕμνον τῆς μεγα-
λοπρεποῦς σου δόξης λαμπρᾷ τῇ φωνῇ
ᾄδοντα, βοῶντα, δοξολογούντα, κεκραγόντα,
καὶ λέγοντα,

- (4) Ὁ λαός. ἌΓΙΟΣ, ἌΓΙΟΣ, ἌΓΙΟΣ.

- (5) Ὁ ἱερεὺς σφραγίζων τὰ δῶρα γ' λέγει,

(1) τε interlined after ἥλιος.

(2) τε interlined after ἀρχαί.

(3) στόμασιν in the margin (for χεῖλεσιν).

(4) In the margin, much abbreviated, may be discerned the following: Κύριος σαβαώθ, πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς δόξης σου. Ὡσαννά ἐν τοῖς ὑψίστοις· εὐλογημένος ὁ ἐλθὼν καὶ ἐρχό-

CODEX ROSSANENSIS.

ἀθανασίας, τῷ πάντων Θεῷ καὶ Δεσπότη· ὃν
ὕμνοῦσιν οἱ οὐρανοὶ καὶ οἱ οὐρανοὶ τῶν οὐρα-
νῶν, καὶ πᾶσαι αἱ δυνάμεις αὐτῶν· ἥλιός τε
καὶ σελήνη, καὶ πᾶς ὁ τῶν ἄστρον χορός·
γῆ, θάλασσα, καὶ πάντα τὰ ἐν αὐτοῖς· Ἱε-
ρουσαλήμ ἡ ἐπουράνιος, πανήγυρις ἐκλεκτῶν,
ἐκκλησία πρωτοτόκων ἀπογεγραμμένων ἐν
οὐρανοῖς· πνεύματα δικαίων καὶ προφητῶν·
ψυχὰι μαρτύρων καὶ ἀποστόλων· ἄγγελοι, [21]
ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρχαὶ τε
καὶ ἐξουσίαι, καὶ δυνάμεις φοβεραὶ· χερου-
βιμ τὰ πολυόμματα καὶ τὰ ἐξαπτέρυγα
σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατα-
καλύπτει τὰ πρόσωπα ἐαυτῶν, ταῖς δὲ δυσὶ
τοὺς πόδας, καὶ ταῖς δυσὶν ἰπτάμενα κέκραγεν
ἕτερον πρὸς τὸ ἕτερον ἀκαταπαύστοις στό-
μασιν, ἀσιγήτοις θεολογίαις,

Ἐκφώνησις. Τὸν ἐπινίκιον ὕμνον τῆς μεγα-
λοπρεποῦς σου δόξης λαμπρᾷ τῇ φωνῇ
ᾄδοντα, βοῶντα, δοξολογούντα, κεκραγόντα,
καὶ λέγοντα,

Ὁ λαός. ἌΓΙΟΣ, ἌΓΙΟΣ, ἌΓΙΟΣ, ΚΥΡΙΟΣ
ΣΑΒΑΩΘ· ΠΛΗΡΗΣ ὁ οὐρανὸς καὶ ἡ γῆ
τῆς δόξης σου· Ὡσαννά ἐν τοῖς ὑψί-
στοις. εὐλογημένος ὁ ἐλθὼν καὶ ἐρχό-
μενος ἐν ὀνόματι Κυρίου· Ὡσαννά ἐν
τοῖς ὑψίστοις.

Καὶ ὁ ἱερεὺς ἱστάμενος σφραγίζει τὰ δῶρα,
λέγων καθ' ἐαυτὸν,

μενος ἐν ὀνόματι Κυρίου Ὡσαννά ἐν τοῖς ὑψίστοις.
Chrysostom frequently refers to this; some-
times as τὸ μυστικὸν μέλος: sometimes as ὁ
παράγωγος ὕμνος: sometimes as the τρισάγιος ὕμ-
νος. The knowledge of it as a whole was con-
fined to the faithful.

(5) καθ' ἐαυτὸν ἱστάμενος in the margin.

PARIS MANUSCRIPT 2509.

- (1) τῆς ζωῆς καὶ τῆς ἀθανασίας, τῷ πάντων
Θεῷ καὶ Δεσπότη· ὃν ὕμνουσιν οἱ οὐρανοὶ
καὶ οὐρανοὶ τῶν οὐρανῶν, καὶ πᾶσα ἡ δύνα-
μις αὐτῶν ἡλίος τε καὶ σελήνη, καὶ πᾶς ὁ
τῶν ἀστρων χορός· γῆ, θάλασσα, καὶ πάντα
τὰ ἐν αὐτοῖς· Ἱερουσαλήμ ἡ ἐπουράνιος πα-
νήγυρις, ἐκκλησία πρωτοτόκων ἀπογεγραμ-
μένων ἐν τοῖς οὐρανοῖς· πνεύματα δικαίων
καὶ προφητῶν· ψυχὰι μαρτύρων καὶ ἀπο-
στόλων· ἄγγελοι, ἀρχάγγελοι, θρόνοι, κυριό-
τητες, ἀρχαὶ τε καὶ ἐξουσίαι, καὶ δυνάμεις
(2) φοβεραὶ· χερουβιμ τὰ πολυόμματα καὶ τὰ
ἐξαπτέρυγα σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέ-
ρυξι κατακαλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς
δὲ δυσὶ τοὺς πόδας, καὶ ταῖς δυσὶν ἰπτάμενα
(3) κέκραγεν ἕτερος πρὸς τὸν ἕτερον ἀκατα-
παύστοις στόμασιν, ἀσιγήτοις δοξολο-
γίαις,
S R Ἐκφώνησις. Τὸν ἐπινίκιον ὕμνον τῆς με-
γαλοπρεποῦς σου δόξης λαμπρᾷ τῇ φωνῇ
ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγόντα,
(4) καὶ λέγοντα,
S R Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριε
σαβαώθ· πλήρης ὁ οὐρανὸς καὶ ἡ γῆ τῆς
δόξης σου· ὡσαννὰ ἐν τοῖς ὑψίστοις.
εὐλογημένος ὁ ἐρχόμενος ἐν ὀνόματι
Κυρίου· ὡσαννὰ ἐν τοῖς ὑψίστοις.

- (5) Ὁ ἱερεὺς σφραγίζων τὰ δῶρα λέγει,

(1) P. omits οὐρανοὶ καὶ.

(2) P. καὶ τὰ χερουβιμ πολυόμματα.

(3) P. ἕτερον πρὸς ἕτερον.

(4) In marg. inf. cod. h^æc legitur rubrica:
Ἐτίθησαν παρὰ τῷ ἁγίῳ Βασιλείῳ ἡ ἐκφώνησις

PARIS MANUSCRIPT 476.

καὶ τῷ πάντων Θεῷ καὶ Δεσπότη· ὃν ὕμ-
νοῦσιν οἱ οὐρανοὶ καὶ οἱ οὐρανοὶ τῶν οὐρα-
νῶν, καὶ πᾶσαι αἱ δυνάμεις αὐτῶν· ἡλίος
τε καὶ σελήνη, καὶ πᾶς ὁ τῶν ἀστέρων χο-
ρός· [γῆ] θάλασσα, καὶ πάντα τὰ ἐν αὐτοῖς·
Ἱερουσαλήμ ἡ ἐπουράνιος, πανήγυρις ἐκλεκ-
τῶν, ἐκκλησία πρωτοτόκων ἀπογεγραμμένων
ἐν οὐρανοῖς· πνεύματα δικαίων καὶ προφη-
τῶν· ψυχὰι μαρτύρων καὶ ἀποστόλων· ἄγ-
γελοι, ἀρχάγγελοι, θρόνοι, κυριότητες, ἀρ-
χαὶ τε καὶ ἐξουσίαι καὶ δυνάμεις φοβεραὶ·
χερουβιμ τὰ πολυόμματα καὶ τὰ ἐξαπτέρυγα
σεραφίμ, ἃ ταῖς μὲν δυσὶ πτέρυξι κατα-
καλύπτει τὰ πρόσωπα ἑαυτῶν, ταῖς δὲ δυσὶ
τοὺς πόδας, καὶ ταῖς δυσὶν ἰπτάμενα, καὶ
στόμασιν κέκραγεν ἕτερον πρὸς ἕτερον ἀκα-
ταπαύστοις καὶ ἀσιγήτοις θεολογίαις,

Ἐκφώνησις. Τὸν ἐπινίκιον ὕμνον τῆς
μεγαλοπρεποῦς σου δόξης λαμπρᾷ τῇ φωνῇ
ᾄδοντα, βοῶντα, δοξολογοῦντα, κεκραγόντα,
καὶ λέγοντα,

Ὁ λαός. Ἄγιος, ἄγιος, ἄγιος, Κύριος
σαβαώθ.

Καὶ ὁ ἱερεὺς ἱστάμενος καθ' ἑαυτὸν σφραγίζει
τὰ δῶρα, λέγων ἡσυχῶς,

αὕτη καὶ ἡ ἀπόκρισις, ζῆτει κ. ιβ'. [p. 80.]

(5) In marg. sup. cod. h^æc legitur rubrica:
Ἐτίθη παρὰ τῷ ἁγίῳ Βασιλείῳ ἡ εὐχή αὐτῆ συντο-
μωτέρα, ζῆτει κ. ιγ'. [p. 80.]

BOTULUS MESSANENSIS.

Ἅγιος εἶ, βασιλεὺ τῶν αἰώνων, καὶ πάσης ἀγιοσύνης Κύριος καὶ δοτήρ· ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας· ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ πανάγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βᾶθη σοῦ, τοῦ Θεοῦ καὶ Πατρός.

Καὶ κλίνει λέγων,

Ἅγιος εἶ, παντοκράτωρ, παντοδύναμη, ἀγαθὴ, φοβερὴ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάнта δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα, τοῦτον οὐ παρίδες, οὐδὲ ἐγκατέλειπες, ἀγαθὴ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος Πατήρ· ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγωγήσας αὐτὸν διὰ τῶν προφητῶν, ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐξαπέστειλας εἰς τὸν κόσμον, ἵνα τὴν σὴν ἀνανέωσῃ καὶ ἀνεγείρῃ εἰκόνα· ὡς κατελθὼν ἐκ τῶν οὐρανῶν, καὶ σαρκωθείς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς ἁγίας παρθένου καὶ ὄντως θεοτόκου, συναναστραφεῖς τε ἡμῖν τοῖς ἀνθρώποις, πάντα ἕκονόμησε πρὸς σωτηρίαν τοῦ γένους

(1) Crosses have been added as in Paris Supp. 476.

(2) αὐτὸς ἐλθὼν in the margin (after ἵνα).

(a) It would appear from the following passage that the address in the time of Chrysostom contained a similar thanksgiving for God's love to fallen man. Hom. xxiv. on 1 Cor. tom. x. 212: Εὐλόγηται ὁταν εἴπω, πάντα ἀναπτύσσω

CODEX BOSSANENSIS.

Ἅγιος εἶ, βασιλεὺ τῶν αἰώνων, καὶ πάσης ἀγιοσύνης Κύριος καὶ δοτήρ· [81 b]

Ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας·

Ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ πανάγιον, τὸ ἐραυνῶν τὰ πάντα, καὶ τὰ βᾶθη σοῦ, τοῦ Θεοῦ καὶ Πατρός.

Καὶ κλίνει λέγει,

Ἅγιος εἶ, παντοκράτωρ, παντοδύναμη, φοβερὴ, ἀγαθὴ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάнта δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα, τοῦτον οὐ παρίδες, οὐδὲ ἐγκατέλειπες, ἀγαθὴ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος Πατήρ· ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγωγήσας αὐτὸν διὰ τῶν προφητῶν, ὕστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐξαποστείλας εἰς τὸν κόσμον, ἵνα αὐτὸς ἐλθὼν τὴν σὴν ἀνανέωσῃ καὶ ἀνεγείρῃ εἰκόνα· ὡς κατελθὼν ἐκ τῶν οὐρανῶν, καὶ σαρκωθείς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς ἁγίας ἀειπαρθένου καὶ θεοτόκου, συναναστραφεῖς τε τοῖς ἀνθρώποις, πάντα ἕκονόμησε πρὸς σωτηρίαν τοῦ γένους [82] sic

τὸν τῆς εὐεργεσίας τοῦ Θεοῦ θησαυρόν, καὶ τῶν μεγάλων ἐκείνων ἀναμνηστικῶν δωρεῶν. Καὶ γὰρ καὶ ἡμεῖς ἐπιλέγοντες τῷ ποτηρίῳ τὰς ἀφάτους εὐεργεσίας τοῦ Θεοῦ, καὶ ὅσων ἀπολαύκαμεν, οὕτως αὐτὸ προσάγομεν καὶ κοινωνοῦμεν, εὐχαριστοῦντες ὅτι τῆς πλάνης ἀπήλλαξε τὸ τῶν ἀνθρώπων γένος· ὅτι μακρὰν ὄντας ἐγγὺς ἐποίησεν· ὅτι ἐλπίδα μὴ ἔχοντας καὶ ἀθέτους ἐν τῷ κόσμῳ ἀδελφοῦς

PARIS MANUSCRIPT 2509.

Ἅγιος εἶ, βασιλεὺ τῶν αἰώνων καὶ πάσης ἀγιοσύνης Κύριος καὶ δοτὴρ. Ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας. Ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ πανάγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σοῦ τοῦ Θεοῦ. Ἅγιος εἶ, παντοκράτωρ, παντοδύναμη, ἀγαθὴ, φοβερὴ, εὐσπλαγχνε, ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ ποιήσας ἀπὸ γῆς ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν· ὁ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάντα δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα, τοῦτον οὐ παρείδες, οὐδὲ ἐγκατέλιπες, ἀγαθὴ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος Πατὴρ· ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγωγήσας αὐτὸν διὰ τῶν προφητῶν, ὑστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐξαποστείλας εἰς τὸν κόσμον, ἵνα ἔλθῃ τὴν σὴν ἀνανέωση καὶ ἀνεγείρῃ εἰκόνα· ὃς κατελθὼν ἐκ τῶν οὐρανῶν καὶ σαρκωθείς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς παρθένου καὶ θεοτόκου, συναναστραφεῖς τε τοῖς ἀνθρώποις, πάντα ᾤκονόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν. **Μέλλον**

PARIS MANUSCRIPT 476.

Ἅγιος εἶ, βασιλεὺ τῶν αἰώνων καὶ πάσης ἀγιοσύνης Κύριος καὶ δοτὴρ. ✠ Ἅγιος καὶ ὁ μονογενὴς σου Υἱός, ὁ Κύριος ἡμῶν Ἰησοῦς Χριστός, δι' οὗ τὰ πάντα ἐποίησας. ✠ Ἅγιον δὲ καὶ τὸ Πνεῦμά σου τὸ πανάγιον, τὸ ἐρευνῶν τὰ πάντα, καὶ τὰ βάθη σοῦ τοῦ Θεοῦ καὶ Πατρός. ✠

Καὶ κλινῶν ὁ ἱερεὺς λέγει τὴν εὐχήν,

Ἅγιος εἶ καὶ παντοκράτωρ καὶ παντοδύναμος, φοβερός, ἀγαθός, εὐσπλαγχνος, ἐλεήμων καὶ ὁ συμπαθὴς μάλιστα περὶ τὸ πλάσμα τὸ σόν· ὁ ποιήσας ἀπὸ γῆς τὸν ἄνθρωπον κατ' εἰκόνα σὴν καὶ ὁμοίωσιν, καὶ χαρισάμενος αὐτῷ τὴν τοῦ παραδείσου ἀπόλαυσιν· παραβάντα δὲ τὴν ἐντολήν σου καὶ ἐκπεσόντα, τοῦτον οὐ παρείδες, οὐδὲ ἐγκατέλιπες, ἀγαθὴ, ἀλλ' ἐπαίδευσας αὐτὸν ὡς εὐσπλαγχνος Πατὴρ· ἐκάλεσας αὐτὸν διὰ νόμου, ἐπαιδαγωγήσας αὐτὸν διὰ τῶν προφητῶν, ὑστερον δὲ αὐτὸν τὸν μονογενῆ σου Υἱόν, τὸν Κύριον ἡμῶν Ἰησοῦν Χριστόν, ἐξαπέστειλας εἰς τὸν κόσμον, ἵνα αὐτὸς ἔλθῃ τὴν σὴν ἀνανέωση καὶ ἀνεγείρῃ εἰκόνα· ὃς κατελθὼν ἐκ τῶν οὐρανῶν, καὶ σαρκωθείς ἐκ Πνεύματος ἁγίου καὶ Μαρίας τῆς ἁγίας ἀειπαρθένου καὶ θεοτόκου, συναναστραφεῖς τε ἡμῖν τοῖς ἀνθρώποις, πάντα ᾤκονόμησε πρὸς σωτηρίαν τοῦ γένους ἡμῶν.

ἐαντοῦ κατεσκεδάσε καὶ συγκληρονόμους. Ἐτέρ τούτων καὶ τῶν τοιούτων ἀπάντων εὐχαριστοῦντες οὕτω πρόσμιεν. Eulogia is the blessing of the eucharistic elements.

(1) P. Πνεῦμά σου τὸ ἅγιον.

(2) P. ἐξαποστείλας.

(3) In marg. inf. ood. hæc legitur rubrica: Ἐρέθισαν παρὰ τῷ ἁγίῳ Βασιλεῖ τὰ μέρη ταῦτα καὶ αἱ ἐκφωνήσεις καὶ ἀποκρίσεις ἀποτελεῖς. [ἴσχει κ. ιδ'. [p. 81.]

BOTULUS MESSANENSIS.

- (1) ἡμῶν. Μέλλων δὲ τὸν ἐκούσιον καὶ ζωοποιῶν διὰ σταυροῦ θάνατον, ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν ἀμαρτωλῶν, καταδέχεσθαι, ἐν τῇ νυκτὶ ἢ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς,

(2) Καὶ λαβὼν τὸν ἄρτον λέγει,

Λαβὼν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοί, τῷ Θεῷ καὶ Πατρὶ, καὶ εὐχαριστήσας, ✠ εὐλογήσας, ✠ ἀγιάσας, ✠ κλάσας, μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·

- (4) Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἄφεςιν ἁμαρτιῶν.

(5) Καὶ λαβὼν τὸ ποτήριον λέγει,

- (6) Ὡσαύτως μετὰ τὸ δειπνήσαι, λαβὼν ποτήριον κεκραμένον ἐξ οἴνου καὶ ὕδατος, ✠ ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ, καὶ εὐχαριστήσας, ✠ εὐλογήσας, ✠ ἀγιάσας, ✠ πλήσας πνεύματος ἁγίου, μετέδωκεν τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·

- (1) *τριήμερον* interlined after *ζωοποιῶν*.
 (2) *καὶ σωτηρίας* added in the margin.
 (8) In the margin *καὶ ἀνιστάμενος* is prefixed.

CODEX BOSSANENSIS.

ἡμῶν. Μέλλων δὲ τὸν ἐκούσιον καὶ ζωοποιῶν διὰ σταυροῦ θάνατον, ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν ἀμαρτωλῶν, καταδέχεσθαι, ἐν τῇ νυκτὶ ἢ παρεδίδοτο, μᾶλλον δὲ ἑαυτὸν παρεδίδου, ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας,

Ἔτα ἀνιστάμενος καὶ τὸν ἄρτον κρατήσας, λέγει σφραγίζων,

Λαβὼν ἄρτον ἐπὶ τῶν ἁγίων καὶ ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοί, τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας, εὐλογήσας, ἀγιάσας, κλάσας, μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·

[82]

Καὶ λέγουσι οἱ διάκονοι,

Εἰς ἄφεςιν ἁμαρτιῶν καὶ εἰς ζωὴν τὴν αἰώνιον.

Καὶ τιθεὶς τὸν ἄρτον ἐκφωνεῖ ἱστάμενος,

Λάβετε, φάγετε· τοῦτό μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ διαδιδόμενον εἰς ἄφεςιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ἔτα τὸ ποτήριον λαβὼν λέγει καθ' ἑαυτόν,

Ὡσαύτως μετὰ τὸ δειπνήσαι, λαβὼν ποτήριον καὶ κεράσας ἐξ οἴνου καὶ ὕδατος, ἀτενίσας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοὶ τῷ Θεῷ καὶ Πατρὶ, καὶ ἐπ' αὐτῷ εὐχαριστήσας, εὐλογήσας, ἀγιάσας, πλήσας πνεύματος ἁγίου, μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπὼν·

- (4) *ἐκφώνως* in the margin.
 (5) *σφραγίζων* interlined; *εἰτα* prefixed.
 (6) *καὶ ἀτενίσας* in the margin.

PARIS MANUSCRIPT 2509.

8 A δὲ τὸν ἐκούσιον καὶ ζωοποιὸν διὰ σταυροῦ
θάνατον, ὁ ἀναμάρτητος ὑπὲρ ἡμῶν τῶν
ἀμαρτωλῶν, καταδέχεσθαι, ἐν τῇ νυκτὶ ἧ
παρεδίδοδο, μᾶλλον δὲ ἑαυτὸν παρεδίδου,
ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας,

Εἶτα ὁ ἱερεὺς, τῇ χειρὶ τὸν ἄρτον κατασχών,
λέγει,

8 R
8 A
(1)
(2)
8 A
Λαβὼν τὸν ἄρτον ἐπὶ τῶν ἁγίων καὶ
ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ
χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ
ἀναδείξας σοί, τῷ Θεῷ καὶ Πατρὶ, εὐχα-
ριστήσας, ἀγιάσας, κλάσας, ἔδωκε τοῖς
ἁγίοις αὐτοῦ μαθηταῖς καὶ ἀποστόλοις
εἰπών·

Λέγουσιν οἱ διάκονοι, Εἰς ἄφεσιν ἀμαρ-
τιῶν καὶ εἰς ζωὴν αἰώνιον.

8 R Εἶτα ἐκφωνεῖ· Λάβετε, φάγετε· τοῦτό
P. 24 μου ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώ-
μενον καὶ διδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

(3) Εἶτα λαμβάνει τὸ ποτήριον, καὶ λέγει καθ'
ἑαυτόν,

8 R Ὡσαύτως μετὰ τὸ δειπνήσαι, λαβὼν τὸ
ποτήριον καὶ κεράσας ἐξ οἴνου καὶ ὕδατος,
καὶ ἀναβλέψας εἰς τὸν οὐρανόν, ἀναδείξας
σοί, τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας,
ἀγιάσας, εὐλογήσας, πλήσας πνεύματος
(4) ἁγίου, ἔδωκε τοῖς ἁγίοις καὶ μακαρίοις
αὐτοῦ μαθηταῖς, εἰπών· Πίετε ἐξ αὐτοῦ

(1) P. has ἔδωκεν ἡμῖν τοῖς αὐτοῦ μαθηταῖς.

(2) The words of Institution were certainly
used in the time of Chrysostom. Hom. II. on
2 Tim. (XI. p. 671), τὰ ῥήματα, ἅπερ ὁ Θεός

PARIS MANUSCRIPT 476.

Μέλλων δὲ τὸν ἐκούσιον καὶ ζωοποιὸν διὰ
σταυροῦ θάνατον, ὁ ἀναμάρτητος ὑπὲρ ἡμῶν
τῶν ἀμαρτωλῶν, καταδέχεσθαι, ἐν τῇ νυκτὶ
ἧ παρεδίδοδο, μᾶλλον δὲ ἑαυτὸν παρεδίδου,
ὑπὲρ τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας,

Εἶτα ἀνιστάμενος καὶ τὸν ἄρτον κρατήσας σφρα-
γίσει, λέγων μυστικῶς συναπτόμενος,

Λαβὼν τὸν ἄρτον ἐπὶ τῶν ἁγίων καὶ
ἀχράντων καὶ ἀμώμων καὶ ἀθανάτων αὐτοῦ
χειρῶν, ἀναβλέψας εἰς τὸν οὐρανόν, καὶ
ἀναδείξας σοί, τῷ Θεῷ καὶ Πατρὶ, εὐχα-
ριστήσας, ✠ εὐλογήσας, ✠ ἀγιάσας, ✠ κλά-
σας, μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις
αὐτοῦ μαθηταῖς καὶ ἀποστόλοις, εἰπών·

Ἐκφωνῆσι. Λάβετε, φάγετε· τοῦτό μου
ἐστὶ τὸ σῶμα, τὸ ὑπὲρ ὑμῶν κλώμενον καὶ
διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν. ✠

Ὁ λαός τὸ Ἀμήν.

Καὶ σφραγίσας, τιθεὶς τὸν ἄρτον, εἶτα λαβὼν τὸ
ποτήριον λέγει καθ' ἑαυτόν,

Ὡσαύτως μετὰ τὸ δειπνήσαι, λαβὼν
ποτήριον κεκραμένον ἐξ οἴνου καὶ ὕδατος,
ἀτενίσας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοί,
τῷ Θεῷ καὶ Πατρὶ, εὐχαριστήσας, ✠ εὐλογή-
σας, ✠ ἀγιάσας, ✠ πλήσας πνεύματος ἁγίου,
μετέδωκε τοῖς ἁγίοις καὶ μακαρίοις αὐτοῦ
μαθηταῖς καὶ ἀποστόλοις, εἰπών·

Καὶ τιθεὶς αὐτὸ ἐκφωνεῖ μεγαλοφώνως,

ἐφθέγγετο, τὰ αὐτὰ ἐστὶν ἅπερ ὁ ἱερεὺς καὶ νῦν
λέγει.

(3) P. omits καθ' ἑαυτόν.

(4) P. again has ἡμῖν τοῖς αὐτοῦ μαθηταῖς.

ROTULUS MESSANENSIS.

1) Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ἡμῶν καὶ πολλῶν ἐκχυνόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

(2) Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἔλθῃ.

(3) Καὶ σφραγίζων πάλιν, κλίνει, λέγων,
 (3) Μεμνημένοι τοίνυν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἐλάχιστοι τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ τε σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου αὐτοῦ ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου, τοῦ Θεοῦ καὶ Πατρός, καθέδρας, καὶ τῆς δευτέρας καὶ ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρίναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι ἐκάστω κατὰ τὰ ἔργα αὐτοῦ,

(5) Φεῖσαι ἡμῶν, Κύριε, ὁ Θεὸς ἡμῶν. μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ, προσφερόμέν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναιμάκτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ'

(1) καὶ ὁ ἱερεὺς καθ' ἑαυτὸν ἱστάμενος λέγει added in the margin.

(2) In the margin Μυστικῶς. Ὁ διάκονος. Πιστεύομεν καὶ ὁμολογοῦμεν καὶ δοξάζομεν τὸν Υἱὸν τοῦ Θεοῦ τὸν ζῶντα.

(3) οὖν in the margin (for τοίνυν).

(4) ἀποδοῦναι altered to ἀποδιδόναι.

(5) λέγει γ'. in the margin.

CODEX ROSSANENSIS.

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ἡμῶν καὶ πολλῶν ἐκχυνόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν. [83]

Ὁ λαός. Ἀμήν.

Εἶτα λέγει ὁ ἱερεὺς καθ' ἑαυτὸν ἱστάμενος,

(a) Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὁσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθῃ. (b)

Εἶτα σφραγίζει καὶ κλινῶν λέγει ἐπευχόμενος,

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου, τοῦ Θεοῦ καὶ Πατρός, καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρίναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι κατὰ τὰ ἔργα αὐτοῦ,

Φεῖσαι ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν. γ'. μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ, προσφερόμέν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναιμάκτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ'

(a) Compare Chrysostom Hom. xvii. on Εἰς τὸν Ἑβραῖον, tom. xii. p. 168; προσφερόμεν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ

(b) In the margin of the Rossano MS. but a much later hand and mutilated are the words ὁ λαός. πιστεύομεν καὶ ὁμολογοῦμεν τῆν κύριε... εὐ... αἰσασιν.



ROTULUS MESSANENSIS.

CODEX ROSSANENSIS.

(1) Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν.

(2) Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἔλθῃ.

(3) Καὶ σφραγίζων πάλιν, κλίνει, λέγων,
(4) Μνησθέντες τοῖνυν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ καὶ ἐλάχιστοι τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ τε σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου αὐτοῦ ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανὸς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου, τοῦ Θεοῦ καὶ Πατρός, καθέδρας, καὶ τῆς δευτέρας καὶ ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρίναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι ἐκάστῳ κατὰ τὰ ἔργα αὐτοῦ,

(5) Φείσαιο ἡμῶν, Κύριε, ὁ Θεὸς ἡμῶν. μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ, προσφερόμεν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ'

Ἐκφώνως. Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον καὶ διαδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν. [83]

Ὁ λαός. Ἀμήν.

Εἶτα λέγει ὁ ἱερεὺς καθ' ἑαυτὸν ἱστάμενος,

(a) Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὡσάκις γὰρ ἐὰν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτήριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθῃ. (b)

Εἶτα σφραγίζει καὶ κλίνει λέγει ἐπευχόμενος,
Μνησθέντες οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανὸς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου, τοῦ Θεοῦ καὶ Πατρός, καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβερᾶς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρίναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδιδόναι κατὰ τὰ ἔργα αὐτοῦ,

Φείσαιο ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν. γ'. (83)
μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ, προσφερόμεν σοι, Δέσποτα, τὴν φοβερὰν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ'

(1) καὶ ὁ ἱερεὺς καθ' ἑαυτὸν ἱστάμενος λέγει added in the margin.

(2) In the margin Μυστικῶς. Ὁ διάκονος. Πιστεύομεν καὶ ὁμολογοῦμεν καὶ δοξάζομεν τὸν Τίδον τῷ Θεῷ τὸν ζῶντα.

(3) οὖν in the margin (for τοῖνυν).

(4) ἀποδοῦναι altered to ἀποδιδόναι.

(5) λέγει γ'. in the margin.

(a) Compare Chrysostom Hom. xvii. on Ep. to the Hebrews, tom. xii. p. 168; προσφερόμεν μὲν, ἀλλ' ἀνάμνησιν ποιούμενοι τοῦ θανάτου αὐτοῦ.

(b) In the margin of the Rossano MS. but in a much later hand and mutilated are the words ὁ λαός. πιστεύομεν καὶ ὁμολογοῦμεν τῆν σφ κίριε... σαφ... αστασιν.

PARIS MANUSCRIPT 2509.

πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχεόμενον καὶ διαδιδόμενον εἰς ἄφεςιν ἁμαρτιῶν.

(1)

Ὁ λαός. Ἀμήν.

S R

Ὁ ἱερεύς. Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὅσακις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτῆριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἔλθῃ.

Λέγουσιν οἱ διάκονοι,

Πιστεύομεν καὶ ὁμολογοῦμεν.

S R

S A

Ὁ λαός. Τὸν θάνατόν σου, Κύριε, καταγγέλλομεν, καὶ τὴν ἀνάστασίν σου ὁμολογοῦμεν.

(2)

Ὁ ἱερεὺς ἐπισυνάπτει εὐχήν.

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου, τοῦ Θεοῦ καὶ Πατρός, καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβεράς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδίδόναι ἐκάστω κατὰ τὰ ἔργα αὐτοῦ,

P. 25

(4)

Φεῖσαι ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν.

μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ, προσφερομέν σοι, Δέσποτα, τὴν φοβεράν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ'

S R

S A

(1) In marg. sup. eod. hæc legitur rubrica: Ἐπέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ αἱ ἐκφώνησεις αὗται καὶ αἱ ἀποκρίσεις, ζῆται κ. ιε'. [p. 82.]

(2) Ἐπέθη παρὰ τῷ ἁγίῳ Βασιλεῖ ἡ εὐχή αὕτη,

PARIS MANUSCRIPT 476.

Πίετε ἐξ αὐτοῦ πάντες· τοῦτό μου ἐστὶ τὸ αἷμα, τὸ τῆς καινῆς διαθήκης, τὸ ὑπὲρ ὑμῶν καὶ πολλῶν ἐκχυνόμενον καὶ διαδιδόμενον εἰς ἄφεςιν ἁμαρτιῶν.

Ὁ λαός. Ἀμήν.

Ἔπειτα λέγει καθ' ἑαυτὸν ἱστάμενος.

Τοῦτο ποιεῖτε εἰς τὴν ἐμὴν ἀνάμνησιν· ὅσακις γὰρ ἂν ἐσθίητε τὸν ἄρτον τοῦτον καὶ τὸ ποτῆριον τοῦτο πίνητε, τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου καταγγέλλετε, καὶ τὴν ἀνάστασιν αὐτοῦ ὁμολογεῖτε, ἄχρις οὗ ἂν ἔλθῃ.

Ἔπειτα σφραγίζει ✠ καὶ κλιῶν λέγει,

Μεμνημένοι οὖν καὶ ἡμεῖς οἱ ἁμαρτωλοὶ τῶν ζωοποιῶν αὐτοῦ παθημάτων, καὶ τοῦ σωτηρίου σταυροῦ, καὶ τοῦ θανάτου, καὶ τῆς ταφῆς, καὶ τῆς τριημέρου ἐκ νεκρῶν ἀναστάσεως, καὶ τῆς εἰς οὐρανοὺς ἀνόδου, καὶ τῆς ἐκ δεξιῶν σου, τοῦ Θεοῦ καὶ Πατρός, καθέδρας, καὶ τῆς δευτέρας ἐνδόξου καὶ φοβεράς αὐτοῦ παρουσίας, ὅταν ἔλθῃ μετὰ δόξης κρῖναι ζῶντας καὶ νεκρούς, ὅταν μέλλῃ ἀποδίδόναι ἐκάστω κατὰ τὰ ἔργα αὐτοῦ,

Λέγει τοῦτο γ'. Φεῖσαι ἡμῶν, Κύριε ὁ Θεὸς ἡμῶν.

μᾶλλον δὲ κατὰ τὴν εὐσπλαγχνίαν αὐτοῦ, προσφερομέν σοι, Δέσποτα, τὴν φοβεράν ταύτην καὶ ἀναίμακτον θυσίαν, δεόμενοι ἵνα μὴ κατὰ τὰς ἁμαρτίας ἡμῶν ποιήσης μεθ'

ζῆται κ. ιε'. [p. 82.] (P. has simply ὁ ἱερεὺς.)

(3) P. omits καὶ τῆς ταφῆς.

(4) P. omits φεῖσαι... down to εὐσπλαγχνίαν αὐτοῦ.

ROTULUS MESSANENSIS.

- (1) ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀναποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιλανθρωπίαν καὶ ἀγαθότητα ὑπερβὰς καὶ ἐξαλείψας τὸ καθ' ἡμῶν τῶν ἁμαρτημάτων χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσθη ἡμῖν τὰ οὐράνια καὶ αἰώνιά σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδεν, καὶ οὐς οὐκ ἤκουσεν καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσίν σε διὰ τὴν σὴν εὐσπλαγχνίαν· καὶ μὴ δι' ἐμέ καὶ τὰς ἐμὰς ἁμαρτίας ἀθετήσης τὴν δέσιν τοῦ λαοῦ σου, φιλάθρωπε Κύριε, μηδὲ ἀποστραφείην σὺν αὐτοῖς τεταπεινωμένος, κατησχυμμένος.

Ἐκφώνως.

Ὁ γὰρ λαὸς σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε,

- (4) Ὁ λαός. Ἐλέησον ἡμᾶς.

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ Πατήρ, ὁ παντοκράτωρ.

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ σωτὴρ ἡμῶν.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα σου ἔλεος, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον, ✠ τὸ Κύριον καὶ ζωοποιόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβασιλεύον, τὸ συναίδιον καὶ ὁμοούσιον, τὸ

(1) Κύριε, Κύριε τῶν δυνάμεων in the margin after μεθ' ἡμῶν.

(2) In the margin *Idem*.

(3) Κύριε τῶν δυνάμεων interlined after Κύριε.

CODEX ROSSANENSIS.

ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀναποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατον φιλανθρωπίαν ὑπερβὰς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσθη ἡμῖν τὰ οὐράνια καὶ αἰώνιά σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσί σε· καὶ μὴ διὰ τὰς ἐμὰς ἁμαρτίας ἀθετήσης τὸν λαόν σου, φιλάθρωπε Κύριε, μηδὲ ἀποστραφείην σὺν αὐτοῖς, τεταπεινωμένος, κατησχυμμένος· ἀλλ' ἔλεως γενοῦ μοι τῷ ἀχρεΐῳ δούλῳ σου.

Ἐκφώνως. Ὁ γὰρ λαὸς σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε,

Ὁ λαός. Ἐλέησον ἡμᾶς, Κύριε ὁ Θεός, ὁ Πατήρ, ὁ παντοκράτωρ. γ'.

Καὶ ὁ ἱερεὺς ἀνιστάμενος λέγει καθ' ἑαυτόν,

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ παντοκράτωρ.

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ σωτὴρ ἡμῶν.

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα ἅγια δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον,

Ὁ διάκονος. Ἄμην.

Ὁ ἱερεὺς κλῶν ἐπέυχεται.

Τὸ Κύριον καὶ ζωοποιόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβασιλεύον, τὸ ὁμοούσιόν τε καὶ

(4) In the margin Ὁ Θεός, ὁ πατήρ, ὁ παντοκράτωρ. Then in the margin again καὶ ὁ ἱερεὺς σφραγίζει ἱστάμενος τὰ δῶρα λέγων.

[3]

PARIS MANUSCRIPT 2503.

ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀναποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιλανθρωπίαν ὑπερβάς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσθη ἡμῖν τὰ οὐράνια καὶ αἰωνία σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασας, ὁ Θεός, τοῖς ἀγαπῶσί σε· καὶ μὴ δι' ἐμὲ καὶ διὰ τὰς ἐμὰς ἁμαρτίας ἀτετήσης τὸν λαόν, φιλάνθρωπε Κύριε.

Ἔτα λέγει ὁ ἱερεὺς ἐκ τρίτου

(1) Ὁ γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε,

Ὁ λαός. Ἐλέησον ἡμᾶς, Κύριε ὁ Θεός, ὁ Πατήρ, ὁ παντοκράτωρ.

Πάλω λέγει ὁ ἱερεὺς,

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ παντοκράτωρ.

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ σωτὴρ ἡμῶν.

SR
SA Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα ἔλεός σου, καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα τὸ Πνεῦμά σου τὸ πανάγιον,

Ἔτα κλίνας τὸν αἰχέρα λέγει,

Τὸ Κύριον καὶ ζωποῖόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβασιλεύον, τὸ ὁμοούσιον

PARIS MANUSCRIPT 476.

ἡμῶν, μηδὲ κατὰ τὰς ἀνομίας ἡμῶν ἀναποδώσης ἡμῖν, ἀλλὰ κατὰ τὴν σὴν ἐπιείκειαν καὶ ἄφατόν σου φιλανθρωπίαν ὑπερβάς καὶ ἐξαλείψας τὸ καθ' ἡμῶν χειρόγραφον τῶν σῶν ἱκετῶν, χαρίσθη ἡμῖν τὰ οὐράνια καὶ αἰωνία σου δωρήματα, ἃ ὀφθαλμὸς οὐκ εἶδε, καὶ οὐς οὐκ ἤκουσε, καὶ ἐπὶ καρδίαν ἀνθρώπου οὐκ ἀνέβη, ἃ ἠτοίμασεν ἡ σὴ ἀγαθότης τοῖς ἀγαπῶσί σε· καὶ μὴ δι' ἐμὲ καὶ τὰς ἐμὰς ἁμαρτίας ἀτετήσης τὸν λαόν σου, φιλάνθρωπε Κύριε, Κύριε τῶν δυνάμεων,

Λέγει τοῦτο ἐκ τρίτου, ὃ θύτα·

Μηδὲ ἀποστραφῶ τεταπεινωμένους καὶ κατησχυμμένους.

Λέγει καὶ τοῦτο τρίς, ὃ ἱερεὺς. Ἐκφώνησις.

Ὁ γὰρ λαός σου καὶ ἡ ἐκκλησία σου ἱκετεύει σε,

Ὁ λαός ἅπας λέγει,

Ἐλέησον ἡμᾶς, ὁ Θεός.

Καὶ ὁ ἱερεὺς ἱστάμενος λέγει καθ' ἑαυτὸν σφραγίζων,

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ Πατήρ, ὁ παντοκράτωρ. ✠

Ἐλέησον ἡμᾶς, ὁ Θεός, ὁ σωτὴρ ἡμῶν. ✠

Ἐλέησον ἡμᾶς, ὁ Θεός, κατὰ τὸ μέγα σου ἔλεος, ✠ καὶ ἐξαπόστειλον ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα δῶρα ταῦτα ✠ τὸ Πνεῦμά σου τὸ πανάγιον, ✠

Καὶ κλίνων λέγει,

Τὸ Κύριον καὶ ζωποῖόν, τὸ σύνθρονον σοὶ τῷ Θεῷ καὶ Πατρὶ καὶ τῷ μονογενεῖ σου Υἱῷ, τὸ συμβασιλεύον, τὸ ὁμοούσιον

(1) P. has ἱκετεύουσί σε.

ROTULUS MESSANENSIS.

(1) λαλήσαν ἐν νόμῳ καὶ προφήταις καὶ τῇ
 καινῇ σου διαθήκῃ, τὸ καταβὰν ἐν εἶδει
 περιστερᾶς ἐπὶ τὸν Κύριον ἡμῶν Ἰησοῦν
 Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ καὶ μείναν
 ἐπ' αὐτόν, τὸ καταβὰν ἐπὶ τοὺς ἁγίους σου
 ἀποστόλους ἐν εἶδει πυρίνων γλωσσῶν ἐν
 τῷ ὑπερέφῃ τῆς ἁγίας καὶ ἐνδόξου Σιών ἐν
 τῇ ἡμέρᾳ τῆς ἁγίας πεντηκοστῆς· αὐτὸ τὸ
 (a) Πνεῦμά σου τὸ πανάγιον κατάπεμψον,
 Δέσποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προκείμενα
 ἄγια δῶρα ταῦτα,

(2) Ἐκφώνη. Ἵνα ἐπιφοιτήσαν, τῇ ἁγίᾳ καὶ
 ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἀγιάσῃ
 καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα
 ἁγίων τοῦ Χριστοῦ,

ἽΟ λαός. ἽΑμήν.

Καὶ προσχῶν τῷ ποτηρίῳ ἐκφώνᾳ, Καὶ τὸ
 ποτήριον τοῦτο, αἶμα τίμιον Χριστοῦ·

(3) ἽΟ λαός. ἽΑμήν.

Ἵνα γίνωνται πᾶσι τοῖς ἐξ αὐτῶν μετα-
 λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς
 ζωὴν αἰώνιον, εἰς ἁγιασμόν ψυχῶν καὶ
 σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν,
 εἰς στηριγμὸν τῆς σῆς ἁγίας καθολικῆς
 καὶ ἀποστολικῆς ἐκκλησίας, ἣν ἐθεμελίωσας

(1) Altered (apparently) to *μαθητὰς καὶ ἀπ.*

(2) The MS. has *ἀγιάσει, ποιήσει.*

(3) καὶ ὁ ἱερεὺς ἱστάμενος καὶ σφραγίζων + λέγει
 καθ' ἑαυτὸν in the margin.

(a) Chrysostom describes the attitude of the
 priest and the silence of the Church. Hom.

CODEX ROSSANENSIS.

συναῖδιον, τὸ λαλήσαν ἐν νόμῳ καὶ προφή-
 ταις καὶ τῇ καινῇ σου διαθήκῃ, τὸ καταβὰν
 ἐν εἶδει περιστερᾶς ἐπὶ τὸν Κύριον ἡμῶν
 Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποταμῷ καὶ
 μείναν ἐπ' αὐτόν, τὸ καταβὰν ἐπὶ τοὺς
 ἁγίους σου ἀποστόλους ἐν εἶδει πυρίνων [84
 γλωσσῶν ἐν τῷ ὑπερέφῃ τῆς ἁγίας καὶ
 ἐνδόξου Σιών ἐν τῇ ἡμέρᾳ τῆς ἁγίας πεντη-
 κοστῆς·

Καὶ ἀνιστάμενος λέγει καθ' ἑαυτὸν,

Ἰὸ Πνεῦμά σου τὸ πανάγιον κατά- 64
 πεμψον, Δέσποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ προ-
 κείμενα ἄγια δῶρα ταῦτα,

Ἵνα ἐπιφοιτήσαν, τῇ ἁγίᾳ καὶ ἀγαθῇ καὶ
 ἐνδόξῳ αὐτοῦ παρουσίᾳ ἀγιάσῃ καὶ ποιήσῃ
 τὸν μὲν ἄρτον τοῦτον σῶμα ἁγίων Χριστοῦ,

ἽΟ λαός. ἽΑμήν.

ἽΟ ἱερεὺς. Καὶ τὸ ποτήριον τοῦτο, αἶμα
 τίμιον Χριστοῦ·

ἽΟ λαός. ἽΑμήν.

ἽΟ ἱερεὺς ἱστάμενος, σφραγίζων τὰ δῶρα, λέγει
 καθ' ἑαυτὸν,

Ἵνα γίνωνται πᾶσι τοῖς ἐξ αὐτῶν μετα-
 λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς
 ζωὴν αἰώνιον,

ἽΟ διάκονος. ἽΑμήν.

ἽΟ ἱερεὺς.

Εἰς ἁγιασμόν ψυχῶν καὶ σωμάτων, ἽΑμήν.

Εἰς καρποφορίαν ἔργων ἀγαθῶν, ἽΑμήν.

Εἰς στηριγμὸν τῆς ἁγίας σου καθολικῆς
 καὶ ἀποστολικῆς ἐκκλησίας, ἣν ἐθεμελίωσας

“in Cosmeterii appellationem,” tom. II. p. 46

ἽΟταν ἐστήκη πρὸ τῆς τραπέζης ὁ ἱερεὺς, τὰς χεῖ-
 ἀνατείνων εἰς τὸν οὐρανόν, καλῶν τὸ Πνεῦμα
 ἁγίων τοῦ παραγενέσθαι καὶ ἄψασθαι τῶν πρ
 μένων, πολλὴ ἡσυχία, πολλὴ σιγή.

PARIS MANUSCRIPT 2500.

τε καὶ συναΐδιον, τὸ λαλήσαν ἐν νόμφ καὶ
προφήταις καὶ τῇ καινῇ σου διαθήκῃ, τὸ
καταβὰν ἐν εἶδει περιστερᾶς ἐπὶ τὸν Κύριον
ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ
ποταμῷ καὶ μέιναν ἐπ' αὐτόν, τὸ καταβὰν
(1) ἐπὶ τοὺς ἁγίους σου ἀποστόλους ἐν εἶδει
P. 36 πυρίνων γλωσσῶν ἐν τῷ ὑπερφῶ τῆς ἁγίας
καὶ ἐνδόξου Σιών ἐν τῇ ἡμέρᾳ τῆς ἁγίας
πειτηκοστῆς·

(2) Καὶ ἀνιστάμενος λέγει καθ' ἑαυτόν,

(3) Αὐτὸ τὸ Πνεῦμά σου τὸ πανάγιον κατά-
πεμψον, Δέσποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ
προκειμένα ἅγια δῶρα ταῦτα,

(4) Ἐκφώνησις. Ἴνα ἐπιφοιτήσαν, τῇ ἁγία
S R καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἀ-
S Δ γιάσει καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον
(5) σῶμα ἁγιον Χριστοῦ,

Ὁ λαός. Ἀμήν.

(6) Ὁ ἱερεὺς ἐκφωνεῖ, Καὶ τὸ ποτήριον τοῦτο,
αἷμα τίμιον Χριστοῦ·

Ὁ λαός. Ἀμήν.

Ἔτα λέγει καθ' ἑαυτόν, ἱστάμενος,

(7) Ἴνα γένηται πᾶσι τοῖς ἐξ αὐτῶν μετα-
S R λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς
S Δ ζωὴν αἰώνιον, εἰς ἁγιασμόν ψυχῶν καὶ
σωμάτων, εἰς καρποφορίαν ἔργων ἀγαθῶν,
(8) εἰς στηριγμὸν τῆς ἁγίας σου καθολικῆς καὶ
ἀποστολικῆς ἐκκλησίας, ἣν ἐθεμελίωσας ἐπὶ

PARIS MANUSCRIPT 476:

τε καὶ συναΐδιον, τὸ λαλήσαν ἐν νόμφ καὶ
προφήταις καὶ τῇ καινῇ σου διαθήκῃ, τὸ
καταβὰν ἐν εἶδει περιστερᾶς ἐπὶ τὸν Κύριον
ἡμῶν Ἰησοῦν Χριστὸν ἐν τῷ Ἰορδάνῃ ποτα-
μῷ καὶ μέιναν ἐπ' αὐτόν, τὸ καταβὰν ἐπὶ
τοὺς ἁγίους σου ἀποστόλους ἐν εἶδει πυρί-
νων γλωσσῶν ἐν τῷ ὑπερφῶ τῆς ἁγίας καὶ
ἐνδόξου Σιών ἐν τῇ ἡμέρᾳ τῆς ἁγίας σου
πειτηκοστῆς·

Καὶ ἀνιστάμενος λέγει καθ' ἑαυτόν, σφρα-
γίζων,

(9) Αὐτὸ τὸ Πνεῦμά σου τὸ πανάγιον κατά-
πεμψον, Δέσποτα, ἐφ' ἡμᾶς καὶ ἐπὶ τὰ
προκειμένα ἅγια δῶρα ταῦτα, ✠

Ἐκφώνησις. Ἴνα ἐπιφοιτήσαν, τῇ ἁγία
καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἁγι-
άσει καὶ ποιήσῃ τὸν μὲν ἄρτον τοῦτον σῶμα
ἁγιον Χριστοῦ, ✠

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐκφωνεῖ,

Καὶ τὸ ποτήριον τοῦτο, αἷμα τίμιον
Χριστοῦ· ✠

Ὁ λαός. Ἀμήν.

Ἔτα ἀνιστάμενος ὁ ἱερεὺς λέγει καθ' ἑαυτόν
ἡσύχως,

(10) Ἴνα γένωνται πᾶσι τοῖς ἐξ αὐτῶν μετα-
λαμβάνουσιν εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς
ζωὴν αἰώνιον, ✠ εἰς ἁγιασμόν ψυχῶν καὶ
σωμάτων, ✠ εἰς καρποφορίαν ἔργων ἀγα-
θῶν, ✠ εἰς στηριγμὸν τῆς ἁγίας σου καθο-
λικῆς καὶ ἀποστολικῆς ἐκκλησίας, ✠✠✠

(1) P. reads ἐπὶ τοὺς ἀπ. σου.

(2) P. omits ἁγίας.

(3) P. omits this direction here.

(4) P. καὶ ἀνιστάμενος ἐκφωνεῖ.

(5) In marg. sup. cod. hæc legitur rubrica :

Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ αἱ ἐκφώνησεις
αὗται καὶ ἀποκρίσεις, ζῆτει κ. ιη'. [p. 82.] P.
has τοῦ Χριστοῦ σου here and below.

(6) P. omits ἐκφωνεῖ.

(7) P. omits καὶ ἀποστολικῆς.

ROTULUS MESSANENSIS.

(1) ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι
ἄδου μὴ κατισχύσωσιν αὐτῆς, ἀειμενῆ καὶ
ἄσειστον καὶ ἀχέϊμαστον αὐτὴν διαφύλα-
ξον· ῥυόμενος αὐτὴν ἀπὸ πάσης αἰρέσεως,
καὶ ἐκ τῶν ἐπαναστάντων καὶ ἐπανισταμέ-
(2) νων αὐτῇ ἐχθρῶν μέχρι τῆς συντελείας τοῦ
αἰῶνος.

Προσφερόμεν σοι, Δέσποτα, καὶ ὑπὲρ
τῶν ἁγίων σου τόπων, οὓς ἐδόξασας τῇ
θεοφανεΐᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοι-
τήσει τοῦ παναγίου σου Πνεύματος· προη-
γουμένως ὑπὲρ τῆς ἁγίας καὶ ἐνδόξου Σιών,
τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν· καὶ
ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἁγίας
σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας·
πλουσίως καὶ νῦν τὰς δωρεὰς τοῦ πανα-
γίου σου Πνεύματος ἐπιχορήγησον αὐτῇ,
Δέσποτα.

(3) Μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ ἁγίων
πατέρων ἡμῶν καὶ ἐπισκόπων, τῶν ἐν πάσῃ
τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομούντων τὸν
λόγον τῆς σῆς ἀληθείας, προηγουμένως τοῦ
ἁγίου πατρὸς ἡμῶν, τοῦ Δ΄, παντὸς τοῦ
κλήρου καὶ τοῦ ἱερατείου αὐτοῦ· γῆρας αὐτῷ
τίμιον χάρισαι· μακροχρόνιον αὐτὸν διαφύ-
λαξον, ποιμαίνοντα τὸν λαόν σου ἐν πάσῃ
εὐσεβείᾳ καὶ σεμνότητι καὶ δικαιοσύνῃ.

(1) καὶ ἡμᾶς interlined after αὐτῆν: and καὶ
ἀπὸ σκανδάλων τῶν ἐργαζομένων τὴν ἀνομίαν in
the margin after αἰρέσεως.

(2) σφραγίζει καὶ κλίτων λέγει in the mar-
gin.

CODEX ROSSANENSIS.

ἐπὶ τὴν πέτραν τῆς πίστεως, ἵνα πύλαι ἄδου
μὴ κατισχύσωσιν αὐτῆς· ῥυόμενος αὐτὴν
ἀπὸ πάσης αἰρέσεως, καὶ ἀπὸ σκανδάλων
τῶν ἐργαζομένων τὴν ἀνομίαν, καὶ ἐκ τῶν
ἐπαναστάντων καὶ ἐκ τῶν ἐπανισταμένων
αὐτῇ ἐχθρῶν, διαφυλάττων ἀσινῆ καὶ ἀσκαν-
δάλιστον μέχρι τῆς συντελείας τοῦ αἰῶνος.

Ὁ διάκονος. Ἄμην.

Ὁ ἱερεὺς σφραγίζειν ἐπεύχεται λέγων,

Προσφερόμεν σοι, Δέσποτα, καὶ ὑπὲρ
τῶν ἁγίων σου τόπων, οὓς ἐδόξασας τῇ
θεοφανεΐᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοι-
τήσει τοῦ παναγίου σου Πνεύματος· προη-
γουμένως ὑπὲρ τῆς ἁγίας καὶ ἐνδόξου Σιών,
τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν· καὶ ὑπὲρ
τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἁγίας σου
καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας·
πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου
σου Πνεύματος ἐπιχορήγησον αὐτῇ, Δέσ-
ποτα. μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ
ἁγίων πατέρων ἡμῶν καὶ ἐπισκόπων, τῶν ἐν
πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομούν-
των τὸν λόγον τῆς σῆς ἀληθείας.

(86b)

Ἐν πρώτοις μνήσθητι, Κύριε ὁ Θεὸς
ἡμῶν, τοῦ ὀσίου πατρὸς ἡμῶν τοῦ Δ΄, τοῦ
ἀγωπᾶτου ἡμῶν πατριάρχου, ὃν χάρισαι
ταῖς ἁγίαις σου ἐκκλησίαις ἐν εἰρήνῃ σῶων,
ὄσιον, ἐντιμον, ὑγιῆ, μακροημερεύοντα, ὀρθο-
τομοῦντα τὸν λόγον τῆς σῆς ἀληθείας· γῆρας
αὐτῷ τίμιον χάρισαι, μακροχρόνιον αὐτὸν
διαφύλαξον, ποιμαίνοντα τὸν λαόν σου ἐν
πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

(a)

(3) In the margin ἄλλως. ἐν πρώτοις μνή-
σθητι, Κύριε, τοῦ πατρὸς.

(a) In the margin are some letters which
doubtless stand for παντὸς τοῦ κλήρου καὶ τοῦ
ἱερατείου αὐτοῦ.

PARIS MANUSCRIPT 2509.

τὴν πέτραν τῆς πίστεως, ἵνα πύλαι ἄβου μὴ
κατισχύσωσιν αὐτῆς· ῥυόμενος αὐτὴν ἀπὸ
πάσης αἰρέσεως καὶ σκανδάλων τῶν ἐργα-
ζομένων τὴν ἀνομίαν, διαφυλάττων αὐτὴν
μέχρι τῆς συντελείας τοῦ αἰῶνος.

(1)

S R
S A

Προσφέρομέν σοι, Δέσποτα, καὶ ὑπὲρ
τῶν ἁγίων σου τόπων, οὓς ἐδόξασας τῇ
θεοφανεΐᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοι-
τήσει τοῦ παναγίου σου Πνεύματος· προη-
γουμένως ὑπὲρ τῆς ἁγίας καὶ ἐνδόξου Σιών,
τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν, καὶ
ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἁγίας
σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας·
πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ πανα-
γίου σου Πνεύματος ἐπιχορήγησον αὐτῇ,
Δέσποτα.

(2)

P. 37

S R
S A
(3)

Μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ ἁγίων
πατέρων ἡμῶν καὶ ἐπισκόπων, τῶν ἐν πάσῃ
τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομούντων τὸν
λόγον τῆς σῆς ἀληθείας.

(1) P. καὶ τῶν ἐρ.

(2) P. omits ἁγίας καὶ.

(3) P. reads πατέρων καὶ ἀδελφῶν ἡμῶν.

PARIS MANUSCRIPT 476.

Ποίησον τρεῖς τὴν σφραγίδα μετὰ τῆς χειρὸς
σου, ὦ θύτα.

Ἦν ἰθιμελίωσας ἐπὶ τὴν πέτραν τῆς
πίστεως, ✠ ἵνα πύλαι ἄβου μὴ κατισχύσω-
σιν αὐτῆς· ✠ ῥυόμενος αὐτὴν ἀπὸ πάσης
αἰρέσεως ✠ καὶ ἀπὸ σκανδάλων τῶν ἐργα-
ζομένων τὴν ἀνομίαν, ✠ καὶ ἐκ τῶν ἐπανα-
στάντων καὶ ἐπανισταμένων αὐτῇ ἐχθρῶν ✠
μέχρι τῆς συντελείας τοῦ αἰῶνος. Ἄ-
μην.

Καὶ ποίησον τρεῖς σταυρούς. ✠ ✠ ✠ βάλλει οὖν
θυμίαμα σφραγίσας καὶ λέγει,

sic

Μεγαλύνετε τὸν Κύριον σὺν ἐμοί.

Καὶ προσκυνῶν τὴν ἁγίαν τράπεζαν καὶ ὑπο-
κλίνας, λέγει τὴν εὐχὴν,

Προσφέρομέν σοι, Δέσποτα, καὶ ὑπὲρ
τῶν ἁγίων σου τόπων, οὓς ἐδόξασας τῇ
θεοφανεΐᾳ τοῦ Χριστοῦ σου καὶ τῇ ἐπιφοι-
τήσει τοῦ παναγίου σου Πνεύματος· προη-
γουμένως ὑπὲρ τῆς ἁγίας καὶ ἐνδόξου Σιών,
τῆς μητρὸς πασῶν τῶν ἐκκλησιῶν, καὶ
ὑπὲρ τῆς κατὰ πᾶσαν τὴν οἰκουμένην ἁγίας
σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας·
πλουσίας καὶ νῦν τὰς δωρεὰς τοῦ παναγίου
σου Πνεύματος ἐπιχορήγησον αὐτῇ, Δέσ-
ποτα.

Μνήσθητι, Κύριε, καὶ τῶν ἐν αὐτῇ ἁγίων
πατέρων ἡμῶν καὶ ἐπισκόπων, τῶν ἐν πάσῃ
τῇ οἰκουμένῃ ὀρθοδόξως ὀρθοτομούντων τὸν
λόγον τῆς ἀληθείας. ✠ Ἐν πρώτοις μνήσθητι,
Κύριε, τοῦ ὀσίου πατρὸς ἡμῶν, τοῦ πατριάρ-
χου, παντὸς τοῦ κλήρου καὶ τοῦ ἱερατίου
αὐτοῦ· γῆρας αὐτῷ τίμιον χάρισαι, μακρο-
χρόνιον αὐτὸν διαφύλαξον ποιμαίνοντα τὸν
λαόν σου ἐν πάσῃ εὐσεβείᾳ καὶ σεμνό-
τητι.

BOTULUS MESSANENSIS.

Μνήσθητι, Κύριε, τοῦ ἐνθάδε τιμίου πρεσβυτερίου καὶ τοῦ ἀπανταχῆ, τῆς ἐν Χριστῷ διακονίας καὶ λοιπῆς πάσης ὑπηρεσίας, παντὸς ἐκκλησιαστικοῦ ὀρθοδόξου τάγματος καὶ τῆς ἐν Χριστῷ ἀδελφότητος ἡμῶν, καὶ παντὸς τοῦ φιλοχρίστου λαοῦ.

Μνήσθητι, Κύριε, καὶ τῶν συμπαρασταμένων ἡμῖν ἱερέων ἐν ταύτῃ τῇ ἀγίᾳ ὥρα ἐνώπιον τοῦ ἀγίου σου θυσιαστηρίου, ἐπὶ προσενέξει τῆς ἀγίας καὶ ἀναϊμάκτου σου θυσίας ταύτης· καὶ δὸς ἡμῖν καὶ αὐτοῖς λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν, εἰς δόξαν καὶ ἔπαινον τοῦ παναγίου σου ὀνόματος.

(1) Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τοῦ ἐλέους σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἐλαχίστου δούλου σου, καὶ ἐπίσκεψαί με ἐν ἐλέει καὶ οἰκτιρμοῖς· καὶ ῥῦσαι καὶ ἀθώωσόν με ἐκ τῶν καταδικόντων με, (2) Κύριε, Κύριε τῶν δυνάμεων· καὶ ἐπειδὴ ἐπλεόνασεν ἐν ἐμοῦ ἡ ἁμαρτία, ὑπερπερίσσευσά σου ἡ χάρις, δεόμεναι τῆς σῆς ἀγαθότητος, καὶ ἔλθοι μοι τὸ μέγα σου ἔλεος.

Μνήσθητι, Κύριε, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων· καὶ χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον τὴν διακονίαν αὐτῶν διαφύλαξον, καὶ βαθμούς ἀγαθοῦς αὐτοῖς περιποίησαι.

(1) καὶ τῶν οἰκτιρμῶν σου interlined.

(2) καὶ ἀναξίου interlined after ἁμαρτωλοῦ.

(3) καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου

CODEX ROSSANENSIS.

Μνήσθητι, Κύριε, τοῦ ἐνθάδε τιμίου πρεσβυτερίου καὶ τοῦ ἀπανταχῆ, τῆς ἐν Χριστῷ διακονίας, λοιπῆς πάσης ὑπηρεσίας, παντὸς ἐκκλησιαστικοῦ τάγματος καὶ τῆς ἐν Χριστῷ ἀδελφότητος ἡμῶν, καὶ παντὸς τοῦ φιλοχρίστου λαοῦ. [86]

Μνήσθητι, Κύριε, τῶν συμπαρασταμένων ἡμῖν ἱερέων λειτουργῶν ἐν ταύτῃ τῇ ἀγίᾳ ὥρα ἐνώπιον τοῦ ἀγίου σου θυσιαστηρίου, ἐπὶ προσενέξει τῆς ἀγίας καὶ ἀναϊμάκτου σου θυσίας· καὶ δὸς αὐτοῖς καὶ ἡμῖν λόγον ἐν ἀνοίξει τοῦ στόματος ἡμῶν, εἰς δόξαν καὶ ἔπαινον τοῦ παναγίου ὀνόματός σου. sic

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἀναξίου δούλου σου, καὶ ἐπίσκεψαί με ἐν ἐλέει καὶ οἰκτιρμοῖς· καὶ ῥῦσαι καὶ ἀθώωσον ἐκ τῶν καταδικόντων με, Κύριε, Κύριε τῶν δυνάμεων, καὶ μὴ εἰσέλθῃς εἰς κρίσιν μετὰ τοῦ δούλου σου· καὶ ἐπειδὴ ἐπλεόνασεν ἐν ἐμοῦ ἡ ἁμαρτία, ὑπερπερισσέυσῃ σου ἡ χάρις. [86 b]

Μνήσθητι, Κύριε, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων· χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν διαφύλαξον, καὶ βαθμούς ἀγαθοῦς αὐτοῖς περιποίησαι.

Μνήσθητι, Κύριε, τῆς ἀγίας σου τοῦ Θεοῦ ἡμῶν πόλεως καὶ τῆς βασιλευσύσης, καὶ τῆς μονῆς ταύτης, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ἐν ὀρθοδόξῳ πίστει καὶ εὐλαβείᾳ κατοικούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

σου in the margin after δυνάμεων.

(4) MS. ὑπερπερισσεύσει, ἔλθει(!)

PARIS MANUSCRIPT 2500.

[Chrysostom refers frequently to these commemorations. See for example Hom. xli. on 1 Cor. tom. x. p. 392: Οὐδὲ εἰκὴ μνήμην ποιούμεθα τῶν ἀπελθόντων ἐπὶ τῶν θείων μυστηρίων, καὶ ὑπὲρ αὐτῶν πρόσμιεν, δεόμενοι τοῦ ἀμνοῦ τοῦ κειμένου, τοῦ λαβόντος τὴν ἁμαρτίαν τοῦ κόσμου, ἀλλ' ἵνα τις αὐτοῖς ἐντεῦθεν γένηται παραμυθία· οὐδὲ μάτην ὁ παρεστὴς τῷ θυσιαστηρίῳ τῶν φρικτῶν μυστηρίων τελουμένων βοᾷ· Ἵπὲρ πάντων τῶν ἐν Χριστῷ κεκοιμημένων, καὶ τῶν τὰς μυελίας ὑπὲρ αὐτῶν ἐπιτελουσάντων.]

(1)
S R
S A

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων, καὶ χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαθμοὺς ἀγαθοῦς περιποιήσαι.

(2) Μνήσθητι, Κύριε, τῆς ἁγίας τοῦ Θεοῦ πόλεως καὶ τῆς βασιλευούσης, πάσης πόλεως καὶ χώρας, καὶ τῶν ὀρθοδόξῳ πιστεῖ οἰκούντων ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

(1) P. omits this petition.

(2) P. omits the prayer for the city of Constantinople, reading simply Μνήσθητι, Κύριε, καὶ πάσης πόλεως κ.τ.λ.

PARIS MANUSCRIPT 476.

Μνήσθητι, Κύριε, τοῦ ἐνθάδε τιμίου πρεσβυτερίου καὶ τοῦ ἀπανταχῆ, τῆς ἐν Χριστῷ διακονίας καὶ λοιπῆς πάσης ὑπηρεσίας, παντὸς ἐκκλησιαστικοῦ τάγματος καὶ τῆς ἐν Χριστῷ ἀδελφότητος ἡμῶν, καὶ παντὸς τοῦ φιλοχρίστου λαοῦ.

Μνήσθητι, Κύριε, τῶν συμπαρισταμένων ἡμῖν ἱερέων ἐν ταύτῃ τῇ ἁγίᾳ ὥρᾳ ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἐπὶ προσεκέξει τῆς ἁγίας καὶ ἀναιμάκτου θυσίας· καὶ δὸς αὐτοῖς καὶ ἡμῖν λόγον ἐν ἀνοιξίῃ τοῦ στόματος ἡμῶν, εἰς δόξαν καὶ ἔπαινον τοῦ παναγίου ὀνόματός σου.

Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου, καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἁμαρτωλοῦ καὶ ἐλεεινοῦ καὶ ἀναξίου δούλου σου, καὶ ἐπίσκεψαι με ἐν ἐλέει καὶ οἰκτιρμοῖς· καὶ ῥύσαι καὶ ἀθώσόν με ἐκ τῶν καταδικόντων με, Κύριε, Κύριε τῶν δυνάμεων· γ'. Καὶ ἐπειδὴ ἐπλεόνασεν ἐν ἐμοὶ ἡ ἁμαρτία, ὑπερπερισσούσης σου ἡ χάρις.

Ἄγε τοῦτο τὸ ἐπειδὴ ἕως τέλους τρίς.

Μνήσθητι, Κύριε, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλούντων διακόνων· καὶ χάρισαι αὐτοῖς βίον ἄμεμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν διαφύλαξον, καὶ βαθμοὺς ἀγαθοῦς αὐτοῖς περιποιήσαι.

Μνήσθητι, Κύριε, τῆς ἁγίας σου τοῦ Θεοῦ ἡμῶν πόλεως καὶ ταύτης τῆς βασιλευούσης, καὶ πάσης πόλεως καὶ χώρας, καὶ τῶν ὀρθοδόξως καὶ εὐλαβῶς οἰκούντων ἐν αὐταῖς, καὶ εἰρήνης καὶ ἀσφαλείας αὐτῶν.

(3) In marg. inf. cod. hæc legitur rubrica: Ἐτέθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ τὰ μέρη ταῦτα συντομώτερα δι' ἄλλης τῆς εὐχῆς, ζητεῖ κ. κα'. [p. 23.]

(a) The punctuation is uncertain.

ROTULUS MESSANENSIS.

(1) Μνήσθητι, Κύριε, τοῦ εὐσεβεστάτου καὶ
 φιλοχρίστου ἡμῶν βασιλέως, παντὸς τοῦ
 (2) παλατίου καὶ τοῦ στρατοπέδου αὐτοῦ, καὶ
 τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτῶν.
 Ἐπιλαβοῦ ὄπλου καὶ θυραιοῦ, καὶ ἀνάστηθι
 εἰς τὴν βοήθειαν αὐτοῦ· ὑπόταξον αὐτῷ πάντα
 (3) τὰ πολέμια καὶ βάρβαρα ἔθνη· ῥύθμησον
 αὐτοῦ τὰ βουλεύματα ἵνα ἐν τῇ γαληνό-
 (4) τητι αὐτῶν ἤρεμον καὶ ἡσύχιον [βίον] διά-
 (6) γωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Μνήσθητι, Κύριε, τῆς ἀγίας πόλεως καὶ
 (7) τῆς βασιλευούσης πόλεως, καὶ τῆς ἀγίας
 μονῆς ταύτης, πάσης πόλεως καὶ χώρας, καὶ
 τῶν ἐν ὀρθοδόξῳ πίστει καὶ εὐλαβείᾳ οἰκούν-
 των ἐν αὐταῖς, εἰρήνης καὶ ἀσφαλείας αὐτῶν.

(8) Δ. Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ
 καὶ εὐλαβείᾳ καὶ ἀσκήσει διαμενόντων, καὶ
 τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὄπαῖς
 (9) τῆς γῆς ἀγωνιζομένων πατέρων τε καὶ
 ἀδελφῶν, καὶ τῶν κατὰ τόπον ὀρθοδόξων
 (10) συνοδιῶν, καὶ τῆς ἐνθάδε συνοδίας ἡμῶν.
 (11)

Ε. Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ
 διακονούντων ἡμῖν, πατέρων τε καὶ ἀδελφῶν
 (12) ἡμῶν, διὰ τὸ ὄνομά σου τὸ ἅγιον.

Β. Μνήσθητι τῶν ἐν γῆρᾳ καὶ ἀδυναμίᾳ
 ὄντων, νοσοῦντων, καμνόντων, καὶ τῶν ὑπὸ

(1) τῆς εὐσεβοῦς καὶ φιλοχρίστου αὐτοῦ βασι-
 λίσσης in the margin after βασιλέως.

(2) σκέπη; interlined after βοηθείας.

(3) καὶ τοὺς πολέμους θέλοντα interlined after
 ἔθνη. Then the roll has ἀρῆθμησον αὐτοῦ τὰ
 βουλεύματα· ἀρῆθμησον γαληνότητι. I have cor-
 rected from the Rossano codex.

(4) ἵνα interlined before ἤρεμον.

(5) βίον interlined after ἡσύχιον.

(6) Χριστοῦ τοῦ Θεοῦ ἡμῶν in the margin
 (after βασιλευούσης).

CODEX ROSSANENSIS.

Μνήσθητι, Κύριε, τῶν εὐσεβεστάτων καὶ
 φιλοχρίστων ἡμῶν βασιλέων, τῆς εὐσεβοῦς
 καὶ φιλοχρίστου αὐτῶν βασιλείας, παντὸς
 τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν,
 καὶ τῆς οὐρανόθεν βοηθείας καὶ νίκης αὐτῶν.
 Ἐπιλαβοῦ ὄπλου καὶ θυραίου, καὶ ἀνάστηθι
 εἰς τὴν βοήθειαν αὐτῶν· ὑπόταξον αὐτοῖς
 πάντα τὰ πολέμια καὶ βάρβαρα ἔθνη, τὰ
 (81) τοὺς πολέμους θέλοντα· ῥύθμησον αὐτῶν
 τὰ βουλεύματα, ἵνα ἐν τῇ γαλήνῃ αὐτῶν
 ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ
 εὐσεβείᾳ καὶ σεμνότητι.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούν-
 των, ξενιτευόντων χριστιανῶν, τῶν ἐν δεσ-
 μοῖς καὶ φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ
 ἐξορίαις, ἐν μετάλλοις καὶ βασάνοις καὶ
 πικραῖς δουλείαις ὄντων, πατέρων τε καὶ
 ἀδελφῶν ἡμῶν, εἰρημικῆς ἐπανόδου ἐκάστου
 αὐτῶν εἰς τὰ οἰκεία.

Μνήσθητι, Κύριε, τῶν ἐν γῆρᾳ καὶ ἀδυ-
 ναμίᾳ ὄντων, νοσοῦντων, καμνόντων, καὶ
 τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμέ-
 νων, τῆς παρὰ σοῦ, τοῦ Θεοῦ, ταχείας ἰά-
 σεως καὶ σωτηρίας αὐτῶν.

Μνήσθητι, Κύριε, πάσης ψυχῆς χρισ-
 τιανῆς θλιβομένης καὶ καταπονουμένης,

(7) καὶ νήσου interlined after χώρας.

(8) The numerals Δ, Ε, &c. seem to denote
 the order in which the prayers were offered.

(9) ὁσίω interlined before πατέρων.

(10) ἡμῶν interlined after ἀδελφῶν.

(11) πρὸς ἐπαρέστησιν τῆς σῆς ἀγαθότητος in
 the margin.

(12) Μνήσθητι, Κύριε, τῶν ἐλθόντων καὶ ἐρχο-
 μένων χριστιανῶν τοῦ προσκυνησαὶ ἐν τοῖς ἁγίοις
 τοῦ Χριστοῦ τόποις added in the margin.

PARIS MANUSCRIPT 2509.

Μνήσθητι, Κύριε, τῶν εὐσεβεισάτων καὶ φιλοχρίστων ἡμῶν βασιλέων, τῆς εὐσεβείας καὶ φιλοχρίστου βασιλείας, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτῶν, καὶ τῆς οὐρανόθεν βοήθειας καὶ νίκης αὐτῶν. Ἐπιλαβοῦ ὄπλου καὶ θυρεοῦ, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτῶν· ὑπόταξον αὐτοῖς πάντα τὰ πολεμικὰ καὶ βάρβαρα ἔθνη τὰ τοὺς πολέμους θέλοντα· ῥύθμισον αὐτῶν τὰ βουλεύματα, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πασῇ εὐσεβείᾳ καὶ σεμνότητι.

P. 21

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, ξενιτεόντων Χριστιανῶν, τῶν ἐν δεσμοῖς, τῶν ἐν φυλακαῖς, τῶν ἐν αἰχμαλωσίαις καὶ ἐξορίαις, τῶν ἐν μετάλλοις καὶ βασάνοις καὶ πικραῖς δουλείαις ὄντων, πατέρων καὶ ἀδελφῶν ἡμῶν.

BR
BA

Μνήσθητι, Κύριε, τῶν νοσοῦντων καὶ καμνόντων, καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ τοῦ Θεοῦ ταχείας ἰάσεως αὐτῶν καὶ σωτηρίας.

BR

Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους

PARIS MANUSCRIPT 476.

Μνήσθητι, Κύριε, τοῦ εὐσεβειστάτου καὶ φιλοχρίστου ἡμῶν βασιλέως, τῆς εὐσεβείας καὶ φιλοχρίστου αὐτοῦ βασιλείας, παντὸς τοῦ παλατίου καὶ τοῦ στρατοπέδου αὐτοῦ καὶ τῆς οὐρανόθεν βοήθειας καὶ νίκης αὐτοῦ. Ἐπιλαβοῦ ὄπλου καὶ θυραίου, καὶ ἀνάστηθι εἰς τὴν βοήθειαν αὐτοῦ· ὑπόταξον αὐτῷ πάντα τὰ πολέμια καὶ βάρβαρα ἔθνη τὰ τοὺς πολέμους θέλοντα· ῥίψωσον αὐτὸν ἐν τῇ ὀρθοδόξῳ σου πίστει· ῥύθμισον αὐτοῦ τὰ βουλεύματα, ἵνα ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ εὐσεβείᾳ καὶ σεμνότητι.

Μνήσθητι, Κύριε, τῶν ἐλθόντων καὶ ἐρχομένων τοῦ προσκυνῆσαι ἐν τοῖς ἁγίοις τοῦ Χριστοῦ τόποις.

Μνήσθητι, Κύριε, πλεόντων, ὁδοιπορούντων, ξενιτεόντων Χριστιανῶν, καὶ τῶν ἐν δεσμοῖς καὶ φυλακαῖς, καὶ ἐν αἰχμαλωσίαις καὶ ἐξορίαις, ἐν μετάλλοις καὶ βασάνοις καὶ πικραῖς δουλείαις ὄντων, πατέρων τε καὶ ἀδελφῶν ἡμῶν, εἰρημικῆς ἐπανόδου ἐκάστου αὐτῶν εἰς τὰ οἰκεία.

Μνήσθητι, Κύριε, τῶν ἐν γήρᾳ καὶ ἐν ἀδυναμίᾳ ὄντων, νοσοῦντων, καμνόντων καὶ τῶν ὑπὸ πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ σοῦ, τοῦ Θεοῦ, ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν.

Μνήσθητι, Κύριε, πάσης ψυχῆς Χριστιανῆς θλιβομένης καὶ καταπονουμένης, ἐλέους

ROTULUS MESSANENSIS.

πνευμάτων ἀκαθάρτων ἐνοχλουμένων, τῆς παρὰ σοῦ, τοῦ Θεοῦ, ταχείας ἰάσεως καὶ σωτηρίας αὐτῶν.

(1) Α. Μνήσθητι, Κύριε, πλεόντων, ὀδοιπο-
(2) ρούντων, ξενιτευόντων, τῶν ἐν δεσμοῖς, φυ-
(3) λακαῖς, καὶ ἐν αἰχμαλωσίαις καὶ ἐξορίαις, ἐν
(4) μετάλλοις καὶ βασάνοις καὶ πικραῖς δου-
(5) λείαις ὄντων ἀδελφῶν ἡμῶν, εἰρημηκῆς ἐπα-
νόδου ἐκάστου εἰς τὰ οἰκεία αὐτῶν.

(6) Γ. Μνήσθητι, Κύριε, πάσης ψυχῆς χρισ-
τιανῆς θλιβομένης καὶ καταπονουμένης,
ἐλέους καὶ βοηθείας ἐπιδομένης, καὶ ἐπι-
στροφῆς τῶν πεπλανημένων.

(7) Ζ. Μνήσθητι, Κύριε, πάντων εἰς ἀγα-
θόν· πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν
διαλλάγητι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ
σου· διασκέδασον τὰ σκάνδαλα· κατέργη-
σον τοὺς πολέμους· παῦσον τὰ σχίσματα
τῶν ἐκκλησιῶν· κατάβαλε τὸ φρύαγμα τῶν
ἔθνῶν καὶ τῶν αἰρετικῶν· ὑψωσον κέρας
χριστιανῶν· τὴν σὴν εἰρήνην καὶ ἀγάπην
χάρισαι ἡμῖν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ
ἐλπίς πάντων τῶν περάτων τῆς γῆς.

Ἐσταῦθα νεύει τῷ ἀρχιδιακόνῳ.

(8) Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὄμ-
βρων ἀγαθῶν, καρπῶν εὐφορίας, τελείας
εὐετηρίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ
τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ
πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως

(1) Χριστιανῶν interlined after ξενιτ. καὶ
erased and replaced by ἐν before φυλακαῖς.

(2) καὶ erased before ἐν μετάλλοις.

(3) ἐν interlined before πικραῖς.

(4) πατέρων καὶ interlined before ἀδελφῶν.

(5) μετὰ χαρᾶς ἐν τάχει in the margin.

(6) καὶ ἀφέσεως τῶν ἁμαρτιῶν ἡμῶν καὶ ἰάσεως

CODEX ROSSANENSIS.

ἐλέους καὶ βοηθείας σοῦ, τοῦ Θεοῦ, ἐπιδο- [87 b]
μένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ καὶ
εὐλαβείᾳ καὶ ἀσκήσει διαμενονῶν, καὶ τῶν
ἐν ὄρεσι καὶ σπηλαίοις καὶ ταῖς ὄπαις τῆς
γῆς ἀγωνιζομένων ὁσίων, πατέρων τε καὶ
ἀδελφῶν ἡμῶν· καὶ τῶν κατὰ τόπον ὀρθο-
δόξων συνοδιῶν, καὶ τῆς ἐνθάδε ἐν Χριστῷ
συννοδίας ἡμῶν.

Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ
διακονούντων ἡμῖν, πατέρων τε καὶ ἀδελφῶν
ἡμῶν, διὰ τὸ ὄνομά σου τὸ ἅγιον.

Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν·
πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν δια-
λλάγητι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου·
διασκέδασον τὰ σκάνδαλα· κατέργησον τοὺς
πολέμους· παῦσον τὰ σχίσματα τῶν ἐκκλη-
σιῶν· τὰς τῶν αἰρέσεων ἐπιναστάσεις ἐν
τάχει κατάλυσον· κατάβαλε τὸ φρύαγμα
τῶν ἔθνῶν· ὑψωσον κέρας χριστιανῶν· τὴν
σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι [88]
ἡμῖν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων
τῶν περάτων τῆς γῆς.

Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὄμ-
βρων εἰρηρικῶν, δρόσων ἀγαθῶν, καρπῶν
εὐφορίας, τελείας εὐετηρίας, καὶ τοῦ στεφά-
νου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ
γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ

τῶν ἀσθενειῶν (?) καὶ σωτηρίας τῶν ψυχῶν ἡμῶν
added in the margin.

(7) τὰς τῶν αἰρέσεων ἐπιναστάσεις ἐν τάχει
κατάλυσον in the margin (after ἐκκλησιῶν).

(8) δρόσων εἰρηρικῶν in the margin after
ἀγαθῶν.

PARIS MANUSCRIPT 2509.

καὶ βοηθείας σου τοῦ Θεοῦ ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ διακονούντων ἡμῖν πατέρων καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σου τὸ ἅγιον.

Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν· πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου· διασκέδασον τὰ σκάνδαλα· κατάργησον τοὺς πολέμους· παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν καὶ τὰς τῶν αἰρέσεων ἐπαναστάσεις· κατάλυσον τὰ φρυάγματα τῶν ἐθνῶν· τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς.

SR
SA

Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, ὄμβρων εἰρηνικῶν, δρόσων ἀγαθῶν, καρπῶν εὐφορίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως

PARIS MANUSCRIPT 476.

καὶ βοηθείας σου τοῦ Θεοῦ ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων.

Μνήσθητι, Κύριε, τῶν ἐν παρθενίᾳ καὶ εὐλαβείᾳ καὶ ἀσκήσει διαμενόντων, καὶ τῶν ἐν ὄρεσι καὶ σπηλαίοις καὶ ὄπαῖς τῆς γῆς ἀγωνιζομένων ὁσίων, πατέρων τε καὶ ἀδελφῶν ἡμῶν· καὶ τῶν κατὰ τόπον ὀρθοδόξων συνοδιῶν, καὶ τῆς ἐνθάδε ἐν Χριστῷ συνουσίας ἡμῶν.

Μνήσθητι, Κύριε, τῶν κοπιώντων καὶ διακονούντων ἡμῖν, πατέρων τε καὶ ἀδελφῶν ἡμῶν, διὰ τὸ ὄνομά σου τὸ ἅγιον.

Μνήσθητι, Κύριε, πάντων εἰς ἀγαθόν· πάντας ἐλέησον, Δέσποτα· πᾶσιν ἡμῖν διαλλάγηθι· εἰρήνευσον τὰ πλήθη τοῦ λαοῦ σου· διασκέδασον τὰ σκάνδαλα· κατάργησον τοὺς πολέμους· παῦσον τὰ σχίσματα τῶν ἐκκλησιῶν· τὰς τῶν αἰρέσεων ἐπαναστάσεις ἐν τάχει κατάλυσον· κατάβαλε τὸ φρυάγμα τῶν ἐθνῶν· ὕψωσον κέρας χριστιανῶν· ✠ ✠ ✠ τὴν σὴν εἰρήνην καὶ τὴν σὴν ἀγάπην χάρισαι ἡμῖν, ὁ Θεός, ὁ Σωτὴρ ἡμῶν, ἡ ἐλπίς πάντων τῶν περάτων τῆς γῆς.

Μνήσθητι, Κύριε, εὐκρασίας ἀέρων, δρόσων ἀγαθῶν, ὄμβρων εἰρηνικῶν, καρπῶν εὐφορίας, καὶ τοῦ στεφάνου τοῦ ἐνιαυτοῦ τῆς χρηστότητός σου· οἱ γὰρ ὀφθαλμοὶ πάντων εἰς σὲ ἐλπίζουσι, καὶ σὺ δίδως

(1) For the passage παῦσον τὰ σχίσματα...τῶν ἐθνῶν P. has παῦσον τὰς τῶν αἰρέσεων ἐπαναστάσεις.

ROTULUS MESSANENSIS.

(1) τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις
σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾶς πᾶν ζῶον
εὐδοκίας.

(2) Μνήσθητι, Κύριε, τῶν καρποφορησάντων
(3) καὶ καρποφορούντων, μεμνημένων τῶν πενή-
των, καὶ πάντων τῶν ἐντελαιμένων ἡμῖν τοῦ
μνημονεῖν αὐτῶν ἐν ταῖς προσευχαῖς.

(4) Ἐπι μνησθῆναι καταξίωσον, Κύριε, καὶ
τῶν τὰς προσφορὰς προσενεγκάντων ἐν τῇ
σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσιαστή-
ριον, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ
κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως σοι
ἀναγινωσκομένων, ὧν σύ, Κύριε, γινώσκεις
τὰ ὀνόματα.

Μνήσθητι, Κύριε, τῶν ἡμέτερων γονέων
καὶ ἀδελφῶν καὶ φίλων καὶ συγγενῶν,

sic

καὶ ὧν σύ, Κύριε, γινώσκεις τὰ ὀνόματα,
τούτων πάντων μνήσθητι, Κύριε ὁ Θεὸς
ἡμῶν, ὧν ἐμνήσθημεν καὶ ὧν οἱκ ἐμνήσθη-
μεν, ὀρθοδόξων. ἀντίδος αὐτοῖς ἀντὶ τῶν
ἐπιγεῖων τὰ οὐράνια, ἀντὶ τῶν φθαρτῶν τὰ
ἄφθαρτα, ἀντὶ τῶν προσκαίρων τὰ αἰώνια,
κατὰ τὸ ἐπάγγελμα τοῦ Χριστοῦ σου·

(5) Ἐπειδὴ δὲ ζωῆς καὶ θανάτου τὴν ἐξ-
ουσίαν ἔχεις, Κύριε ὁ Θεὸς ἡμῶν, ἔτι
μνησθῆναι καταξίωσον, Δέσποτα, καὶ
τῶν κατὰ γενεὰν καὶ γενεὰν εὐαρεστη-
σάντων, ἁγίων πατέρων, δικαίων, πατριαρ-

(1) Then in the margin Μνήσθητι, Κύριε, τῶν
ποταμῶν ὑδάτων καὶ τῆς παρὰ τοῦ... δι' αὐτ....
ἁγίας, τελείας, τελεσφορίας, καὶ εἰρημίας, συμ-
μέτρου ἀναβάσεως αὐτῶν. This is very difficult
to read. Monaldinius printed καὶ τῆς, and then
added "caetera legi non potuerunt."

(2) Written partly over an erasure ἐν ταῖς

CODEX BOSSANENSIS.

σὺ δίδως τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ·
ἀνοίγεις σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾶς
πᾶν ζῶον εὐδοκίας.

Μνήσθητι, Κύριε, τῶν καρποφορησάντων
καὶ καρποφορούντων ἐν ταῖς ἁγίαις τοῦ
Θεοῦ ἐκκλησίαις καὶ μεμνημένων τῶν πενή-
των, καὶ τῶν ἐντελαιμένων ἡμῖν τοῦ μνημο-
νεῖν αὐτῶν ἐν ταῖς προσευχαῖς.

Ἐπι μνησθῆναι καταξίωσον, Κύριε, καὶ
τῶν τὰς προσφορὰς ταύτας προσενεγκάντων
ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου
θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσή-
νεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως
ἀναγινωσκομένων.

[88 b]

Μνήσθητι, Κύριε, καὶ τῶν ἡμετέρων
γονέων, συγγενῶν, καὶ φίλων, τοῦ Δ'. καὶ
τοῦ Δ'.

Τούτων πάντων μνήσθητι, Κύριε, ὧν
ἐμνήσθημεν καὶ ὧν οἱκ ἐμνήσθημεν, ὀρθο-
δόξων. ἀντίδος αὐτοῖς ἀντὶ τῶν ἐπιγεῖων
τὰ οὐράνια, ἀντὶ τῶν φθαρτῶν τὰ ἄφθαρτα,
ἀντὶ τῶν προσκαίρων τὰ αἰώνια, κατὰ τὸ
ἐπάγγελμα τοῦ Χριστοῦ σου, ἐπειδὴ ζωῆς
καὶ θανάτου τὴν ἐξουσίαν ἔχεις.

Ἐπι μνησθῆναι καταξίωσον, Κύριε, καὶ
τῶν ἀπ' αἰῶνος σοὶ εὐαρεστησάντων κατὰ
γενεὰν καὶ γενεὰν, ἁγίων πατέρων, πα-

ἁγίας τοῦ Θεοῦ ἡμῶν ἐκκλησίας (after καρποφο-
ρούντων).

(3) χηρῶν, ὀρφανῶν, ξένων καὶ ἐπιδομένων
added in the margin after πενήτων.

(4) The text originally was τῷ ἁγίῳ σου θυ-
σιαστηρίῳ for ἐπὶ τῷ.

(5) ἀπ' αἰῶνος interlined after καὶ τῶν.

PARIS MANUSCRIPT 2509.

SR τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις
 σὺ τὴν χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον
 εὐδοκίας.

P. 28 Μνήσθητι, Κύριε, τῶν καρποφορούντων
 καὶ καλλιεργούντων ἐν ταῖς ἀγίαις σου
 ἐκκλησίαις, καὶ μεμνημένων τῶν πενήτων,
 χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδεομένων·
 SR
 SA καὶ πάντων τῶν ἐντειλαμένων ἡμῖν τοῦ
 μνημονεῖν αὐτῶν ἐν ταῖς προσευχαῖς.

SR
 SA Ἐτι μνησθῆναι καταξίωσον, Κύριε, καὶ
 τῶν τὰς προσφοράς ταύτας προσενεγκάν-
 των ἐν τῇ σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου
 θυσιαστήριον, καὶ ὑπὲρ ὧν ἕκαστος προσή-
 νεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως
 σοι ἀνεγνωσμένων.

(1) Ἐτι μνησθῆναι καταξίωσον τῶν ἀπ' αἰῶ-
 νός σοι εὐαρεστησάντων κατὰ γενεὰν καὶ
 SA γενεάν, ἀγίων πατέρων, πατριαρχῶν, προ-

(1) At the commencement of this clause P. has Μνήσθητι, Κύριε, κατὰ τὸ πλῆθος τοῦ ἐλέους σου καὶ τῶν οἰκτιρμῶν σου καὶ ἐμοῦ τοῦ ταπεινοῦ καὶ ἀχρείου δούλου σου, καὶ τῶν τὸ ἅγιόν σου θυσιαστήριον κυκλοῦντων διακόνων· καὶ χάρισαι αὐτοῖς βίον ἀμμπτον, ἄσπιλον αὐτῶν τὴν διακονίαν φύλαξον, καὶ βαθμοὶ ἀγαθοὶ περιποίησαι, ἵνα εὐρωμεν ἔλεον καὶ χάριν μετὰ πάντων τῶν ἀγίων τῶν ἀπ' αἰῶνος κ.τ.λ.

PARIS MANUSCRIPT 476.

τὴν τροφήν αὐτῶν ἐν εὐκαιρίᾳ· ἀνοίγεις σὺ τὴν
 χεῖρά σου, καὶ ἐμπιπλᾷς πᾶν ζῶον εὐδοκίας.

*Ὡδε μνημονεῖν ὧν θέλει.

Μνήσθητι, Κύριε, τῶν καρποφορησάντων
 καὶ καρποφορούντων ἐν ταῖς ἀγίαις σου τοῦ
 Θεοῦ ἐκκλησίαις, καὶ μεμνημένων τῶν πε-
 νήτων, χηρῶν, ὀρφανῶν, ξένων, καὶ ἐπιδεο-
 μένων· καὶ πάντων τῶν ἐντειλαμένων ἡμῖν
 τοῖς ἀναξίοις τοῦ μνημονεῖν αὐτῶν ἐν ταῖς
 προσευχαῖς.

*Ἐτι μνησθῆναι καταξίωσον, Κύριε, καὶ
 τῶν τὰς προσφοράς προσενεγκάντων ἐν τῇ
 σήμερον ἡμέρᾳ ἐπὶ τὸ ἅγιόν σου θυσια-
 στήριον, * καὶ ὑπὲρ ὧν ἕκαστος προσήνε-
 κεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τῶν ἀρτίως σοι
 ἀναγνωσκομένων.

* Μνήσθητι, Κύριε, καὶ τῶν ζώντων,
 ἡμετέρων γονέων τε καὶ ἀδελφῶν καὶ φίλων
 καὶ συγγενῶν.

*Ἐνταῦθα μνημονεῖν ὧν θέλει ζώντων.

*Ἐν πρώτοις μνήσθητι, Κύριε, τοῦ ἐπισκό-
 που ἡμῶν τοῦδε, ὃν χάρισαι ταῖς ἀγίαις
 σου ἐκκλησίαις ἐν εἰρήνῃ σώον, ἔντιμοι,
 ὑγιᾶ, μακροήμερεύοντα, ὀρθοτομοῦντα τὸν
 λόγον τῆς σῆς ἀληθείας.

*Ὁ ἱερεὺς τὴν εὐχήν.

Τούτων πάντων μνήσθητι, Κύριε ὁ Θεὸς
 ἡμῶν, ὧν ἐμνήσθημεν ὀρθοδόξων καὶ ὧν
 οὐκ ἐμνήσθημεν. ἀντίδος αὐτοῖς ἀντὶ τῶν
 ἐπιγείων τὰ οὐράνια, ἀντὶ τῶν φθαρτῶν τὰ
 ἀφθάρτα, ἀντὶ τῶν προσκαιρῶν τὰ αἰώνια,
 κατὰ τὸ ἐπάγγελμα τοῦ Χριστοῦ σου.
 Ἐπειδὴ δὲ ζωῆς καὶ θανάτου τὴν ἐξουσίαν
 ἔχεις, ἐτι μνησθῆναι καταξίωσον, Κύριε, καὶ
 τῶν ἀπ' αἰῶνός σου εὐαρεστησάντων κατὰ
 γενεὰν καὶ γενεάν, ἀγίων πατέρων, πατρι-

BOTULUS MESSANENSIS.

(1) χῶν, προφητῶν, ἀποστόλων, μαρτύρων, προ-
 πατέρων, ὁμολογητῶν, διδασκάλων, ὁσίων,
 (2) παντὸς πνεύματος δικαίου ἐν πίστει τοῦ
 Χριστοῦ σου τετελειωμένου.

Μνήσθητι, Κύριε, τῆς ἀρχαγγελικῆς
 φωνῆς τῆς λεγούσης, Χαῖρε, κεχαριτωμένη,
 ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυ-
 (3) γυναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς
 κοιλίας σου.

Ἐκφώνως. Ἐξαιρέτως τῆς παναγίας, ἀχράν-
 του, ὑπερευλογημένης, δεσποίνης ἡμῶν, θεο-
 (4) τόκου καὶ ἀειπαρθένου, Μαρίας,

(1) ἐπισκόπων interlined after ὁσίων.

(2) καὶ ὧν ἐν τῇ σήμερον ἡμέρᾳ ὑπέμνησιν ποιού-
 μεθα added in the margin. On the other margin
 Ὁ δίκαιος τὰ δίπτυχα.

(3) ὅτι ἔτεκες σωτήρα τῶν ψυχῶν ἡμῶν. γ'. in-
 terlined.

(4) In the right hand margin Μνήσθητι, Κύριε, ὁ Θεὸς ἡμῶν, and in the left, though in a
 much later hand, τῶν τιμίων, ἀσωμάτων ἀρχαγγ-
 γέλων, ἀγγέλων, θρόνων, κυριοτήτων, ἀρχῶν, ἐξου-
 σιῶν, δυναμείων, πολυομμάτων χερουβιμ καὶ ἑξα-
 πτερόγων σεραφίμ.

CODEX ROSSANENSIS.

τριαρχῶν, προφητῶν, ἀποστόλων, μαρτύρων,
 ὁμολογητῶν, διδασκάλων, ὁσίων, καὶ παν-
 τὸς πνεύματος δικαίου ἐν πίστει τοῦ Χριστοῦ
 (89) σου τετελειωμένου.

Μνήσθητι, Κύριε, τῆς ἀρχαγγελικῆς
 φωνῆς τῆς λεγούσης· Χαῖρε, κεχαριτωμένη,
 ὁ Κύριος μετὰ σοῦ· εὐλογημένη σὺ ἐν γυ-
 ναιξί, καὶ εὐλογημένος ὁ καρπὸς τῆς κοιλίας
 σου· ὅτι Σωτήρα ἔτεκες τῶν ψυχῶν ἡμῶν.

Ὁ δίκαιος τὰ δίπτυχα τῶν ζώτων.

Ἐπεὶ σωτηρίας, εἰρήνης, ἐλέους, διαμονῆς
 καὶ ἀντιλήψεως τοῦ ἀγιωτάτου ἡμῶν τοῦ
 Δ'. πατριάρχου, καὶ λοιπῶν ὁσίων ἀρχιε-
 πισκόπων καὶ ἐπισκόπων, τῶν ἐν πάσῃ τῇ
 οἰκουμένῃ ὀρθοδόξως ὀρθοτομούντων τὸν
 λόγον τῆς ἀληθείας, παντὸς ἐκκλησιαστικοῦ
 τάγματος, καὶ ὑπὲρ βασιλείων καὶ πάντων
 τῶν ἐν ὑπεροχῇ καὶ ἐξουσίᾳ ὄντων· ἵνα
 ἤρεμον καὶ ἡσύχιον βίον διάγωμεν ἐν πάσῃ
 εὐσεβείᾳ καὶ σεμνότητι· ἔτι ὑπὲρ πρεσβυ-
 (89 b) τέρων, διακόνων, διακονισσῶν, ὑποδιακόνων,
 ἀναγνωστῶν, ἐπορκιστῶν, ἐρμηνευτῶν, ψαλ-
 τῶν, μοναζόντων, ἀειπαρθένων, χηρῶν,
 ὀρφανῶν, ἐγκρατευσμένων, καὶ τῶν ἐν
 σεμνῷ γάμφῳ διαγόντων, καὶ τῶν φιλο-
 χρίστων·

Ἐκφώνως. Ἐξαιρέτως τῆς παναγίας καὶ
 ὑπερευλογημένης, ἀχράντου, δεσποίνης ἡμῶν,
 θεοτόκου καὶ ἀειπαρθένου, Μαρίας·

Λέγουσιν οἱ δίκαιοι,

Μνήσθητι, Κύριε, ὁ Θεὸς ἡμῶν,

Ὁ ἱερεὺς κλιῶν λέγει,

Τῆς παναγίας ἀχράντου· τῶν τιμίων
 ἀσωμάτων ἀρχαγγέλων, Μιχαὴλ καὶ Γα-
 βριήλ, καὶ πάσης ἀγγελικῆς στρατιάς·

PARIS MANUSCRIPT 2509.

φήτων, ἀποστόλων, μαρτύρων, ὁμολογη-
των, διδασκάλων, ὁσίων, παντὸς πνεύματος
δικαίου ἐν πίστει τοῦ Χριστοῦ σου τετε-
λειωμένου.

Χαῖρε, κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ·
εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος
ὁ καρπὸς τῆς κοιλίας σου, ὅτι Σωτῆρα ἔτε-
κες τῶν ψυχῶν ἡμῶν.

(1)

(2)

Ὁ ἀρχιδιάκονος λαμβάνει τὰ δίπτυχα τῶν
ζώντων.

PARIS MANUSCRIPT 476.

αρχῶν, προφητῶν, ἀποστόλων, μαρτύρων,
ὁμολογητῶν, διδασκάλων, ὁσίων, καὶ παντὸς
πνεύματος δικαίου ἐν πίστει τοῦ Χριστοῦ
σου τετελειωμένου.

Ὁ ἱερεὺς συνάπτει,

Χαῖρε, κεχαριτωμένη, ὁ Κύριος μετὰ σοῦ·
εὐλογημένη σὺ ἐν γυναιξί, καὶ εὐλογημένος
ὁ καρπὸς τῆς κοιλίας σου, ἀξιομακάριστε,
ὅτι Σωτῆρα ἔτεκες τῶν ψυχῶν ἡμῶν.

Λέγει οὖν τοῦτο τρίς.

Ὁ ἱερεὺς ἐκφωνεῖ,

S R

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερ-
ευλογημένης, δεσποίνης ἡμῶν, θεοτόκου καὶ
ἀειπαρθένου, Μαρίας.

(3)

P. 29

Οἱ διάκονοι. Μνήσθητι, Κύριε ὁ Θεὸς
ἡμῶν,

Ὁ ἱερεὺς ἐπικλιόμενος λέγει,

Εἶτα ἐκφωνεῖ,

Ἐξαιρέτως τῆς παναγίας, ἀχράντου, ὑπερ-
ευλογημένης, δεσποίνης ἡμῶν, θεοτόκου καὶ
ἀειπαρθένου, Μαρίας.

Ὁ διάκονος τὰ δίπτυχα τῶν κεκοιμημένων.

Ὁ οὖν ἱερεὺς κλιόμενος ἐπέυχεται,

(1) In marg. sup. eod. hæc legitur rubrica:
Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλείῳ ἡ ἐκφώνησις αὕτη,
ζῆται κ. ιθ'.

[The invocation is not in any of the printed
copies of Saint Basil. It is in the MS. C. of
S. Chrysostom (see p. 131, note d) as in the

Rossano S. Mark (p. 40). But possibly the
note refers to the Ἐξαιρέτως, which see in p. 82.]

(2) P. omits this.

(3) P. here inserts the passage which will be
found below on p. 295.

ROTULUS MESSANENSIS.

Τοῦ ἁγίου Ἰωάννου τοῦ προφήτου, προδρόμου καὶ βαπτιστοῦ· τῶν ἁγίων καὶ πανευφήμων ἀποστόλων, Πέτρου, Παύλου, Ἀνδρέου, Ἰακώβου, Ἰωάννου, Φιλίππου, Βαρθολομαίου, Θωμᾶ, Ματθαίου, Ἰακώβου, Σίμωνος, Ἰούδα, Μαθθία, Μάρκου, Λουκᾶ, Θαδδαίου, Βαρνάβα, Τιμοθέου, Τίτου, Ἀνανίου, καὶ λοιπῶν ἁγίων μαθητῶν καὶ ἀποστόλων· καὶ τῶν ἁγίων καὶ μακαρίων πατέρων, Ἀδάμ, Ἀβελ, Σήθ, Ἐνὼς, Ἐνώχ, Νῶε, Σήμ, Μελχισεδέκ, Ἀβραάμ, Ἰσαάκ, Ἰακώβ, Ἰωσήφ, Ἰώβ· τῶν ἁγίων προφητῶν καὶ πατριαρχῶν καὶ δικαίων, τῶν ἁγίων Ἀαρῶν, Ἰησοῦ τοῦ Νανῆ, Σαμουήλ, Ἡλίου, Ἐλισσαίου, Νάθαν, Δαβίδ, Ἀχιά τοῦ Σιλονίτου, Ἡσαίου, Ἰερεμίου, Ἰεζεχιήλ, Δαυιδ, Ὠσηέ, Ἀμώς, Ἀβδίου, Μιχαίου, Μαλαχίου, Σοφονίου, Ἰωήλ, Ἰωνᾶ, Ἀμβακούμ, Ναούμ, Ζαχαρίου, Ἀγγαίου, καὶ λοιπῶν προφητῶν· τοῦ ἁγίου Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος· καὶ τῶν ἁγίων μαρτύρων καὶ ὁμολογητῶν, τῶν διὰ Χριστὸν τὸν ἀληθινὸν Θεὸν ἡμῶν μαρτυρησάντων καὶ ὁμολογησάντων τὴν καλὴν ὁμολογίαν· τῶν ἁγίων καὶ καλλινίκων μαρτύρων, Ἐράσμου, Θεοδώρου, Γεωργίου, Εὐστρατίου, Αὐξεντίου, Εὐγενίου, Μαρδαρίου καὶ Ὀρέστου, Παντελεήμονος, Εὐσταθίου, Ἰσιδώρου, Αἰμιλιανοῦ, Ἀδριανοῦ, Καισαρίου, Ἰουλιανοῦ καὶ τῶν σὺν αὐτῷ, Τρύφωνος, Ἀλεξάνδρου, Κηρύκου, Σεργίου καὶ Βάκχου, Κύρου καὶ Ἰωάννου, Μηνᾶ, Βίκτορος καὶ

(1) Ἰακώβου erased.

(2) τῶν εὐαγγελιστῶν interlined after Λουκᾶ.

(3) In the margin προφητῶν, Μωϋσέως before Ἀαρῶν.

CODEX ROSSANENSIS.

Τοῦ ἁγίου Ἰωάννου, τοῦ ἐνδόξου προφήτου προδρόμου καὶ βαπτιστοῦ· τῶν ἁγίων ἀποστόλων, Πέτρου, Παύλου, Ἀνδρέου, Ἰακώβου, Ἰωάννου, Φιλίππου, Βαρθολομαίου, Θωμᾶ, Ματθαίου, Ἰακώβου, Σίμωνος, Ἰούδα, Μαθθία, Μάρκου, Λουκᾶ, τῶν εὐαγγελιστῶν· τῶν ἁγίων ἑβδομήκοντα ἀποστόλων· τῶν ἁγίων προφητῶν καὶ πατριαρχῶν καὶ δικαίων· τοῦ ἁγίου Στεφάνου, τοῦ πρωτοδιακόνου καὶ πρωτομάρτυρος· τῶν ἁγίων μαρτύρων καὶ ὁμολογητῶν, τῶν διὰ Χριστὸν, τὸν ἀληθινὸν Θεὸν ἡμῶν, μαρτυρησάντων καὶ ὁμολογησάντων τὴν καλὴν ὁμολογίαν· τῶν ἁγίων νηπίων τῶν ἀναιρεθέντων ὑπὸ Ἡρώδου τοῦ βασιλέως.

Μνήσθητι, Κύριε, Προκοπίου, Θεοδώρου, Γεωργίου, Κύρου, Ἰωάννου, Λεοντίου, Σεργίου, Βάκχου, Κοσμᾶ, Δαμιανοῦ, Σαβιανοῦ, Παύλου, Βαβυλᾶ καὶ τῶν σὺν αὐτῷ ἀθλησάντων, Ἀγαθαγγέλου, Εὐστρατίου καὶ τῶν σὺν αὐτῷ ἀθλησάντων· τῶν ἁγίων τεσσαράκοντα μαρτύρων· τῶν ἁγίων τεσσαρακοντάπεντε· τῶν ἁγίων ὁμολογητῶν, Σαμωνᾶ, Γουρία, Ἀμβίβου· τοῦ ἁγίου ἱερομάρτυρος Δομετίου· τῶν ἁγίων Παιτελεήμονος, Φρόντωνος, Νικήτα καὶ Ἐρμολάου· τοῦ ἁγίου Βοηθοῦ· τῶν ἁγίων Θαλελαίου, Μαρίνου καὶ Θεοτίμου, καὶ τοῦ ἁγίου μεγαλομάρτυρος Μερκουρίου ὧν ταῖς εὐχαῖς ἐλεθθεῖν καὶ διαφυλαχθεῖν.

Μνήσθητι, Κύριε, τῆς ἁγίας πρωτομάρ-

(4) In the margin Μνήσθητι, Κύριε, τῶν νηπίων τῶν ἀναιρεθέντων ὑπὸ Ἡρώδου τοῦ βασιλέως. Μνήσθητι Κύριε τῶν ὁ μαρτύρων (after ὁμολογίαν).

PARIS MANUSCRIPT 2509.

⁽¹⁾
 S R Τοῦ ἁγίου Ἰωάννου ἐνδόξου προφήτου,
 προδρόμου καὶ βαπτιστοῦ· τῶν ἁγίων ἀπο-
 στόλων Πέτρου καὶ Παύλου, Ἀνδρέου,
 Ἰακώβου, Ἰωάννου, Φιλίππου, Βαρθολο-
 μαίου, Θωμᾶ, Θαδδαίου, Ματθαίου, Ἰακώ-
 βου, Σίμωνος, Ἰούδα, Ματθίου, Μάρκου,
 Λουκᾶ, τῶν εὐαγγελιστῶν· τῶν ἁγίων προ-
 φητῶν, πατριαρχῶν, δικαίων· τοῦ ἁγίου
 S R Στεφάνου τοῦ πρωτοδιακόνου καὶ πρωτο-
 μάρτυρος· πάντων τῶν ἀπ' αἰῶνος ἁγίων
 S R τῆς ἐκείνων μακαριότητος, ἀλλ' ἵνα καὶ
 αὐτοὶ παρεστῶτες τῷ φοβερῷ καὶ φρικτῷ
 S A σου βήματι, ἀντιμνημονεύσωσι τῆς ἡμῶν
 ἐλεεινότητος, καὶ εὐρωμεν χάριν καὶ ἔλεος
 ἐνώπιόν σου, Κύριε, εἰς εὐκαιρον βυθή-
 θειαν.

PARIS MANUSCRIPT 476.

Τοῦ ἁγίου Ἰωάννου τοῦ προφήτου, προ-
 δρόμου καὶ βαπτιστοῦ· τῶν ἁγίων ἀποστό-
 λων Πέτρου, Παύλου, Ἀνδρέου, Ἰακώβου,
 Ἰωάννου, Φιλίππου, Βαρθολομαίου, Θωμᾶ,
 Ματθαίου, Ἰακώβου, Σίμωνος, Ἰούδα, Ματ-
 θία, Μάρκου, Λουκᾶ, τῶν εὐαγγελιστῶν· τῶν
 ἁγίων προφητῶν καὶ πατριαρχῶν καὶ δι-
 καίων· τοῦ ἁγίου Στεφάνου τοῦ πρωτοδια-
 κόνου καὶ πρωτομάρτυρος· τῶν ἁγίων μαρ-
 τύρων καὶ ὁμολογητῶν τῶν διὰ Χριστόν, τὸν
 ἀληθινὸν Θεὸν ἡμῶν, μαρτυρησάντων καὶ
 ὁμολογησάντων τὴν καλὴν ὁμολογίαν· τῶν
 ἁγίων νηπίων τῶν ἀναιρεθέντων ὑπὸ Ἡρώ-
 δου τοῦ βασιλέως. Μνήσθητι, Κύριε, τῶν
 ἁγίων μαρτύρων Προκοπίου, Θεοδώρου,
 Κύρου, Ἰωάννου, Γεωργίου, Λεοντίου, Σερ-
 γίου, Βάχχου, Κοσμᾶ, Δαμιανοῦ, Σαβι-
 νιανοῦ, Παύλου, Βαβυλᾶ, Ἀγαθαγγέλου,
 Κλήμεντος, Εὐστρατίου καὶ τῶν σὺν αὐτῷ
 ἀθλησάντων· τῶν ἁγίων τεσσαράκοντα· τῶν
 ἁγίων τεσσαρακοντάπεντε· τῶν ἁγίων τεσ-
 σαρακοντάδυο· τῶν ἁγίων ἐξηκοντατριῶν·

(1) P. omits this passage entirely.

BOTULUS MESSANENSIS.

Βικεντίου· τῶν ἁγίων τεσσαράκοντα μαρ-
 τύρων καὶ λοιπῶν ἁγίων μαρτύρων· τῶν
 (1) ἁγίων μαρτύρων γυναικῶν, Θέκλης, Ἀνα-
 στασίας, Φεβρωνίας, Βαρβάρας, Ἰουλιανῆς,
 Ἀγαθῆς, Λουκίας, Καλλινίκης, Καλλίστης,
 Ἰουλίττης, Ἱερουσαλήμ, Ἑκατερίνης, Να-
 ταλίας, Βασιλίσσης, Κιλικίας, Κυριακῆς,
 Εὐγενίας, Χριστίνης, Εἰρήνης, Θεοδότης,
 Φαύστης· οὐχ ὅτι ἡμεῖς ἐσμὲν ἄξιοι μνη-
 μονεῦσαι τῆς αὐτῶν μακαριότητος, ἀλλ' ἵνα
 αὐτοὶ παρεστῶτες τῷ φρικτῷ καὶ φοβερῷ
 σου βήματι, Κύριε, ἀντιμνημονεύσωσιν τῆς
 ἡμετέρας ἐλεονότητος· καὶ τῶν ἁγίων πα-
 τέρων ἡμῶν καὶ ἀρχιεπισκόπων, τῶν ἀπὸ
 τοῦ ἁγίου Ἰακώβου τοῦ ἀποστόλου καὶ
 ἀδελφοῦ τοῦ Κυρίου καὶ πρώτου τῶν ἐπι-
 (2) σκόπων μέχρι Λέοντος καὶ Ἀθανασίου ὀρ-
 (a) θοδοξῶς ἀρχιεπισκοπησάντων καὶ τῶν ἐξ
 (3) ἀρχῆς ἀρχιεπισκοπησάντων· τῶν ἀπὸ τοῦ
 ἁγίου καὶ μακαρίου πατρὸς ἡμῶν Ἐνῆα, τοῦ
 ἀποστολικοῦ καὶ πρώτου τῶν ἐπισκόπων,
 μέχρι Σωφρονίου καὶ Ἰωάννου· καὶ τῶν
 ἁγίων πατέρων ἡμῶν Διονυσίου, Κλήμεντος,
 Τιμοθέου, Ἰγνατίου, Σιλβέστρου, Εἰρηναίου,
 Ἀλεξάνδρου, Εὐσταθίου, Ἀθανασίου, Βα-
 σιλείων, Γρηγορίων, Ἀμβροσίου, Νικολάου,
 Ἀμφιλοχίου, Λιβερίου, Δαμάσου, Ἰωάννου
 τοῦ Χρυσοστόμου, Ἐπιφανίου, Θεοφίλου,
 (1c) Κελευστίνου, Αὐγουστίνου, Κυρίλλων, Λέον-
 (2c) τος, Πρόκλου, Πρόκλου, Φίλικος, Ὀρμίσκου,
 Ἀγαπητοῦ, Εὐλογίου, Μαρτίνου, Ἀγάθωνος,
 Σωφρονίου, Πολυκάρπου, Φλαβιανοῦ, Μεθο-

(1) *μυροφόρων γυναικῶν, τῶν ἁγίων* added in the margin after *ἁγίων*.

(2) *ἀρχι:* interlined before *ἐπισκόπων*.

CODEX ROSSANENSIS.

τυρος Θέκλης· τῶν ἁγίων μυροφόρων γυναι-
 κῶν· Τάττης, Φεβρωνίας, Ἀναστασίας, Εὐ-
 φημίας, Σοφίας, Βαρβάρας, Ἰουλιανῆς,
 Εἰρήνης, Ἐλπίδος, Πίστews, Ἀγάπης, Πα-
 ρασκευῆς· τῆς ἁγίας Μαρίας· τῆς Συνοδίας,
 τῆς ἁγίας Στρατονίκης καὶ Σελεύκου· τοῦ
 ὀσίου πατρὸς ἡμῶν Συμεῶν τοῦ θαυμα-
 τουργοῦ, καὶ τῆς ὀσίας μητρὸς αὐτοῦ Μάρ-
 θας· ὧν ταῖς εὐχαῖς ἐλεθηθῆμεν καὶ διαφυ-
 λαχθῆμεν.

Μνήσθητι, Κύριε ὁ Θεός, τῶν πατέρων
 ἡμῶν καὶ ἀρχιεπισκόπων, τῶν ἀπὸ τοῦ (91)
 ἁγίου Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοῦ
 τοῦ Κυρίου καὶ πρώτου τῶν ἀρχιεπισκόπων
 μέχρι Ἰωσήφ καὶ Ὀρίστου τῶν ὀρθοδόξως (9)
 ἀρχιεπισκοπησάντων τῆς ἁγίας σοῦ τοῦ
 Θεοῦ ἡμῶν πόλεως.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
 ἡμῶν καὶ πατριαρχῶν Πέτρου, Εὐδόου,
 Ἰγνατίου, Εἰρωνος, Κορηλίου, Ἐρωτος,
 Θεόφιλου, Μαξιμίνου, Σεραπίωνος, Ἀσκλη-
 πιάδου, Φιλίτου, Ζεβίνου, Βαβυλά, Ἀφα-
 βίου, Δημητριανοῦ, Δόμνου, Τιμαίου, Κη-
 ρίλλου, Βιταλίου, Φιλογονίου, Εὐσταθίου,
 Μελετίου, Φλαβιανοῦ, Πορφυρίου, Παυλί-
 νου, Εὐαγρίου, Ἀλεξάνδρου, Θεοδότου,
 Ἰωάννου, Βασιλείου, Ἀκακίου, Ἰουλιανοῦ,
 Παλλαδίου, Εὐφρασίου, Ἐφραϊμίου, Δομ-
 νίνου, Γρηγορίου, Ἀναστασίου, Θεοφανοῦς,
 Γεωργίου, Στεφάνου, Θεοφυλάκτου, Θεοδώ- (91 b)
 ρου, Θεοδωρήτου, Ἰώβ, Στεφάνου, Θεοδοσίου,
 Συμεῶν, Ἠλία, Θεοδοσίου, Θεοχαρίστου,

(3) *τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν πόλεως* added in the margin after the first *ἀρχιεπι-
 σκοπησάντων*.

PARIS MANUSCRIPT 2509.

[The following is printed in the edition of Morel after the clause Ἐξαιρέτως, p. 291.

Οἱ ψάλται.

Ἄξιόν ἐστιν ὡς ἀληθῶς μακαρίζειν σε, τὴν θεοτόκον, τὴν ἀειμακάριστον, καὶ παναμώμητον, καὶ μητέρα τοῦ Θεοῦ ἡμῶν, τὴν τιμιωτέραν τῶν χειρουβίμ, καὶ ἐνδοξοτέραν ἀσυγκρίτως τῶν σεραφίμ· τὴν ἀδιαφθόρως Θεὸν Λόγον τεκούσαν, τὴν ὄντως θεοτόκον, σὲ μεγαλύνομεν.

Καὶ πάλιν ψάλλουσιν.

Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις, ἀγγέλων τὸ σύστημα, καὶ ἀνθρώπων τὸ γένος, ἡγιασμένε ναὶ καὶ παράδεισε λογικῆ, παρθενικὸν καύχημα, ἐξ ἧς Θεὸς ἐσαρκώθη, καὶ παιδίον γέγονεν ὁ πρὸ αἰώνων ὑπάρχων Θεὸς ἡμῶν· τὴν γὰρ σὴν μήτραν θρόνον ἐποίησε, καὶ τὴν σὴν γαστέρα πλατυτέρα οὐρανῶν ἀπειργάσατο. Ἐπὶ σοὶ χαίρει, κεχαριτωμένη, πᾶσα ἡ κτίσις· δόξα σοι.

See p. 131, note *e* and p. 162, note *b*.]

PARIS MANUSCRIPT 476.

τῶν ἁγίων τριακοντατριῶν· τῆς ἁγίας Θεέκλης τῆς πρωτομάρτυρος· τῶν ἁγίων μυροφόρων γυναικῶν· Τάττης, Φεβρωνίας, Ἀναστασίας, Εὐφημίας, Σοφίας, Βαρβάρας, Ἰουλιανῆς, Εἰρήνης, Ἐλπίδος, Πίστειος, Ἀγάπης, Μαρίας, Αἰκατερίνης.

Μνήσθητι, Κύριε, ὁ Θεὸς τῶν ἁγίων πατέρων ἡμῶν καὶ ἀρχιεπισκόπων, τῶν ἀπὸ τοῦ ἁγίου Ἰακώβου τοῦ ἀποστόλου καὶ ἀδελφοῦ τοῦ Κυρίου καὶ πρώτου τῶν ἀρχιεπισκόπων, μέχρι Θεοφίλου καὶ Νικηφόρου, Ἰωάννου, Λεοντίου τῶν ἰεροδόξως ἀρχιεπισκοπησάντων τῆς ἁγίας σοῦ τοῦ Θεοῦ ἡμῶν πόλεως.

(c)

(a) Leo and Athanasius (Leontius and Anastasius) are said to have been Archbishops of Jerusalem between 928 and 950.

(b) Orestes was banished from Jerusalem and slain in the year 1012.

(c) Theophilus seems to have succeeded Orestes: and Nicephorus to have been archbishop about the year 1050.

ROTULUS MESSANENSIS.

δίου, Παύλου, Μοδέστου, Ἐφραίμ, Μαρτί-
νου, Ἡσυχίου, Μαρκιανού, Παγκρατίου,
Ἀντιπάτρου, Γρηγορίου Ἀκραγαντίνων,
Λέοντος, Εὐπλου, Σεφριανού, Φιλίππου,
Γερμανού, Νικολάου, Ταρασίου, ἐπισκόπων
καὶ πρεσβυτέρων, ἱερομαρτύρων, ὀρθοδόξως
ὀρθοτομησάντων τὸν λόγον τῆς σῆς ἀλη-
θείας·

Καὶ τῶν ἁγίων, μεγάλων, οἰκουμεικῶν ἐξ
συνόδων, πρώτης τῶν ἐν Νικαίᾳ τριακοσίων
δέκα καὶ ὀκτὼ ἁγίων πατέρων, δευτέρας τῶν
ἐν Κωνσταντινουπόλει ἑκατὸν πενήντα,
τρίτης τῶν ἐν Ἐφέσῳ διακοσίων, τετάρτης
τῶν ἐν Χαλκηδόνι ἑξακοσίων τριάκοντα,
πέμπτης τῶν ἐν Σινᾷ ἑκατὸν ἐξήκοντα τεσ-
σάρων, ἕκτης πάλιν τῶν ἐν Σινᾷ διακοσίων
ὀγδοήκοντα θ'. καὶ λοιπῶν ἁγίων συνόδων
καὶ ἐπισκόπων τῶν ἐν πάσῃ τῇ οἰκουμένῃ
ὀρθοδόξως ὀρθοτομούντων τὸν λόγον τῆς
ἀληθείας·

καὶ τῶν ὁσίων πατέρων ἡμῶν καὶ ἀσ-
κητῶν Παύλου, Ἀντωνίου, Παύλου, Πα-

CODEX BOSSANENSIS.

Ἀγάθωνος, Χριστοφόρου τοῦ νεομάρτυρος,
Θεοδώρου, Ἀγαπίου, Ἰωάννου, Νικολάου,
Ἡλίου, Θεοδώρου, Βασιλείου, Πέτρου καὶ
Θεοδοσίου, τῶν ὀρθοδόξως ἀρχιεπισκοπη-
σάντων τῆς ἁγίας καὶ κορυφαιοτάτης ἐκκλη-
σίας, τῆς φιλοχρίστου ἡμῶν Θεοῦ πόλεως
Ἀντιοχείας.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
ἡμῶν καὶ διδασκάλων Κλήμεντος, Τιμοθέου,
Τίτου, Ἰγνατίου, Διονυσίου, Εἰρηναίου,
Πέτρου, Γρηγορίου, Ἀλεξάνδρου, Εὐστα-
θίου, Ἀθανασίου, Βασιλείου, Γρηγορίου,
Γρηγορίου, Ἀμβροσίου, Ἀμφιλοχίου, Λιβε-
ρίου, Δαμάσου, Ἰωάννου, Ἐπιφανίου, Θεο-
φίλου, Κελεστίνου, Αὐγουστίνου, Κυρίλλου,
Λέοντος, Πρόκλου, Πρωτερίου, Φίλικος,
Ὀρμίσδου, Εὐλογίου, Ἐφραιμίου, Ἀνα-
στασίου, Θεοδώρου, Μαρτίνου, Ἀγάθωνος,
Σωφρονίου.

Μνήσθητι, Κύριε, τῶν ἁγίων μεγάλων
καὶ οἰκουμεικῶν ἐξ συνόδων τῶν ἐν Νικαίᾳ
τριακοσίων δέκα καὶ ὀκτὼ ἁγίων πατέρων,
καὶ τῶν ἐν Κωνσταντινουπόλει ἑκατὸν
πεντήκοντα, καὶ τῶν ἐν Ἐφέσῳ τὸ πρότερον
διακοσίων, καὶ τῶν ἐν Χαλκηδόνι ἑξακοσίων
τριακοντα, καὶ τῶν ἐν τῇ ἁγίᾳ πέμπτη
συνόδῳ ἑκατὸν ἐξήκοντα τεσσάρων, καὶ τῶν
ἐν τῇ ἁγίᾳ ἕκτη συνόδῳ διακοσίων ὀγδοή-
κοντα ἑννέα, καὶ λοιπῶν ἁγίων συνόδων
καὶ πατέρων ἡμῶν, ἀρχιεπισκόπων καὶ
ἐπισκόπων, τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρ-
θοδόξως ὀρθοτομησάντων τὸν λόγον τῆς
ἀληθείας.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
ἡμῶν καὶ ἀσκητῶν Παύλου, Ἀντωνίου,

(a)

[82]
sic

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

(a) [The order in the "Synodicon" recited in the Greek Church on "orthodox Sunday" gives Peter and Theodosius as successively Patriarchs of Antioch. Peter was alive in the year 1054. Neale's Patriarchate of Antioch, p. 172, note 2.]

(b) [The fixing the place of the meeting of the fifth and sixth councils at Sinai is strange.]

(c) [This MS. alone mentions the seventh Synod.]

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
 ἡμῶν καὶ διδασκάλων Κλήμεντος, Τιμοθέου,
 Ἰγνατίου, Διονυσίου, Εἰρηναίου, Πέτρου,
 Γρηγορίου, Ἀλεξάνδρου, Εὐσταθίου, Ἀθα-
 νασίου, Βασιλείου, Γρηγορίου, Γρηγορίων,
 Ἀμβροσίου, Ἀμφιλοχίου, Λιβερίου, Δαμά-
 σσου, Ἰωάννου, Ἐπιφανίου, Θεοφίλου, Κελε-
 στίνου, Αἰγυστίνου, Κυρίλλου, Λέοντος,
 Πρόκλου, Φίλικος, Προτέση, Ὀρμίσδου,
 Εὐλογίου, Ἐφραίμ, Ἀναστασίου, Θεοδώρου,
 Μαρτίνου, Ἀγάθωνος, Σωφρονίου.

Μνήσθητι, Κύριε, τῶν ἁγίων μεγάλων
 καὶ οἰκουμενικῶν ἐξ συνόδων τῶν ἐν Νικαίᾳ
 τριακοσίων δέκα καὶ ὀκτώ, τῶν ἐν Κων-
 σταντινουπόλει ἑκατὸν πενήκοντα, τῶν ἐν
 Ἐφέσῳ τὸ πρότερον διακοσίων, τῶν ἐν Χαλ-
 κηδόνι ἑξακοσίων τριάκοντα, τῶν ἐν τῇ ἁγίᾳ
 πέμπτῃ συνόδῳ ἑκατὸν ἑξηκοντατεσσάρων,
 τῶν ἐν τῇ ἁγίᾳ ἕκτῃ συνόδῳ διακοσίων
 ὀγδοηκονταενέα, τῶν ἐν τῇ ἑβδόμῃ συνόδῳ
 τριακοσίων ἑξηκοντάεπτα ἁγίων πατέρων
 τῶν ἐν Νικαίᾳ συνελθόντων τὸ δεύτερον· καὶ
 τῶν λοιπῶν ἁγίων συνόδων καὶ ἐπισκόπων
 τῶν ἐν πάσῃ τῇ οἰκουμένῃ ὀρθοδόξως ὀρθο-
 τομησάντων τὸν λόγον τῆς ἀληθείας.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων
 ἡμῶν καὶ ἀσκητῶν Παύλου, Ἀντωνίου,

BOTULUS MESSANENSIS.

(1) χωμίου, Ἀμμωνᾶ, Θεοδώρου, Ἰλαρίωνος, Ἀρσενίου, Μάκαρος, Μακαρίου, Ἐφραίμ, Σιμεῶνος, Συμεῶνος, Εὐθυμίου, Θεοδοσίου, Σάβα, Χαρίτωνος, Γερασίμου, Μαξίμου, Ἀναστασίου, Κοσμά, Ἰωάννου, καὶ τῶν ἁγίων πατέρων ἡμῶν τῶν ἀναιρεθέντων ὑπὸ τῶν βαρβάρων ἐν τῷ ἁγίῳ ὄρει τῷ Σινᾶ καὶ ἐν τῇ Ραϊθῷ.

Μνήσθητι, Κύριε, πρεσβυτέρων, διακόνων, διακονισσῶν, ὑποδιακόνων, ἀναγνωστῶν, ψαλτῶν, ἐρμηνευτῶν, μοναζόντων, τῶν μετὰ πίστεως ἐν τῇ κοινωσίᾳ τῆς ἁγίας καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τελειωθέντων καὶ τῶν πιστῶν καὶ εὐσεβῶν βασιλέων, Κωνσταντίνου καὶ Ἐλένης, Θεοδοσίου τοῦ μεγάλου, Μαρκιανοῦ, Κωνσταντίνου, καὶ τῶν κατ' αὐτοὺς εὐσεβῶς καὶ πιστῶς βασιλευσάντων καὶ πάντων τῶν ἐν πίστει Χριστοῦ προκεκοιμημένων, φιλοχρίστων, ὀρθοδόξων, λαϊκῶν καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας πασῶν τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τοῦ περιεστῶτος φιλοχρίστου λαοῦ, καὶ πάντων, καὶ πασῶν.

Καὶ λέγει ὁ ἱερεὺς μυστικῶς,

Τοῦ ἁγίου Ἰωάννου, τοῦ προφήτου, προδρόμου καὶ βαπτιστοῦ, τῶν ἁγίων καὶ πανευφύμων ἀποστόλων, καὶ τοῦ ἁγίου τοῦ Δ', οὗ τὴν μνήμην μνημονεύομεν, καὶ πάντων τῶν ἁγίων σου ὧν ταῖς ἱκεσίαις ἐπίσκεψαι ἡμᾶς, ὁ Θεός. Καὶ μνήσθητι, Κύριε, πάντων τῶν κεκοιμημένων ἐπ' ἐλπίδι ἀναστάσεως ζωῆς αἰωνίου, καὶ ἀνάπαισον αὐτούς, ὅπου ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου.

CODEX BOSSANENSIS.

Χαρίτωνος, Παύλου, Παχωμίου, Ἀμμωνᾶ, Θεοδώρου, Ἰλαρίωνος, Ἀρσενίου, Μακαρίου, Μακαρίου, Σισώη, Ἰωάννου, Παμβῶ, Ποιμένος, Νείλου, Ἡσιδώρου, Ἐφραίμ, Συμεῶνος, Συμεῶνος, Θεοδοσίου, Σάβα, Σάβα, Εὐθυμίου, Θεοκτίστου, Γερασίμου, Παντολέοντος, Μαξίμου, Ἀναστασίου, Κοσμά, Ἰωάννου, Τιμοθέου καὶ τοῦ νέου Χαρίτωνος.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων ἡμῶν τῶν ἀναιρεθέντων ὑπὸ τῶν βαρβάρων ἐν τῷ ἁγίῳ ὄρει τῷ Σινᾶ καὶ ἐν τῇ Ραϊθῷ καὶ λοιπῶν ὁσίων πατέρων ἡμῶν καὶ ἀσκητῶν ὀρθοδόξων, καὶ πάντων τῶν ἁγίων σου οὐχ ὅτι ἡμεῖς ἐσμεν ἄξιοι μνημονεῖν τῆς ἐκείνων μακαριότητος, ἀλλ' ἵνα καὶ αὐτοὶ παρεστῶτες τῷ φοβερῷ καὶ φρικτῷ σου βήματι ἀντιμνημονεύσωσι τῆς ἡμῶν ἐλεονότητος, καὶ εὐρωμεν χάριν καὶ ἔλεος ἐνώπιόν σου, Κύριε, εἰς εὐκαιρον βοήθειαν.

Μνήσθητι, Κύριε, πρεσβυτέρων, διακόνων, διακονισσῶν, ὑποδιακόνων, ἀναγνωστῶν, ἐπορκιστῶν, ἐρμηνευτῶν, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, ὀρφανῶν, ἐγκρατευσμένων, τῶν μετὰ πίστεως ἐν τῇ ἁγίᾳ κοινωσίᾳ τῆς ἁγίας σου καθολικῆς καὶ ἀποστολικῆς ἐκκλησίας τελειωθέντων.

Μνήσθητι, Κύριε, τῶν εὐσεβῶν καὶ πιστῶν βασιλέων, Κωνσταντίνου, Ἐλένης, Θεοδοσίου τοῦ μεγάλου, Μαρκιανοῦ, Πουλχερίας, Λέοντος, Ἰουστινιανοῦ, Κωνσταντίνου, καὶ τῶν κατ' αὐτοὺς εὐσεβῶς καὶ πιστῶς βασιλευσάντων καὶ πάντων τῶν ἐν πίστει καὶ σφραγίδι Χριστοῦ προκεκοιμημένων, φιλοχρίστων, ὀρθοδόξων, λαϊκῶν.

(1) Σισιῶλου, Ἰωάννου, Δαμῶσου interlined after Μακαρίου.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

Χαρίτωνος, Παύλου, Παχωμίου, Ἀμμυῶν, Θεοδώρου, Ἰλαρίωνος, Ἀρσενίου, Μακαρίου, Ἰωάννου, Παμβών, Ποιμένος, Νείλου, Ἰσιδώρου, Ἐφραίμ, Συμεῶνος, Θεοδοσίου, Σάβα, Εὐθυμίου, Θεοκτίστου, Γερασίμου, Παντολέοντος, Μαξίμου, Ὀνουφρίου, Παφνουτίου, Ἀναστασίου, Κοσμᾶ, Ἰωάννου.

Μνήσθητι, Κύριε, τῶν ἁγίων πατέρων ἡμῶν τῶν ἀναιρεθέντων ὑπὸ τῶν βαρβάρων ἐν τῷ ὄρει τῷ Σινᾶ καὶ ἐν τῇ Ῥαιθῷ, καὶ τῶν λοιπῶν ὁσίων πατέρων ἡμῶν καὶ ἀσκητῶν ὀρθοδόξων καὶ πάντων τῶν ἁγίων· οὐχ ὅτι ἡμεῖς ἐσμὲν ἄξιοι μνημονεῖν τῆς ἐκείνων μακαριότητος, ἀλλ' ἵνα καὶ αὐτοὶ παρεστῶτες τῷ φοβερῷ καὶ φρικτῷ σου βήματι ἀντιμνημονεύσωσι τῆς ἡμῶν ἐλεεινότητος.

Μνήσθητι, Κύριε, πρεσβυτέρων, διακόνων, ὑποδιακόνων, ἀναγνοστῶν, ἐπορκιστῶν, ψαλτῶν, μοναζόντων, ἀειπαρθένων, χηρῶν, ὀρφανῶν, ἐγκρατενομένων, καὶ τῶν ἐν σεμνῷ γάμψ διαμεινάντων, καὶ τῶν μετὰ πίστει ἐν τῇ κοινωνίᾳ τῆς ἁγίας σου καθολικῆς ἐκκλησίας τελειωθέντων.

Μνήσθητι, Κύριε, τῶν εὐσεβῶν καὶ πιστῶν βασιλέων, Κωνσταντίνου καὶ Ἑλένης, Θεοδοσίου τοῦ μεγάλου, Μαρκιανοῦ, Πουλχερίας, Λέοντος, Ἰουστινιανοῦ, Κωνσταντίνου, καὶ τῶν κατ' αὐτοὺς εὐσεβῶς καὶ πιστῶς βασιλευσάντων· καὶ πάντων τῶν ἐν πίστει καὶ σφραγίδι Χριστοῦ προκεκοιμένων, φιλοχρίστων, ὀρθοδόξων, λαϊκῶν.

BOTULUS MESSANENSIS.

CODEX BOSSANENSIS.

(1) Καὶ ἑνομάζει τοὺς κοιμηθέντας.

Μνήσθητι, Κύριε, τῶν ἡμετέρων γονέων
καὶ φίλων καὶ συγγενῶν καὶ ἰδίων, ἐν τῇ
βασιλείᾳ σου, τοῦ Δ΄. καὶ τοῦ Δ΄.

[98 b]

Τούτων πάντων μνήσθητι, Κύριε ὁ Θεὸς
τῶν πνευμάτων καὶ πάσης σαρκός, ὧν
ἐμνήσθημεν καὶ ὧν οὐκ ἐμνήσθημεν, ὀρθο-
δόξων, ἀπὸ τοῦ Ἄβελ τοῦ δικαίου μέχρι τῆς
σήμερον ἡμέρας· ἐκεῖ αὐτοὺς ἀνάπαυσον ἐν
χώρᾳ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τρυφῇ
τοῦ παραδείσου, ἐν κόλποις Ἀβραάμ καὶ
Ἰσαὰκ καὶ Ἰακώβ, τῶν ἁγίων πατέρων ἡμῶν·
ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ στεναγμός,
ἐνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώπου σου
καὶ καταλάμπει διὰ παντός. ἡμῶν δὲ τὰ
τέλη τῆς ζωῆς χριστιανὰ καὶ εὐάρεστα καὶ
ἀναμάρτητα ἐν εἰρήνῃ κατεύθυνον, Κύριε,
ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν
ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις,
μόνον χωρὶς αἰσχύνῃς καὶ παραπτωμάτων,
διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ
Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ·
αὐτὸς γάρ ἐστιν ὁ μόνος ἀναμάρτητος φανεὶς
ἐπὶ τῆς γῆς.

[94]

(a)

Μνήσθητι, Κύριε, τῶν ἡμετέρων γονέων,
καὶ ἀδελφῶν, καὶ φίλων, καὶ συγγενῶν, καὶ
πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν οὐκ
ἐμνήσθημεν, ὀρθοδόξων· ἐκεῖ αὐτοὺς ἀνά-
παυσον ἐν χώρᾳ ζώντων, ἐν βασιλείᾳ οὐρα-
νῶν, ἐν τρυφῇ παραδείσου, εἰς κόλπους
Ἀβραάμ καὶ Ἰσαὰκ καὶ Ἰακώβ, ἐν σκηναῖς
τῶν δικαίων, ὅθεν ἀπέδρα ὀδύνη καὶ λύπη
καὶ στεναγμός, ἐνθα ἐπισκοπεῖ τὸ φῶς τοῦ
προσώπου σου καὶ καταλάμπει διὰ παντός.
ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ
εὐάρεστα, εἰρηνικὰ καὶ ἀναμάρτητα, κατεύ-
θυνον, Κύριε, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ
τοὺς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις
καὶ ὡς θέλεις, μόνον χωρὶς κατακρίσεως καὶ
αἰσχύνῃς παραπτωμάτων·.....αὐτὸς γάρ
ἐστιν μόνος ἀναμάρτητος φανεὶς ἐπὶ τῆς γῆς.
Ἐκφώνως. Ἐν πρώτοις μνήσθητι, Κύριε,
τοῦ ἁγιοτάτου πατρὸς ἡμῶν καὶ πατριάρχου,
τοῦ Δ΄, τῆς ἁγίας Χριστοῦ τοῦ Θεοῦ ἡμῶν
πόλεως, καὶ τῶν σὺν αὐτῷ ἁγίων τεσσάρων
οἰκουμενικῶν, ὀρθοδόξων πατριαρχῶν, Βενε-
δέκτου Ῥώμης, Νικολάου Κωνσταντινου-

(1) There is a space here in the MS.

(2) τούτων πάντων μνήσθητι, Κύριε, ὁ Θεὸς
τῶν πνευμάτων added in the margin after συγ-
γενῶν.

(3) τῇ interlined. σου interlined. [ἐν τῇ βα-
σου οὐρανῶν.]

(4) τῶν πατέρων interlined after Ἰακώβ.

(5) ἀνώδινα interlined after εὐάρεστα. ἐν εἰ-
ρήνῃ interlined after ἀναμάρτητα.

(6) διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ
Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ interlined

on an erasure, ὁ interlined before μόνος.

(7) μεγάλων interlined after τεσσάρων.

(a) This passage was in use in the time of
Jerome. "Sacerdotum quotidie ora concele-
brant ὁ μόνος ἀναμάρτητος, quod in lingua nostra
dicitur, Qui solus est sine peccato." Lib. II. contr.
Pelagianos c. 23 (tom. II. p. 771). See Palmer
Orig. Lit. I. p. 30. The Benedictine editors
of Jerome appear not to have been aware of
the existence of the phrase in this Liturgy.

PARIS MANUSCRIPT 2509.

Μνήσθητι, Κύριε ὁ Θεὸς τῶν πνευμάτων
καὶ πάσης σαρκός, ὧν ἐμνήσθημεν καὶ ὧν
οὐκ ἐμνήσθημεν, ὀρθοδόξων, ἀπὸ Ἄβελ τοῦ
δικαίου μέχρι τῆς σήμερον ἡμέρας· αὐτὸς
ἐκεῖ αὐτοὺς ἀνάπαυσον, ἐν χώρᾳ ζώντων,
ἐν τῇ βασιλείᾳ σου, ἐν τῇ τρυφῇ τοῦ
παραδείσου, ἐν τοῖς κόλποις Ἀβραὰμ καὶ
Ἰσαὰκ καὶ Ἰακώβ, τῶν ἁγίων πατέρων
ἡμῶν, ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ στε-
ναγμός, ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσ-
ώπου σου καὶ καταλάμπει διὰ παντός.
ἡμῶν δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ
εὐάρεστα καὶ ἀναμάρτητα ἐν εἰρήνῃ κατεύ-
θυνον, Κύριε, Κύριε, ἐπισυνάγων ἡμᾶς ὑπὸ
τοὺς πόδας τῶν ἐκλεκτῶν σου, ὅτε θέλεις
καὶ ὡς θέλεις, μόνον χωρὶς αἰσχύνῃς καὶ
παραπτωμάτων, διὰ τοῦ μονογενοῦς σου
Υἱοῦ, Κυρίου δέ, Θεοῦ, καὶ Σωτῆρος ἡμῶν,
Ἰησοῦ Χριστοῦ· αὐτὸς γάρ ἐστιν ὁ μόνος
ἀναμάρτητος φανεὶς ἐπὶ τῆς γῆς.

PARIS MANUSCRIPT 476.

Μνήσθητι, Κύριε, τῶν ἡμετέρων γονέων
καὶ ἀδελφῶν, καὶ φίλων καὶ συγγενῶν.

Ἐνταῦθα μνημονεύει οὐς θέλει ὁ ἱερεὺς κεκοιμη-
μένους χριστιανούς.

Τούτων πάντων μνήσθητι, Κύριε ὁ Θεὸς
τῶν πνευμάτων καὶ πάσης σαρκός, ὧν ἐμνή-
σθημεν καὶ ὧν οὐκ ἐμνήσθημεν, ὀρθοδόξων·
αὐτὸς ἐκεῖ αὐτοὺς ἀνάπαυσον, Κύριε, ἐν
χώρᾳ ζώντων, ἐν τῇ βασιλείᾳ σου, ἐν τῇ
τρυφῇ τοῦ παραδείσου, ἐν κόλποις Ἀβραὰμ
καὶ Ἰσαὰκ καὶ Ἰακώβ, τῶν ἁγίων πατέρων
ἡμῶν, ὅθεν ἀπέδρα ὀδύνη, λύπη, καὶ στε-
ναγμός, ἔνθα ἐπισκοπεῖ τὸ φῶς τοῦ προσώ-
που σου καὶ καταλάμπει διὰ παντός. ἡμῶν
δὲ τὰ τέλη τῆς ζωῆς χριστιανὰ καὶ ἀνα-
μάρτητα ἐν εἰρήνῃ κατεύθυνον, Κύριε,
ἐπισυνάγων ἡμᾶς ὑπὸ τοὺς πόδας τῶν
ἐκλεκτῶν σου, ὅτε θέλεις καὶ ὡς θέλεις,
μόνον χωρὶς αἰσχύνῃς καὶ παραπτωμάτων,
διὰ τοῦ μονογενοῦς σου Υἱοῦ, Κυρίου δὲ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ· αὐτὸς
γάρ ἐστιν ὁ μόνος ἀναμάρτητος φανεὶς ἐπὶ
τῆς γῆς.

(b) [Benedict VII. was Pope of Rome from 974 to 983.

Nicolaus II. Chrysoberges was Patriarch of Constantinople from 983 to 997.

Agapius II. Patriarch of Alexandria from 985 to 997. (Another Agapius immediately pre-
ceded him according to some accounts.)

Elias was Patriarch of Alexandria for many years from 968.]

(1) In marg. inf. cod. hæc legitur rubrica: Ἐρέθη παρὰ τῷ ἁγίῳ Βασιλεῖ ἡ εὐχή αὕτη πλα-
τυτέρα, ζῆται κ. κ'. [p. 166?]

BOTULUS MESSANENSIS.

πόλεως, Ἀγαπίου Ἀντιοχίας, καὶ Ἡλία τῆς
μεγάλης πόλεως Ἀλεξανδρείας, καὶ τοῦ Δ',
τοῦ ἀρχιεπισκόπου ἡμῶν, οὓς χάρισαι ταῖς
(1) ἀγίας σου ἐκκλησίαις ἐν εἰρήνῃ σῶ[ου].

Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθίας τοῦ
παντὸς κόσμου, καὶ ἐνώσεως πασῶν τῶν
ἐκκλησιῶν, καὶ ὑπὲρ ὧν ἕκαστος προσή-
νεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τοῦ
περιστώτους λαοῦ, καὶ πάντων καὶ πα-
σῶν.

Ἐκφώνως. Δι' ὃν καὶ ἡμῖν καὶ αὐτοῖς ὡς
ἀγαθὸς καὶ φιλόανθρωπος Δεσπότης,

(a) Ὁ λαός. Ἄνες, ἄφες, συγχώρησον, ὁ
Θεός, τὰ παραπτώματα ἡμῶν, τὰ ἐκούσια,
τὰ ἀκούσια, τὰ ἐν γνώσει καὶ τὰ ἐν ἀγ-
νοίᾳ,

Ἐκφώνως ὁ ἱερεὺς. Χάριτι καὶ οἰκτιρμοῖς
καὶ φιλανθρωπία τοῦ μονογενοῦς σου Υἱοῦ,
μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν
τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ἔτι ὁ ἀρχιδιάκονος.

Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰ-
ρήνῃ.

(2) Καὶ ὑπὲρ τῶν προσκομισθέντων ἀγίων,

(1) In the margins (one of which is partly
eaten away): ὁ ἀρχιδιάκονος προσφωνεῖ. ὑπὲρ
εἰρήνης, ἐλέους, διαμονῆς καὶ ἀντιμισθίας τῶν ἀγίων
πατέρων ἡμῶν, ὁ δεῖνα, ὁ δεῖνα, τῶν πατριαρχῶν
ὀρθοδόξων, ὀρθοτομοῦντων τὸν λόγον τῆς ἀληθείας,
καὶ ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ ἀγίου
πατρὸς, ὁ δεῖνα, τοῦ ἐπισκόπου, καὶ λοιπῶν πατέ-
ρων ἡμῶν τῶν ἐν.....τῇ οἰκουμένῃ ὄντων..... τὸν
λόγον τῆς ἀληθείας, καὶ παν.....τικου ὀρθοδόξου.....
...καὶ πάντων.....εὐσεβοῦντων (?) ἵνα ἡμεῖς καὶ
ἡσύχιον βίον διάγωμεν, ἐν πάσῃ εὐσεβείᾳ καὶ σεμνό-

CODEX BOSSANENSIS.

Ὁ διάκονος.

Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθίας παντὸς
τοῦ κόσμου καὶ τῶν ἀγίων τοῦ Θεοῦ ἐκκλη-
σιῶν, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ
κατὰ διάνοιαν ἔχει, καὶ τοῦ περιστώτους
λαοῦ, καὶ πάντων καὶ πασῶν.

Ὁ λαός. Καὶ πάντων καὶ πασῶν.

Ὁ ἱερεὺς λέγει ἐκφώνως,

Δι' ὃν καὶ ἡμῖν καὶ αὐτοῖς, ὡς ἀγαθὸς
Θεὸς καὶ φιλόανθρωπος Δεσπότης,

Ὁ λαός.

Ἄνες, ἄφες, συγχώρησον, ὁ Θεός, τὰ
παραπτώματα ἡμῶν, τὰ ἐκούσια, τὰ ἀκούσια, (a)
τὰ ἐν γνώσει, τὰ ἐν ἀγνοίᾳ, γ'. (2)

Ὁ ἱερεὺς ἐκφώνως.

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία
τοῦ Χριστοῦ σου, μεθ' οὗ εὐλογητὸς εἶ καὶ
δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ ἀρχιδιάκονος λέγει,

Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ
Κυρίου δεηθῶμεν' (2)

Ἐπὲρ τῶν προσκομισθέντων καὶ ἀγια-

τητι. ἔτι ὑπὲρ πρεσβυτέρων, διακόνων, ὑποδιακό-
νων, ἀναγνωστῶν, ἐρμηνευτῶν, ἐπορκιστῶν, ψαλ-
τῶν, μοναζήτων, ὑπὲρ ἀειπαρθένων, χηρῶν, ὀρφα-
νῶν, ἐγκρατενομένων. καὶ τῶν ἐν σεμνῷ γάμῳ
διαγόντων, τῶν φιλοχριστῶν, ὀρθοδόξων, λαϊκῶν,
καὶ ὧν ἔτι αὐτοὶ (sic).

(2) καὶ προαγιασθέντων ἐπουρανίων added in
the margin after προσκομισθέντων: and τιμίων
after ἀγίων.

(3) The number γ' is added in another hand

PARIS MANUSCRIPT 2509.

(1) Λέγει ὁ πρωτοδιάκονος, Καὶ ὑπὲρ εἰρήνης καὶ εὐσταθείας παντὸς κόσμου καὶ τῶν ἁγίων τοῦ Θεοῦ ἐκκλησιῶν, καὶ ὑπὲρ ὧν ἕκαστος προσήνεγκεν, ἢ κατὰ διάνοιαν ἔχει, καὶ τοῦ περιστῶτος λαοῦ, καὶ πάντων καὶ πασῶν.

Ὁ λαός. Καὶ πάντων καὶ πασῶν.

Ὁ ἱερεὺς ἐκφωνεῖ, Δι' ὃν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς καὶ φιλόανθρωπος,

8 R Ὁ λαός. Ἄνες, ἄφες, συγχώρησον, ὁ
(a) Θεός, τὰ παραπτώματα ἡμῶν, τὰ ἐκούσια,
(b) τὰ ἀκούσια, τὰ ἐν γνώσει καὶ τὰ ἐν ἀγνοίᾳ,

Ὁ ἱερεὺς. Χάριτι καὶ οἰκτιρμοῖς καὶ φι-
λανθρωπία τοῦ μονογενοῦς σου Υἱοῦ, μεθ'
οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν
τῷ παναγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου
Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας.

Ὁ λαός. Ἄμην.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

8 R Ὁ λαός. Καὶ τῷ πνεύματί σου.

(b) Ὁ ἀρχιδιάκονος λέγει.

Ἔτι καὶ ἔτι διὰ παντὸς ἐν εἰρήνῃ τοῦ
Κυρίου δεηθῶμεν.

Ἐπὲρ τῶν προσκομισθέντων καὶ ἁγια-

PARIS MANUSCRIPT 476.

Εἶτα ὁ διάκονος. Καὶ ὑπὲρ εἰρήνης καὶ
εὐσταθείας.

Εἶτα ἐκφωνεῖ ὁ ἱερεὺς πρὸς τὸν λαόν,

Δι' ὃν καὶ ἡμῖν καὶ αὐτοῖς ὡς ἀγαθὸς
Θεὸς καὶ φιλόανθρωπος Δεσπότης,

Εἶτα λέγει ὁ λαὸς ἀπὸ τῶν ἐκτός,

Ἄνες, ἄφες.

Ἐσαύτως ὁ ἱερεὺς ἐκφωνεῖ μεγάλως,

Χάριτι καὶ οἰκτιρμοῖς καὶ φιλανθρωπία
τοῦ Χριστοῦ σου, μεθ' οὗ εὐλογητὸς εἶ
καὶ δεδοξασμένος, σὺν τῷ παναγίῳ καὶ
ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν
καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.
Ἄμην.

Εἰρήνη πᾶσιν.

Ὁ διάκονος συνάπτει, οὕτω λέγων μεγάλως,

Ἔτι καὶ ἔτι διὰ παντός.

Ἐπὲρ τῶν προκειμένων δώρων τοῦ Κυρίου
δεηθῶμεν.

(a) Compare Chrys. ad Hebr. Hom. xvii. tom. xii. p. 166. τί δέ ἐστιν Ἄνεργεῖν ἁμαρτίας; ὡς περ ἐπὶ τῆς προσφορᾶς, ἧς ἀναφέρονται, ἀναφέρονται καὶ ἁμαρτήματα λέγοντες Εἶτε ἐκόντες εἶτε ἀκόντες ἡμάρτομεν συγχώρησον.

(1) P. ὁ διάκονος. Mr Hammond puts this passage into a note, saying that it is clearly

misplaced. All the MSS., however, have it here.

(2) P. reads τὰ ἐν ἔργῳ καὶ λόγῳ τὰ ἐν γνώσει καὶ ἀγνοίᾳ τὰ ἐν νυκτὶ καὶ ἐν ἡμέρᾳ τὰ κατὰ νοῦν καὶ διάνοιαν τὰ πάντα ἡμῖν συγχώρησον, ὡς ἀγαθὸς καὶ φιλόανθρωπος.

(3) P. ὁ διάκονος.

ROTULUS MESSANENSIS.

ἐπουρανίων, θείων δώρων, Κυρίῳ τῷ Θεῷ
ἡμῶν δεηθῶμεν,

Ὅπως Κύριος ὁ Θεὸς ἡμῶν, ὁ προσδε-
ξάμενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερου-
ράνιον καὶ πνευματικὸν αὐτοῦ θυσιαστή-
ριον, εἰς ὁσμὴν εὐωδίας, ἀντικαταπέμψῃ
ἡμῖν τὴν θείαν χάριν καὶ τὴν δωρεὰν τοῦ
παναγίου.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοι-
νωνίαν τοῦ παναγίου Πνεύματος αἰτησάμε-
νοι, ἑαυτοὺς καὶ ἀλλήλους.

(1)

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, ὁ μεγα-
λάνυμος Κύριος, ἡ μακαρία φύσις, ἡ ἀφθο-
νος ἀγαθότης, ἡ πηγὴ τῆς ζωῆς καὶ τῆς
ἀθανασίας, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὁ
καθήμενος ἐπὶ τῶν χερουβιμ καὶ δοξαζό-
μενος ὑπὸ τῶν σεραφίμ, ᾧ παρεστήκασι
χιλῖαι χιλιάδες καὶ μύριαι μυριάδες ἁγίων
ἀγγέλων καὶ ἀρχαγγέλων στρατιαί· τὰ μὲν
προσενεχθέντα σοι δῶρα, δόματα, καρπώ-
ματα, εἰς ὁσμὴν εὐωδίας προσεδέξω, καὶ
ἀγιάσαι καὶ τελειῶσαι κατηξίωσας, ἀγαθέ,
τῇ χάριτι τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοι-
τήσει τοῦ παναγίου σου Πνεύματος· ἀγία-
σον δὴ, Δέσποτα, καὶ τὰς ἡμετέρας ψυχὰς

(2)

(3)

CODEX BOSSANENSIS.

σθέντων, τιμίων, ἐπουρανίων, ἀβήρτων,
ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν,
θείων δώρων, Κυρίῳ τῷ Θεῷ ἡμῶν δεηθῶμεν,

Ὅπως Κύριος ὁ Θεὸς ἡμῶν προσδεξά-
μενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον,
νοερόν καὶ πνευματικὸν αὐτοῦ θυσιαστήριον,
εἰς ὁσμὴν εὐωδίας,

Ἀντικαταπέμψῃ ἡμῖν τὴν θείαν χάριν καὶ
τὴν δωρεὰν τοῦ παναγίου Πνεύματος, δε-
ηθῶμεν.

Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοι-
νωνίαν τοῦ παναγίου αὐτοῦ καὶ προσκυνητοῦ
Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ ἀλλή-
λους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ τῷ
Θεῷ ἡμῶν παραθῶμεθα.

Ὁ λαός. Σοί, Κύριε.

Ταῦτα τοῦ διακόνου ἀρχομένου λέγειν, ὁ ἱερεὺς
κλινόμενος ἐπεύχεται.

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, ὁ με-
γαλάνυμος Κύριος, ἡ μακαρία φύσις, ἡ
ἀφθονος ἀγαθότης, ὁ πάντων Θεὸς καὶ
Δεσπότης, ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας
τῶν αἰῶνων, ὁ καθήμενος ἐπὶ τῶν χερουβιμ
καὶ δοξαζόμενος ὑπὸ τῶν σεραφίμ, ᾧ παρε-
στήκασι χιλῖαι χιλιάδες καὶ μύριαι μυριάδες
ἁγίων ἀγγέλων καὶ ἀρχαγγέλων στρατιαί·
τὰ μὲν προσενεχθέντα σοι δῶρα, δόματα,
καρπώματα, εἰς ὁσμὴν εὐωδίας προσεδέξω,
καὶ ἀγιάσαι καὶ τελειῶσαι κατηξίωσας,
ἀγαθέ, τῇ χάριτι τοῦ Χριστοῦ σου καὶ τοῦ
παναγίου σου Πνεύματος· ἀγίασον, Δέσ-
ποτα, καὶ τὰς ἡμετέρας ψυχὰς καὶ τὰ

[96]

(1) The last four words are in the margin.

(2) ὁ πάντων Θεὸς καὶ Δεσπότης added in the

margin before ἡ πηγὴ τῆς ζωῆς.

(3) τῶν αἰῶνων interlined.

PARIS MANUSCRIPT 2509.

(1) σθέντων τιμίαν, ἐπουρανίων, ἀρρήτων,
ἀχράντων, ἐνδόξων, φοβερῶν, φρικτῶν,
θείων δώρων Κυρίῳ τῷ Θεῷ ἡμῶν δε-
θῶμεν.

(2) Ὅπως Κύριος ὁ Θεὸς ἡμῶν, ὁ προσδεξά-
μενος αὐτὰ εἰς τὸ ἅγιον καὶ ὑπερουράνιον,
νοερὸν καὶ πνευματικὸν αὐτοῦ θυσιαστήριον,
εἰς ὁσμὴν εὐωδίας, ἀντικαταπέμψῃ ἡμῶν τὴν
θεϊάν χάριν καὶ τὴν δωρεὰν τοῦ παναγίου
Πνεύματος, δεθῶμεν.

(3) Τὴν ἐνότητα τῆς πίστεως, καὶ τὴν κοι-
νωνίαν τοῦ παναγίου αὐτοῦ καὶ προσκυνη-
τοῦ Πνεύματος αἰτησάμενοι, ἑαυτοὺς καὶ
ἀλλήλους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ
τῷ Θεῷ παραθῶμεθα.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐπεύχεται.

8 R Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, ὁ μεγα-
λώνυμος Κύριος, ἡ μακαρία φύσις, ἡ ἀφθο-
νος ἀγαθότης, ὁ πάντων Θεὸς καὶ Δεσπότης,
ὁ ὢν εὐλογητὸς εἰς τοὺς αἰῶνας, ὁ καθήμενος
ἐπὶ τῶν χερουβίμ καὶ δοξαζόμενος ὑπὸ
τῶν σεραφίμ, ψ̄ παρεστήκασι χίλια χιλι-
άδες καὶ μύριαι μυριάδες ἁγίων ἀγγέλων
καὶ ἀρχαγγέλων στρατιαί· τὰ μὲν προσ-
ενεχθέντα σοι δῶρα, δόματα, καρπώματα,
(4) εἰς ὁσμὴν εὐωδίας προσεδέξω, καὶ ἀγιάσαι
8 B καὶ τελειῶσαι κατηξίωσας, ἀγαθὴ, τῇ χάριτι
τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ
παναγίου σου Πνεύματος· ἀγίασον, Δέσπο-
τα, καὶ τὰς ἡμετέρας ψυχὰς καὶ σώματα

(1) P. omits ἡμῶν.

(2) P. adds πνευματικῆς.

(3) In marg. inf. cod. hæc legitur rubrica:

PARIS MANUSCRIPT 476.

Ὅπως Κύριος ὁ Θεὸς ἡμῶν, ὁ προσδεξά.

Τὴν ἐνότητα τῆς πίστεως.

Ὁ δὲ ἱερεὺς κλίτων λέγει τὴν εὐχήν.

Ὁ Θεὸς καὶ Πατὴρ τοῦ Κυρίου ἡμῶν
Ἰησοῦ Χριστοῦ, ὁ μεγαλώνυμος Κύριος,
ἡ μακαρία φύσις, ἡ ἀφθονος ἀγαθότης, ὁ
πάντων Θεὸς καὶ Δεσπότης, ὁ ὢν εὐλογητὸς
εἰς τοὺς αἰῶνας τῶν αἰῶνων, ὁ καθήμενος
ἐπὶ τῶν χερουβίμ καὶ δοξαζόμενος ὑπὸ τῶν
σεραφίμ, ψ̄ παρεστήκασι χίλια χιλιάδες
καὶ μύριαι μυριάδες ἁγίων ἀγγέλων καὶ
ἀρχαγγέλων στρατιαί· τὰ μὲν προσε-
νεχθέντα σοι δῶρα, δόματα, καρπώματα,
εἰς ὁσμὴν εὐωδίας προσεδέξω, καὶ ἀγιάσαι
καὶ τελειῶσαι κατηξίωσας, ἀγαθὴ, τῇ χάριτι
τοῦ Χριστοῦ σου, καὶ τῇ ἐπιφοιτήσει τοῦ
παναγίου σου Πνεύματος· ἀγίασον, Δέ-
σποτα, καὶ τὰς ἡμετέρας ψυχὰς καὶ τὰ

Ἐτίθησαν παρὰ τῷ ἁγίῳ Βασιλεῖ αἱ αἰτήσεις
αὐται συντομώτεραι, γήτει κ. κβ'. [pp. 166, 167.]

(4) P. adds πνευματικῆς.

ROTULUS MESSANENSIS.

καὶ τὰ σώματα καὶ τὰ πνεύματα, καὶ ψηλά-
 φησον τὰς διανοίας ἡμῶν, καὶ ἀνάκρινον τὰς
 συνειδήσεις, καὶ ἔκβαλαι ἀφ' ἡμῶν πᾶσαν
 ἔνοιαν πονηράν, πάντα λογισμὸν ἀσελγή,
 πᾶσαν ἐπιθυμίαν αἰσχροῦ καὶ ἐνθύμησιν
 βλαβερὰν, πάντα λόγον ἀπρεπή, πάντα
 φθόνον καὶ τῦφον καὶ ὑπόκρισιν, πᾶν
 ψεῦδος, πάντα δόλον, πάντα περισπασμὸν
 βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κακίαν,
 πᾶσαν κενοδοξίαν, πάντα θυμόν, πᾶσαν
 ὀργήν, πᾶσαν μνησικακίαν, πᾶσαν βλασ-
 φημίαν, πᾶσαν ῥαθυμίαν, πᾶσαν φιλαργυ-
 ρίαν, πᾶσαν κίνησιν σαρκὸς τε καὶ πνεύ-
 ματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς
 σῆς ἀγιότητος.

σώματα καὶ τὰ πνεύματα, καὶ ψηλάφησον
 τὰς διανοίας, καὶ ἀνάκρινον τὰς συνειδήσεις,
 καὶ ἔκβαλλε ἀφ' ἡμῶν πᾶσαν ἔνοιαν πονη-
 ράν, πάντα λογισμὸν ἀσελγή, πᾶσαν ἐπι-
 θυμίαν καὶ ἐνθύμησιν αἰσχροῦ, πάντα λόγον
 ἀπρεπή, πάντα φθόνον καὶ τῦφον καὶ ὑπό-
 κρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα
 περισπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν,
 πᾶσαν κενοδοξίαν, πᾶσαν κακίαν, πάντα
 θυμόν, πᾶσαν ὀργήν, πᾶσαν μνησικακίαν,
 πᾶσαν βλασφημίαν, πᾶσαν φιλαργυρίαν
 καὶ ῥαθυμίαν, πᾶσαν κίνησιν σαρκὸς τε καὶ
 πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος
 τῆς ἀγιότητός σου.

[95 b]

- (1)
- (2)
- (3) Ἐκφώνως. Καὶ καταξίωσον ἡμᾶς, Δέ-
 σποτα φιλάνθρωπε, μετὰ παρρησίας, ἀκα-
 τακρίτως, ἐν καθαρῇ καρδίᾳ, ψυχῇ πεφω-
 τισμένη, ἀνεπαισχύντῳ προσώπῳ, ἡγια-
 σμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαι σέ, τὸν
 τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα,
 καὶ λέγειν,
 Ὁ λαός. Πάτερ ἡμῶν.
- (5) (a)

Ἐκφώνως. Καὶ καταξίωσον ἡμᾶς, Δέ-
 σποτα, φιλάνθρωπε Κύριε, μετὰ παρρησίας,
 ἀκατακρίτως, ἐν καθαρῇ καρδίᾳ, ψυχῇ πεφω-
 τισμένη, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμέ-
 νους χεῖλεσι, τολμᾶν ἐπικαλεῖσθαι σέ, τὸν
 ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ
 λέγειν,
 Ὁ λαός. Πάτερ ἡμῶν.
 Ὁ ἱερεὺς ἐστὼς λέγει καθ' ἑαυτὸν,
 Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμὸν,
 Κύριε, Κύριε τῶν δυνάμεων, ὃν ὑπερενεγκεῖν
 οὐ δυνάμεθα, ὃ εἰδὼς τὴν ἀσθένειαν ἡμῶν,
 ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ ἐκ

(a)
[96]

Καὶ μὴ εἰσενέγκης ἡμᾶς εἰς πειρασμὸν,
 Κύριε, Κύριε τῶν δυνάμεων, ὃν ὑπενεγε-
 κεῖν οὐ δυνάμεθα, ὃ εἰδὼς τὴν ἀσθένειαν
 ἡμῶν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ,

- ἐνότητα τῆς πίσ. And in the left margin ἐγ-
 γελον εἰρήνης. τὰ καλά. Χριστιανὰ.
- (4) Κύριε interlined after φιλάνθρωπε.
- (5) In the margin in the same hand as above
 ἐκφών. Ὅτι σοῦ ἐστιν ἡ βασιλεία.
- (6) In the margin καὶ ὁ ἱερεὺς εὐχεται κλωδ-
 μενος.

(1) πᾶσαν μαλακίαν in the margin after βλασ-
 φημίαν.
 (2) πᾶσαν φαρμακείαν interlined after φιλαρ-
 γυρίαν.
 (3) In a very different and sprawling hand
 in the right margin ἀντιλαβοῦ σώ[σον]. τὴν
 ἡμέραν. συγγνώμην καὶ ἀ. τὸν ὑπόλοιπον. τὴν

PARIS MANUSCRIPT 2500.

καὶ τὰ πνεύματα, καὶ ψηλάφησον τὰς διανοίας, καὶ ἀνάκρινον τὰς συνειδήσεις, καὶ ἔκβαλον ἀφ' ἡμῶν πᾶσαν ἔννοιαν πονηράν, πάντα λογισμὸν ἀσελγή, πᾶσαν ἐπιθυμίαν αἰσχροάν, πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνον καὶ τῦφον καὶ ὑπόκρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα περισπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κενοδοξίαν, πᾶσαν ῥαθυμίαν, πᾶσαν κακίαν, πάντα θυμόν, πᾶσαν ὀργήν, πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς ἀγιότητός σου·

P. 32
S R
S A
(1)

Ὁ ἱερεὺς ἐκφωνεῖ. Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλόανθρωπε, μετὰ παῤῥησίας, ἀκατακρίτως, ἐν καθαρᾷ καρδίᾳ, ψυχῇ συντετριμμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαι σέ, τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν,

(a)
S R
S A

Ὁ λαός. Πάτερ ἡμῶν, ὁ ἐν τοῖς οὐρανοῖς.

S R
S A

Ὁ ἱερεὺς ἐπικλινομένος λέγει,
Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, Κύριε, Κύριε τῶν δυνάμεων, ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ τῶν ἔργων αὐτοῦ, καὶ πάσης

(a) The Lord's prayer was certainly used at Antioch in the time of Chrysostom. See In Genesim, Hom. xxvii. tom. iv. p. 268: "Ἐν τούτῳ κατορθώσωμεν, δυνασόμεθα μετὰ καθαροῦ συνειδήτος καὶ τῇ ἱερᾷ ταύτῃ καὶ φρικτῇ τραπέζῃ προσελθεῖν, καὶ τὰ ῥήματα ἐκεῖνα τὰ τῇ εὐχῇ συνεζευγμένα

PARIS MANUSCRIPT 476.

σώματα καὶ τὰ πνεύματα, καὶ ψηλάφησον τὰς διανοίας, καὶ ἀνάκρινον τὰς συνειδήσεις, καὶ ἔκβαλε ἀφ' ἡμῶν πᾶσαν ἔννοιαν πονηράν, πάντα λογισμὸν ἀσελγή, πᾶσαν ἐπιθυμίαν καὶ ἐνθύμησιν αἰσχροάν, πάντα λογισμὸν ἀπρεπῆ, πάντα φθόνον καὶ τῦφον καὶ ὑπόκρισιν, πᾶν ψεῦδος, πάντα δόλον, πάντα περισπασμὸν βιωτικόν, πᾶσαν πλεονεξίαν, πᾶσαν κακίαν, πάντα θυμόν, πᾶσαν ὀργήν, πᾶσαν μνησικακίαν, πᾶσαν βλασφημίαν, πᾶσαν κίνησιν σαρκός τε καὶ πνεύματος ἀπηλλοτριωμένην τοῦ θελήματος τῆς ἀγιότητός σου·

Ὁ ἱερεὺς βάλλει θυμίαμα καὶ ἐκφωνεῖ μεγάλως,

Καὶ καταξίωσον ἡμᾶς, Δέσποτα φιλόανθρωπε, Κύριε, μετὰ παῤῥησίας, ἀκατακρίτους, ἐν καθαρᾷ καρδίᾳ, ψυχῇ πεφωτισμένῃ, ἀνεπαισχύντῳ προσώπῳ, ἡγιασμένοις χεῖλεσι, τολμᾶν ἐπικαλεῖσθαι σέ, τὸν ἐν τοῖς οὐρανοῖς ἅγιον Θεὸν Πατέρα, καὶ λέγειν,

Ὁ δὲ λαὸς τὸ Πάτερ ἡμῶν.

(a)

Καὶ ὁ ἱερεὺς ἱστάμενος λέγει καθ' ἑαυτὸν τὴν εὐχὴν ταύτην ἐπευχόμενος,

Καὶ μὴ εἰσενέγκῃς ἡμᾶς εἰς πειρασμόν, Κύριε, Κύριε τῶν δυνάμεων, ὃν ὑπενεγκεῖν οὐ δυνάμεθα, ὁ εἰδὼς τὴν ἀσθένειαν ἡμῶν, ἀλλὰ ῥύσαι ἡμᾶς ἀπὸ τοῦ πονηροῦ, καὶ

μετὰ παρρησίας φθέγγεσθαι. Ἰσασις οἱ μεμνημένοι τὸ λεγόμενον.

(1) In marg. inf. cod. hæc legitur rubrica: Ἐτέθη παρὰ τῷ ἁγίῳ Βασιλεῖ ἡ ἐκφώνησις αὕτη μετὰ καὶ τοῦ Πάτερ ἡμῶν, ζήτει κ. κγ'. [pp. 85, 167.]

ROTULUS MESSANENSIS.

καὶ ἀπὸ τῶν ἔργων αὐτοῦ, καὶ πάσης ἐπη-
ρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὄνομά
σου τὸ ἅγιον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμε-
τέραν ταπεινώσιν·

(1)

Ἵτι σοῦ ἐστιν ἡ βασιλεία.

Εἰρήνη πᾶσιν.

(2)

Ἐτα ὁ ἀρχιδιάκονος. Τὰς κεφαλὰς.

Σοὶ ἐκλίναμεν οἱ δοῦλοί σου, Κύριε, τοὺς
ἑαυτῶν αὐχένας, ἐνώπιον τοῦ ἁγίου σου
θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ
πλούσια ἐλέη· πλουσίαν τὴν χάριν σου
καὶ τὴν εὐλογίαν σου ἐξαπόστειλον ἡμῖν,
Δέσποτα, καὶ ἀγίασον τὰς ψυχὰς ἡμῶν
καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἄξιοι
γενώμεθα κοινωνοὶ καὶ μέτοχοι τῶν ἀχράν-
των σου μυστηρίων, εἰς ἄφεσιν ἁμαρ-
τιῶν·

(3)

(4)

Ἐκφώνησις. Σὺ γὰρ προσκυνητὸς εἶ καὶ
δεδοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ
μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ
πανάγιον, νῦν καὶ αἰεὶ, καί.

Ἐκφών. Β'. Καὶ ἔσται ἡ χάρις καὶ τὰ

(1) ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν added in
the margin, and ἐκφών. in the other margin
before ἑστὶ σοῦ.

(2) In the margin καὶ εὐχεται ὁ ἱερεὺς κλίων,

CODEX ROSSANENSIS.

τῶν ἔργων αὐτοῦ, καὶ πάσης ἐπηρείας καὶ
μεθοδείας αὐτοῦ, καὶ τέχνης καὶ ἀπάτης
αὐτοῦ, διὰ τὸ ὄνομά σου τὸ ἅγιον, τὸ
ἐπικληθὲν ἐπὶ τὴν ἡμετέραν ταπεινώσιν·

Ἐκφώνησις. Ἵτι σοῦ ἐστιν ἡ βασιλεία,
καὶ ἡ δύναμις, καὶ ἡ δόξα.

Ἵ ὁ λαός. Ἵ Ἀμήν.

Ἵ ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ἵ ὁ διάκονος. Τὰς κεφαλὰς.

Ἵ ὁ ἱερεὺς κλίων ἐπέυχεται·

Σοὶ ἐκλίναμεν οἱ δοῦλοί σου, Κύριε, τοὺς
ἑαυτῶν αὐχένας, ἐνώπιον τοῦ ἁγίου σου
θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ
πλούσια ἐλέη· πλουσίαν καὶ νῦν τὴν χάριν
σου καὶ τὴν εὐλογίαν σου ἐξαπόστειλον
ἡμῖν, Δέσποτα, καὶ ἀγίασον ἡμῶν τὰς
ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα
ἄξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέ-
σθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφεσιν
ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον·

[36 b]

Ἐκφώνησις. Σὺ γὰρ προσκυνητὸς καὶ δε-
δοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ
μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ
πανάγιον, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Καὶ πάλιν ὁ ἱερεὺς ἱστάμενος σφραγίζει τὰ
δῶρα, ἐκφώνων,

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς ἁγίας

λέγων.

(3) Before τῆν there seems to have been in-
terlined καὶ νῦν.

(4) καὶ εἰς ζωὴν τὴν αἰώνιον apparently added.

PARIS MANUSCRIPT 2509.

ἐπιηρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὄνομά σου τὸ ἅγιον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμετέραν ταπεινώσιν·

Ἐκφώνησι, Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνευματί σου.

Ὁ ἀρχidiaκoς λέγει, Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ κλίνωμεν.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς ἐπέχεται λέγων οὕτως·

Σοὶ ἐκλίναμεν οἱ δοῦλοί σου, Κύριε, τοὺς ἑαυτῶν αὐχένας, ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ πλοῦσια ἐλέη· πλουσίαν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόστειλον ἡμῖν, Δέσποτα, καὶ ἀγίασον τὰς ψυχὰς ἡμῶν καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἄξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφασιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον·

Ἐκφώνησι. Σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεί.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς ἐκφωνεῖ,

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς ἁγίας

PARIS MANUSCRIPT 476.

ἐκ τῶν ἔργων αὐτοῦ, καὶ πάσης ἐπιηρείας καὶ μεθοδείας αὐτοῦ, διὰ τὸ ὄνομά σου τὸ ἅγιον, τὸ ἐπικληθὲν ἐπὶ τὴν ἡμετέραν ταπεινώσιν·

Ἐτα ἐκφωνεῖ, Ὅτι σοῦ ἐστιν ἡ βασιλεία, καὶ ἡ δύναμις, καὶ ἡ δόξα, τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκoς. Τὰς κεφαλὰς ἡμῶν τῷ

Ὁ ἱερεὺς τὴν εὐχὴν ταύτην κλίνω·

Σοὶ ἐκλίναμεν οἱ δοῦλοί σου, Κύριε, τοὺς ἑαυτῶν αὐχένας, ἐνώπιον τοῦ ἁγίου σου θυσιαστηρίου, ἀπεκδεχόμενοι τὰ παρὰ σοῦ πλοῦσια ἐλέη· πλουσίαν καὶ νῦν τὴν χάριν σου καὶ τὴν εὐλογίαν σου ἐξαπόστειλον ἡμῖν, Δέσποτα, καὶ ἀγίασον ἡμῶν τὰς ψυχὰς καὶ τὰ σώματα καὶ τὰ πνεύματα, ἵνα ἄξιοι γενώμεθα κοινωνοὶ καὶ μέτοχοι γενέσθαι τῶν ἁγίων σου μυστηρίων, εἰς ἄφασιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον·

Ἐκφωνεῖ ὁ ἱερεὺς ἔξω,

Σὺ γὰρ προσκυνητὸς καὶ δεδοξασμένος ὑπάρχεις, ὁ Θεὸς ἡμῶν, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεί, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ἐπισυνάπτει καὶ ταύτην τὴν ἐκφώνησιν·

Καὶ ἔσται ἡ χάρις καὶ τὰ ἐλέη τῆς

(1) P. ὁ διάκoς.

(2) Dr Neale without any authority inserted here the prayer Ὁ Θεός, ὁ μέγας καὶ θαυμαστός (see below p. 323) and is followed by Mr Ham-

mond. Dr Daniel follows the edition of Morel, which agrees with the Paris MS. 2509.

(3) P. τοὺς ἡμετέρους αὐχένας.

ROTULUS MESSANENSIS.

(1) ἔλεη τῆς ἁγίας καὶ ὁμοουσίου καὶ προσκυνητῆς Τριάδος μετὰ πάντων ἡμῶν.

Ἄδ. Καὶ μετὰ τοῦ πνεύματός σου.

(2) Ὁ διάκονος. Πρόσχωμεν.

(3) Ὁ ἱερεὺς ὑψῶν τὸν ἄρτον εὐχεται,

Ἄγιε, ὁ ἐν ἁγίοις ἀναπαυόμενος, Κύριε, ὁ Θεὸς ἡμῶν, ἁγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύματος· σὺ γὰρ εἶπας, Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι, Κύριε ὁ Θεὸς ἡμῶν.

(4) Ἀκατάληπτε, Θεέ, Λόγε, τῷ Πατρὶ καὶ τῷ ἁγίῳ Πνεύματι ὁμοούσιε, συναΐδιε, καὶ ἀχώριστε, πρόσδεξαι τὸν ἀκήρατον ὕμνον ἐν ταῖς ἁγίαις σου καὶ ἀναιμάκτοις θυσίαις, σὺν τοῖς χερουβὶμ καὶ σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ, βοῶντος καὶ λέγοντος·

Ἐκφώνησις ὁ ἱερεὺς
 Τὰ ἄγια τοῖς ἄγιοις.
 Ὁ λαός. Εἰς ἅγιος.

(5) Ἐκφώνησις ὁ ἱερεὺς
 Τὰ ἄγια τοῖς ἄγιοις.

(6) Ὁ λαός. Εἰς ἅγιος.

(7) Ὑπὲρ σωτηρίας, καὶ ἀντιλήψεως τοῦ ἁγίου πατρὸς ἡμῶν, τοῦ Δ', παντὸς τοῦ κλήρου, καὶ τοῦ φιλοχρίστου λαοῦ.

(1) ἀκτίστου καὶ ἀδιαιρέτου in the margin after ὁμοουσίου.

(2) Prefixed in the margin Μετὰ φόβου Θεοῦ.

(3) σφραγίζων καθ' ἐαυτὸν added.

(4) Δέσποτα interlined after εἶπας.

(5) παναγίῳ σου interlined (for ἁγίῳ).

CODEX BOSSANENSIS.

καὶ ὁμοουσίου, ἀκτίστου καὶ ἀδιαιρέτου, καὶ προσκυνητῆς Τριάδος, μετὰ πάντων ὑμῶν.

Ἄδ. Καὶ μετὰ τοῦ πνεύματός σου.

Ὁ διάκονος. Μετὰ φόβου Θεοῦ πρόσχωμεν.

Ὁ ἱερεὺς ὑψῶν τὸν ἄρτον λέγει καθ' ἐαυτὸν,

Ἄγιε, ὁ ἐν ἁγίοις ἀναπαυόμενος, Κύριε, ἁγίασον ἡμᾶς τῷ λόγῳ τῆς σῆς χάριτος καὶ τῇ ἐπιφοιτήσει τοῦ παναγίου σου Πνεύματος· σὺ γὰρ εἶπας, Δέσποτα, Ἄγιοι ἔσεσθε, ὅτι ἐγὼ ἅγιός εἰμι, Κύριος ὁ Θεὸς ὑμῶν.

Καὶ συνάπτει. Ἀκατάληπτε, Θεέ, Λόγε, τῷ Πατρὶ καὶ τῷ παναγίῳ Πνεύματι ὁμοούσιε, συναΐδιε, καὶ ἀχώριστε, πρόσδεξαι τὸν ἀκήρατον ὕμνον ἐν ταῖς ἁγίαις σου ἀναιμάκτοις θυσίαις, σὺν τοῖς χερουβὶμ καὶ σεραφίμ, καὶ παρ' ἐμοῦ τοῦ ἁμαρτωλοῦ, βοῶντος καὶ λέγοντος·

Εἶτα ἐκφωνεῖ,

Τὰ ἄγια τοῖς ἄγιοις.

Ἄδ. Εἰς ἅγιος, εἰς Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρὸς, σὺν ἁγίῳ Πνεύματι, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων.

Ὁ διάκονος λέγει,

Ὑπὲρ ἀφέσεως τῶν ἁμαρτιῶν ἡμῶν καὶ ἱλασμοῦ τῶν ψυχῶν ἡμῶν, καὶ ὑπὲρ σωτηρίας καὶ ἀντιλήψεως τοῦ Δ', τοῦ ἁγιωτάτου

(6) Filled up thus in the margin: εἰς Κύριος Ἰησοῦς Χριστός, εἰς δόξαν Θεοῦ Πατρὸς, σὺν ἁγίῳ Πνεύματι, ᾧ ἡ δόξα εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

(7) Prefixed in the margin Τῷ ἑκτεσθὶ ὁ διάκονος.

(8) The MS. has Ἰσοσιμόν.

[97]

[α]

[β]

BOTULUS MESSANENSIS.

(1) Ἐτε δὲ καὶ ὑπὲρ σωτηρίας καὶ ἀφέσεως ἁμαρτιῶν τῷ προσενέγκαντι ἀδελφῷ ἡμῶν.

Καὶ ὑπὲρ μνήμης τῶν ὁσίων πατέρων ἡμῶν καὶ ἀδελφῶν, εἰπωμεν πάντες ἕκτενῶς.

(a) Καὶ μελίζω ὁ ἱερεὺς, κρατῶν τὸ ἡμῖν τῇ δεξιᾷ, βάπτει πρῶτον εἰς τὸ ποτήριον τῆς δεξιᾶς λέγων,

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Ἔτα σφραγίζει τὸ τῆς ἀριστερᾶς, καὶ ἄρχεται μελίζω, καὶ πρὸ πάντων διδοὶ εἰς ἕκαστον κρατήρα μερίδα διπλῆν, λέγων,

(2) Ἦνωται, καὶ ἡγίασται, καὶ τετελείωται εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος.

(1) τοῦ Κυρίου δεηθῶμεν in the margin.

(2) τὸ θεῖον μυστικὸν δῶρον interlined after τετελείωται.

(3) Added by interlineations and in the margin, καὶ ὅτε πληρώσῃ μελίζω καὶ μετὰ τὸ πληρῶσαι τὸν διάκονον, Δόξα Πατρὶ, καὶ, Κύριε, εὐλόγησον, λέγει ὁ ἱερεὺς· Εὐλογητὸς ὁ Κύριος, ὁ εὐλογῶν καὶ ἀγιάζων ἡμᾶς τοὺς ἐν φόβῳ (?) μελίζοντας καὶ πάντας τοὺς ἐν πίστει μεταλαμβάνοντας, νῦν καὶ δεῖ.

CODEX BOSSANENSIS.

ἡμῶν πατριάρχου, καὶ ὑπὲρ πάσης ψυχῆς θλιβομένης καὶ καταπονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπιδομένης, καὶ ἐπιστροφῆς τῶν πεπλανημένων, ἰάσεως τῶν ἀσθενούντων, ἀναρρώσεως τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκεκοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν, πάντες ἕκτενῶς εἰπωμεν, Κύριε, ἐλέησον.

[87 b]

Ὁ λαὸς τὸ, Κύριε, ἐλέησον.

Ἔτα κλᾶ τὸν ἄρτον ὁ ἱερεὺς, καὶ κρατεῖ τῇ δεξιᾷ τὸ ἡμῖν καὶ τῇ ἀριστερᾷ τὸ ἡμῖν, καὶ βάπτει τὸ τῆς δεξιᾶς ἐν τῷ κρατήρι, λέγων,

(a)

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Καὶ σφραγίζει τὸ τῆς ἀριστερᾶς ἡμῖν, εἰτα λαβὼν τὸ ἡμῖν τῆς ἀριστερᾶς καὶ κρατεῖ ἐν τῇ δεξιᾷ χειρὶ καὶ βάπτει ἐν τῷ κρατήρι καὶ λέγει,

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Καὶ εὐθέως ἄρχεται μελίζω, καὶ πρὸ πάντων διδοῖ εἰς ἕκαστον κρατήρα μίαν μερίδα ἀπλῆν, λέγων,

[88]

Ἦνωται, καὶ ἡγίασται, καὶ τετελείωται τὰ ἅγια δῶρα ταῦτα, εἰς τὸ ὄνομα τοῦ Πατρὸς, καὶ τοῦ Υἱοῦ, καὶ τοῦ ἁγίου Πνεύματος, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας.

Εὐχὴ μεταλαμβάνοντος τοῦ ἱερέως.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ οὐράνιος ἄρτος, ἡ τροφή τοῦ παντὸς κόσμου, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι ἕξις μεταλαμβάνειν τοῦ ἁγίου ἀχράντου σου μυστηρίου, ἀλλὰ διὰ τῆς σὴν ἀγαθῆν καὶ ἀφαιτον μακροθυμίαν, ἕξιόν με ποιήσω ἀκατακρίτως καὶ ἀνεπαισχύντως μετασχεῖν τοῦ παναγίου σώματος καὶ τιμίου αἵματος εἰς ἀφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

πονουμένης, ἐλέους καὶ βοηθείας Θεοῦ ἐπι-
 δεομένης, καὶ ἐπιστροφῆς τῶν πεπλανημέ-
 νων, ἰάσεως τῶν ἀσθενούντων, ἀναβύσεως
 τῶν αἰχμαλώτων, ἀναπαύσεως τῶν προκε-
 κοιμημένων πατέρων τε καὶ ἀδελφῶν ἡμῶν,
 πάντες ἐκτενωῶς εἰπόμεν, Κύριε, ἐλέησον.

Ὁ λαός, Κύριε, ἐλέησον, δώδεκα.

Εἶτα κλῆ τὸν ἄρτον ὁ ἱερεὺς, καὶ κρατεῖ τῇ
 δεξιᾷ τὸ ἥμισυ καὶ τῇ ἀριστερᾷ τὸ ἥμισυ, καὶ
 βάπτει τὸ τῆς δεξιᾶς ἐν τῷ κρατήρι, λέγων,

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ
 τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ
 Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Καὶ σφραγίζει τὸ τῆς ἀριστερᾶς εἶτα τούτῳ
 τῷ ἐσφραγισμένῳ τὸ ἄλλο ἥμισυ καὶ εὐθέως
 ἄρχεται μελλίζειν· καὶ πρὸ πάντων διδόναι εἰς ἑκα-
 στον κρατήρα [μερίδα] ἀπλήν, λέγων,

Ἦνωται καὶ ἡγιάσται καὶ τετελείωται, εἰς
 τὸ ὄνομα τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ
 ἁγίου Πνεύματος, νῦν καὶ αἰεί.

Εἶτα ὁ διάκονος τὴν ἐκτενή. Καὶ ὁ ἱερεὺς κλῆ
 τὸν ἄρτον. Καὶ κρατεῖ τῇ δεξιᾷ χεῖρι τὸ ἥμισυ
 καὶ τῇ ἀριστερᾷ τὸ ἥμισυ, καὶ βάπτει τὸ τῆς δεξιᾶς
 χεῖρός ἐν τῷ κρατήρι λέγων,

Ἐνωσις τοῦ παναγίου σώματος καὶ τοῦ
 τιμίου αἵματος τοῦ Κυρίου καὶ Θεοῦ καὶ
 Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ.

Καὶ σφραγίζει. ✠ Καὶ τὸ ἐν τῇ ἀριστερᾷ
 χεῖρι ὡσαύτως καὶ τοὺς λοιποὺς ἄρτους. ✠ ✠ Καὶ
 εὐθέως ἄρχεται τοῦ μελλίζειν καὶ πρὸ πάντων
 βάλλει εἰς ἕκαστον κρατήρα μίαν μερίδα ἀπλήν,
 λέγων,

Ἦνωται καὶ ἡγιάσται καὶ τετελείωται
 τὸ θεῖον καὶ μυστικὸν δῶρον, εἰς τὸ ὄνομα
 τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ ἁγίου
 Πνεύματος.

(a) The breaking of the bread is referred to in Chrysostom's Homily on 1 Cor. xxiv. tom. x.
 p. 218.

ROTULUS MESSANENSIS.

Τῆς κατὰ φιλανθρωπίαν παρασχεθείσης ἡμῶν θείας χάριτος τὰ ὑπὲρ ἡμᾶς ἐτολμήσαμεν. Προσερχόμεθα οὖν μετὰ φόβου τοῖς ἁγίοις σου μυστηρίοις, Δέσποτα, αἰτούμενοι, εἴ τι δι' ἀνθρωπίνην ἀσθένειαν ἡμῶν παρῶπται, συγγνώμων γενοῦ, Κύριε ὁ Θεὸς ἡμῶν.

CODEX ROSSANENSIS.

Καὶ ὅταν σφραγίζῃ τὸν ἄρτον λέγει, sic
 Ἴδε ὁ ἀμνὸς τοῦ Θεοῦ, ὁ αἴρων τὴν ἁμαρτίαν τοῦ κόσμου, σφραγισθεὶς ὑπὲρ τῆς τοῦ κόσμου σωτηρίας.

Καὶ ὅταν πρὸ πάντων διδοῖ μερίδα ἐπιθῆ λέγει,
 Μερὶς ἁγία Χριστοῦ, πλήρης θείας χάριτος καὶ ἀληθείας, Πατρός καὶ Υἱοῦ καὶ ἁγίου Πνεύματος, ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας.

Καὶ ὅταν ἀρχεταὶ μελίζειν, λέγει, sic
 Κύριος πομαίνει με, καὶ οὐδὲν με ὑστερήσει.

Εὐλογήσω τὸν Κύριον.

Αἰνεῖτε τὸν Θεόν.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Καὶ λέγει ὁ ἱερεὺς, Ὁ Κύριος εὐλογήσει καὶ ἀκατακρίτους ἡμᾶς διατηρήσει ἐπὶ τῇ μελίσει τῶν ἀχράντων αὐτοῦ δωρεῶν, καὶ ἀξιώσειεν ἅπαντας εὐχεσθαι καὶ ψάλλειν τὴν ἱερὰν ψαλμωδίαν ἐνώπιον τῆς αἰωνίου καὶ ἀδιαδόχου αὐτοῦ βασιλείας καὶ κυριότητος, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς. [98 b]

Καὶ ὅταν πληρώσωσι, λέγει ὁ διάκονος,

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσει· καὶ ἀξιώσειεν ἡμᾶς ἀγναῖς ταῖς τῶν δακτύλων τῶν ψυχῶν λαβίσιν ἀναλαβεῖν τὸν ἐμπύρινον ἄνθρακα, καὶ ἐπιθήναι τοῖς τῶν πιστῶν στόμασιν, εἰς καθαρισμὸν καὶ ἀκακισμὸν τῶν ψυχῶν αὐτῶν καὶ σωμάτων, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς. sic

Ἄλλη εὐχὴ τοῦ ἱερέως.

Γεύσασθε καὶ ἴδετε ὅτι χρηστὸς ὁ Κύριος,

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

- (1) Καὶ ὅταν σφραγίσῃ τὸν ἄρτον λέγει,
 Ἴδε ὁ ἄμνος τοῦ Θεοῦ, ὁ αἴρων τὴν
 ἁμαρτίαν τοῦ κόσμου, σφαγιασθεὶς ὑπὲρ
 τῆς τοῦ κόσμου ζωῆς καὶ σωτηρίας.

Καὶ ὅταν διδῶ μερίδα ἀπλὴν εἰς ἕκαστον κρα-
 τῆρα, λέγει,

Μερὶς ἀγία Χριστοῦ, πλήρης χάριτος
 καὶ ἀληθείας, Πατὸς καὶ ἀγίου Πνεύματος,
 ᾧ ἡ δόξα καὶ τὸ κράτος εἰς τοὺς αἰῶνας τῶν
 αἰῶνων.

Ἔτα ἀρχεται μελίζειν καὶ λέγειν,

Κύριος ποιμαίνει με, καὶ οὐδὲν με ὕστε-

- (2) ρήσει.

Ἔτα·

Εὐλογήσω τὸν Κύριον ἐν παντί.

- (3) Ἔτα·

- (4) Αἰνεῖτε τὸν Θεὸν ἐν τοῖς ἀγίοις αὐτοῦ.

Ὁ διάκονος. Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Ὁ Κύριος εὐλογήσει, καὶ ἀκα-
 τακρίτους ἡμᾶς διατηρήσει ἐπὶ τῇ μεταλή-
 ψει τῶν ἀχράντων αὐτοῦ δωρεῶν, νῦν καὶ
 αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

Καὶ ὅταν πληρώσῃ, λέγει ὁ διάκονος,

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς λέγει,

Ὁ Κύριος εὐλογήσει, καὶ ἀξιώσει ἡμᾶς
 ἀγναῖς ταῖς τῶν δακτύλων λαβαῖς λαβεῖν
 τὸν πύρινον ἄνθρακα, καὶ ἐπιθεῖναι τοῖς
 τῶν πιστῶν στόμασιν, εἰς καθαρισμὸν καὶ
 ἀνακαινισμὸν τῶν ψυχῶν αὐτῶν καὶ τῶν
 σωματίων, νῦν καὶ αἰεὶ.

- (5) sic Ἔτα γίνεται εὐχή ἑτέρα.

Γεύσασθε, καὶ ἴδετε, ὅτι Χριστὸς ὁ

[In the time of Chrysostom they sang part of
 the 145th Psalm. In his comment upon it
 (tom. v. p. 466) he begins οὕτως [ὁ ψαλμὸς] ἔστω
 ὁ τὰ ῥήματα ἔχων ταῦτα ἅπερ οἱ μεμνημένοι συν-
 εχῶς ὑποψάλλουσι λέγοντες, Οἱ ὀφθαλμοὶ πάντων
 εἰς σέ ἐλπίζουσι καὶ σὺ δίδως τὴν τροφήν αὐτῶν ἐν
 εὐκαιρίᾳ.]

Καὶ ποιεῖ διπλᾶς μερίδας ἐκάστων κλήρων
 καὶ βάπτει εἰς τὸν κρατῆρα. Καὶ ὅταν πληρώσῃ
 τοῦ μελίζειν, καὶ πληρωθῇ καὶ ὁ ψαλμὸς, λέγουσιν
 οἱ διάκονοι,

Κύριε, εὐλόγησον.

Ὁ ἱερεὺς. Εὐλόγηται ὁ Θεός, ὁ εὐλογῶν
 καὶ ἀγιάζων ἡμᾶς τοὺς ἐν φόβῳ Θεοῦ μελί-
 ζοντας, καὶ πάντας τοὺς ἐν πίστει μεταλαμ-
 βάνειν μέλλοντας τῶν ἀχράντων μυστηρίων
 τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν,
 Ἰησοῦ Χριστοῦ, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
 αἰῶνας τῶν αἰῶνων. Ἀμήν.

(1) P. adds after τοῦ Θεοῦ, ὁ Τίς τοῦ Πατρός.

(2) P. adds to each καὶ τὰ ἐξῆς.

(3) P. adds here εἴτα. Ἐψώσω σε, ὁ Θεός μου,
 ὁ βασιλεὺς. καὶ τὰ ἐξῆς.

(4) I.e. Ps. 150. But P. has αἰεῖτε τὸν Κύ-
 ριον, πάντα τὰ ἔθνη, i.e. Ps. 116.

(5) P. simply εἴτα.

ROTULUS MESSANENSIS.

CODEX BOSSANENSIS.

ὁ μελιζόμενος καὶ μὴ μεριζόμενος, καὶ πᾶσι
τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώ-
μενος, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν
αἰώνιον, νῦν καὶ δεῖ, καί.

Ὁ διάκονος λέγει, Ἐν εἰρήνῃ Χριστοῦ
ψάλλωμεν.

Οἱ ψάλται λέγουσι κοινωπ[κόν].

Γεύσασθε καὶ ἴδετε ὅτι χρηστός ὁ Κύ-
ριος. Ἀλληλοῦτα.

Ὁ ιερεὺς ἐπέυχεται εὐχὴν τῆς μεταλήψεως πρὸ
τοῦ μεταλαβεῖν.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ οὐρά-
νιος ἄρτος, ἡ τροφή τοῦ παντὸς κόσμου,
ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου,
καὶ οὐκ εἰμὶ ἄξιος μεταλαβεῖν τῶν ἁγίων
καὶ ἀχράντων σου μυστηρίων· ἀλλὰ διὰ
τὴν σὴν ἀγαθότητα καὶ ἄφατον μακροθυ-
μίαν ἄξιόν με ποίησον καὶ ἀκατάκριτον καὶ
ἀνεπαίσχυντον μετασχεῖν τοῦ παναγίου σώ-
ματος καὶ τοῦ τιμίου αἵματος, εἰς ἄφεσιν
ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.

[19]

Καὶ μεταδίδει τῷ κλήρῳ· ὅτε δὲ ἐπαίρουν
οἱ διάκονοι τοὺς δίσκους καὶ τοὺς κρατήρας εἰς
τὸ μεταδίδναι τῷ λαῷ, λέγει ὁ διάκονος ὁ αἶρων
τὸν πρῶτον δίσκον,

(a)

Κύριε, εὐλόγησον.

Ὁ ιερεὺς λέγει, Δόξα τῷ Θεῷ, τῷ ἁγιά-
σαντι καὶ ἁγιάζοντι πάντας ἡμᾶς.

Καὶ λέγει ὁ διάκονος,

Ἐψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ
ἐπὶ πᾶσαν τὴν γῆν ἢ δόξα σου, καὶ ἡ
βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν
αἰῶνων.

[20 b]

Ἄρχονται δὲ οἱ ψάλται τὸ Γεύσασθε. Καὶ
κοινωπεῖ ὁ ιερεὺς, καὶ ὁ κληρὸς. Ὅτε δὲ αἶρει ὁ
(1) διάκονος τὸν δίσκον, λέγει Κύριε, εὐλόγησον.

Καὶ λέγει ὁ ιερεὺς,

Δόξα τῷ Θεῷ, τῷ ἁγιάσαντι καὶ ἁγιάζοντι
πάντας ἡμᾶς.

(1) In the margin, apparently belonging to
this action, Ἐψώθητι ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός,

καὶ ἐπὶ πᾶσαν τὴν γῆν ἢ δόξα σου, καὶ ἡ βασιλεία
σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰῶνων.

PARIS MANUSCRIPT 2509.

Κύριος, ὁ μελιζόμενος καὶ μὴ μεριζόμενος, καὶ τοῖς πιστοῖς μεταδιδόμενος καὶ μὴ δαπανώμενος, εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν τὴν αἰώνιον, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

(1) Ὁ ἀρχidiaκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλλωμεν.

Οἱ ψάλλται. Γεύσασθε καὶ ἴδετε ὅτι χρηστός ὁ Κύριος.

Ὁ ἱερεὺς εὐχὴν πρὸ τῆς μεταλήψεως.

Κύριος ὁ Θεὸς ἡμῶν, ὁ οὐράνιος ἄρτος, ἡ ζωὴ τοῦ παντός, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι ἄξιος μεταλαβεῖν τῶν ἀχράντων σου μυστηρίων· ἀλλ' ὡς εὐσπλαγχνος Θεός, ἀξιώσον με τῇ χάριτί σου ἀκατακρίτως μετασχεῖν τοῦ ἁγίου σώματος καὶ τοῦ τιμίου αἵματος, εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν αἰώνιον.

(2) Ἐἴτα μεταδίδωσι τῷ κλήρῳ ὅτε δὲ ἐπαίρουσιν οἱ διάκονοι τοὺς δισκούς καὶ τοὺς κρατῆρας εἰς τὸ μεταδοῦναι τῷ λαῷ, λέγει ὁ διάκονος αἰρῶν τὸν πρῶτον δισκόν,

Κύριε, εὐλόγησον.

Ἀποκρίνεται ὁ ἱερεὺς,

Δόξα τῷ Θεῷ τῷ ἁγιασάντι καὶ ἁγιάζοντι πάντας ἡμᾶς.

Λέγει ὁ διάκονος,

Ἐπιπέσει ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων.

(1) P. ὁ διάκονος.

(2) Dr Neale (followed by Mr Hammond) inserted here [καὶ μεταλαμβάνει].

(a) [Thus the deacons distributed as in the time of Chrysostom (Hom. lxxxi. in Mat. tom. vii. p. 789). Yet the communicants drew

PARIS MANUSCRIPT 476.

Καὶ μετὰ τοῦτο λέγει τὴν εὐχὴν τῆς μεταλήψεως.

Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν, ὁ οὐράνιος ἄρτος, ἡ τροφὴ τοῦ παντός κόσμου, ἡμαρτον εἰς τὸν οὐρανὸν καὶ ἐνώπιόν σου, καὶ οὐκ εἰμι ἄξιος μεταλαβεῖν τῶν ἁγίων καὶ ἀχράντων σου μυστηρίων· ἀλλὰ διὰ τὴν σὴν ἀγαθότητα καὶ ἄφατον μακροθυμίαν ἁξιόν με ποίησον ἀκατακρίτως καὶ ἀνεπαισχύντως μετασχεῖν τοῦ παναγίου σώματός σου καὶ τοῦ τιμίου αἵματος, εἰς ἄφεσιν ἁμαρτιῶν καὶ ζωὴν αἰώνιον.

Ἐἴτα μεταλαμβάνει καὶ μεταδίδωσι καὶ τῷ κλήρῳ, λέγων οὕτως ὁ ἱερεὺς,

Σῶμα ἁγίον τοῦ Κυρίου καὶ Θεοῦ καὶ Σωτήρος ἡμῶν, Ἰησοῦ Χριστοῦ, τοῖς πιστοῖς μεταδιδόμενον εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Ἀμήν.

Καὶ ὅτε ἐπάρῃ ὁ διάκονος τὸν δισκόν, λέγει ὁ ἱερεὺς ἡσύχως, οὐ γὰρ ἐκφῶνῃ μέγα,

Δόξα τῷ Θεῷ, τῷ εὐλογούντι καὶ ἁγιάζοντι ἡμᾶς διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ἀχράντων αὐτοῦ μυστηρίων, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ἐπιλέγει ὡσαύτως καὶ ταύτην τὴν εὐχὴν εὐχαριστῶν,

Ἐπιπέσει ἐπὶ τοὺς οὐρανοὺς, ὁ Θεός, καὶ ἐπὶ πᾶσαν τὴν γῆν ἡ δόξα σου, καὶ ἡ βασιλεία σου διαμένει εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν. Ἐψούτε Κύριον τὸν Θεὸν ἡμῶν.

near to the table (In diem Natalem D. N. J. Christi tom. ii. p. 364 ε). They received the sacrifice in their hands. (Hom. xx. ad Pop. Ant. tom. ii. p. 210.)

(b) MS. εὐχαριστῶν. Possibly = εὐχαριστήριον.

ROTULUS MESSANENSIS.

- Και προστιθεῖ,
 (1) Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ
 ἡμῶν.
 (2) Προσφωνεῖ ὁ διάκονος,
 Μετὰ πίστεως καὶ φόβου Θεοῦ προσ-
 ἔλθετε.

- Και μετὰ τὸ κοινωθῆσαι τὸν λαόν, ἔρχονται
 (3) οἱ ψάλται,
 Πλήρωσον τὸ στόμα μου αἰδέσεως, Κύριε,
 (4) καὶ χάριτος.

(1) Added in the margin *Εἴη τὸ ὄνομα Κυρίου τοῦ Θεοῦ ἡμῶν εὐλογητὸν εἰς τοὺς αἰῶνας.*

(2) This is in the margin.

(3) These words are very much abbreviated. I follow Monaldinius.

(4) There is here added in the modern hand *Και ψάλλουσιν, Εὐχαριστοῦμέν σοι, Χριστέ. Καὶ εὐθὺς ὁ διάκονος.* But in the left-hand margin this, in a very difficult writing,

Εὐχὴ ἐν τῷ θυμᾶζειν.

Ἐὐφρανας ἡμᾶς ἐν τῇ εὐωδίᾳ σου, καὶ σοὶ προσφέρωμεν ὕμνον χαριστήριον, καρπὸν χειλέων ὁμολογούντων τὴν χάριν σου· σὺν τῷ θυμᾶματι τοῦτῳ ἀναβήτω δὴ πρὸς σέ, ὁ Θεός· καὶ μὴ ἀποστραφεῖν διὰ κολῆς, ἀλλὰ χάρισαι ἡμῖν διὰ τὴν εὐωδίαν τοῦ παραγίλου σου Πνεύματος, τὸ μύρον τὸ ἀχραντὸν καὶ ἀναφαίρετον· καὶ πλήρωσον τὸ στόμα ἡμῶν αἰδέσεως, καὶ τὰ χεῖλη ἡμῶν ἀγαλλιάσεως, καὶ τὴν καρδίαν χάριτος εὐφροσύνης, ἐν Χριστῷ Ἰησοῦ, τῷ Κυρίῳ ἡμῶν, μεθ' οὗ σοὶ πρέπει δόξα, τιμὴ, κράτος.

Then follows a prayer still more difficult to read.

Ὁ γεωόμενος ἀρχιερεὺς κατὰ τὴν τάξιν Μεληχισε-

CODEX ROSSANENSIS.

- Καὶ ὅτε μέλλει ὁ διάκονος τίθεναι εἰς τὴν τρά-
 πεζαν, λέγει ὁ ιερεὺς,
 Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ
 ἡμῶν εἰς τοὺς αἰῶνας.
 Ὁ διάκονος λέγει, Μετὰ φόβου Θεοῦ προσ-
 ἔλθετε.

*Πάλιν, ὅτε ἐπάγει ὁ διάκονος ἐκ τῆς παρα-
 τραπέζης, λέγει,*

Κύριε, εὐλόγησον.

*Ὁ ιερεὺς. Δόξα τῷ Θεῷ ἡμῶν τῷ ἁγιά-
 σαντι πάντας ἡμᾶς.*

*Καὶ ὅταν θῆ ἐκ τῆς ἁγίας τραπέζης, λέγει
 ὁ ιερεὺς,*

*Εἴη τὸ ὄνομα Κυρίου τοῦ Θεοῦ ἡμῶν
 εὐλογημένον εἰς τοὺς αἰῶνας.*

Καὶ λέγουσιν οἱ διάκονοι καὶ ὁ λαός,

*Πλήρωσον τὸ στόμα μου αἰδέσεως, Κύριε,
 καὶ χαρᾶς ἔμπλησον τὰ χεῖλη μου, ὅπως
 ἀνυμνήσω τὴν δόξαν σου.*

Καὶ πάλιν λέγουσιν,

*Εὐχαριστοῦμέν σοι, Χριστέ, ὁ Θεὸς ἡμῶν,
 ὅτι ἤξιώσας ἡμᾶς μετασχεῖν τοῦ σώματος
 καὶ αἱματός σου εἰς ἄφεσιν ἁμαρτιῶν
 καὶ εἰς ζωὴν τὴν αἰώνιον· ἀκατακρίτους
 ἡμᾶς διαφύλαξον, δεόμεθα, ὡς ἀγαθὸς καὶ
 φιλόνηθρωπος.*

*Καὶ μετὰ τὸ πάντας μεταλαβεῖν, ποιεῖ ὁ ιερεὺς
 εὐχὴν θυμᾶματος εἰς τὴν ἐσχάτην εἰσοδόν.*

*Εὐφρανας ἡμᾶς, ὁ Θεός, ἐν τῇ ἐνώσει
 σου, καὶ σοὶ προσφέρωμεν ὕμνον χαριστή-
 ριον, καρπὸν χειλέων ὁμολογούντων τὴν*

*δέξ, Κύριος ὁ Θεὸς ἡμῶν, ὁ προσφέρων καὶ προσφερό-
 μενος καὶ τὴν θυσιαν προσδεχόμενος, πρόσδεξαι καὶ
 ἐκ χειρῶν ἡμῶν τῶν ἁμαρτωλῶν τὸ θυμίαμα τοῦτο
 εἰς ὁσμὴν εὐωδίας καὶ εἰς ἄφεσιν τῶν ἁμαρτιῶν
 ἡμῶν καὶ παντὸς τοῦ λαοῦ σου, χάριτι. Καὶ εὐθὺς
 οἱ ψάλται· Εὐχαριστοῦμέν σοι.*

PARIS MANUSCRIPT 2509.

Και ὅτε μέλλει ὁ διάκονος τιθέναι εἰς τὸ παρα-
τρέπεζον, λέγει ὁ ἱερεὺς,

Εὐλογητὸν τὸ ὄνομα Κυρίου τοῦ Θεοῦ
ἡμῶν, εἰς τοὺς αἰῶνας.

(1) Ὁ διάκονος. Μετὰ φόβου Θεοῦ προσ-
(2) ἔλθετε.

P. 37 Καὶ πάλιν, ὅτε ἐπαίρει τὸν διάκον ἀπὸ τοῦ
παρατραπέζου, λέγει,

Κύριε, εὐλόγησον.

(3) Ὁ ἱερεὺς λέγει,
Δόξα τῷ Θεῷ ἡμῶν, τῷ ἁγιάσαντι πάν-
τας ἡμᾶς.

(4) Καὶ ὅταν ἀποθῆται αὐτὸν εἰς τὴν ἁγίαν τράπε-
ζαν, λέγει ὁ ἱερεὺς,

Εἶη τὸ ὄνομα Κυρίου εὐλογημένον εἰς
τοὺς αἰῶνας τῶν αἰῶνων.

Λέγουσιν οἱ διάκονοι καὶ ὁ λαός,

(5) Πλήρωσον τὸ στόμα ἡμῶν αἰνέσεως,
Κύριε, καὶ χαρᾶς ἐμπλησον τὰ χεῖλη ἡμῶν,
ὅπως ἀνυμνήσωμεν τὴν δόξαν σου.

Καὶ πάλιν·

8 R Εὐχαριστοῦμέν σοι, Χριστέ, ὁ Θεὸς ἡμῶν,
ὅτι ἠξίωσας ἡμᾶς μετασχεῖν τοῦ σώματος
καὶ αἱματός σου, εἰς ἄφεσιν ἁμαρτιῶν καὶ
εἰς ζωὴν αἰώνιον· ἀκατακρίτους ἡμᾶς φύ-
λαξον, δεόμεθα, ὡς ἀγαθὸς καὶ φιλόανθρω-
πος.

Εὐχή θυμιάματος εἰς τὴν ἐσχάτην εἰσοδον.

Εὐχαριστοῦμέν σοι τῷ Σωτῆρι τῶν ὅλων
Θεῷ, ἐπὶ πᾶσιν οἷς παρέσχου ἡμῖν ἀγαθοῖς,
καὶ ἐπὶ τῇ μεταλήψει τῶν ἁγίων καὶ

(1) P. Μετὰ φόβου Θεοῦ καὶ πίστεως καὶ ἀγάπης
προσελθετε.

(2) P. adds ὁ λαός, Εὐλογημένος ὁ ἐρχόμενος ἐν
δόξῃ Κυρίου.

(3) P. thus Ὁ ἱερεὺς. Ζῶσον ὁ Θεὸς τὸν λαόν

PARIS MANUSCRIPT 476.

Καὶ μετὰ τὸ πάντα μεταλαβεῖν ὁ ἱερεὺς λέγει
τὴν εὐχὴν τοῦ θυμιάματος μυστικῶς.

Εὐφρανας ἡμᾶς, ὁ Θεός, ἐν τῇ ἐνώσει σου,
καὶ σοὶ προσφέρομεν ὕμνον χαριστήριον,
καρπὸν χειλέων ὁμολογούντων τὴν χάριν
σου· σὺν τῷ θυμιάματι τοῦτῃ ἀναβήτω δὴ
πρὸς σέ, ὁ Θεός, καὶ μὴ ἀποστραφείῃ διὰ
κενῆς, ἀλλὰ χάρισαι ἡμῖν δι' αὐτοῦ τὴν
εὐωδίαν τοῦ παναγίου σου Πνεύματος· πλή-
ρωσον τὸ στόμα ἡμῶν ἀγαλλίασεως, καὶ
τὰ χεῖλη αἰνέσεως, καὶ τὴν καρδίαν χαρᾶς
καὶ εὐφροσύνης, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ
ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παν-
αγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύ-
ματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰῶνων.

Καὶ ὁ διάκονος λέγει μεγαλοφώνως,

Εὐχαριστοῦμεν σοί, Χριστέ, ὁ Θεός.
Ὁρβοί, μεταλαβόντες τῶν θείων ἁγίων
ἀχράντων.

σου, καὶ εὐλόγησθε τὴν κληρονομίαν σου.

Ὁ ἱερεὺς πάλιν. Δόξα.

(4) For αὐτὸν (αὐτὸ) P. reads τὸ ποτήριον.

(5) P. αἰνέσεώς σου and adds at the end δὴ τὴν
ἡμέραν τὴν μεγαλοπρέπειάν σου.

ROTULUS MESSANENSIS.

CODEX ROSSANENSIS.

χάριν σου· σὺν τῷ θυμιάματι τούτῳ ἀναβήτω δὴ πρὸς σέ, ὁ Θεός, καὶ μὴ ἀποστραφείη διὰ κενῆς, ἀλλὰ χάρισαι ἡμῖν δι' αὐτοῦ τὴν εὐωδίαν τοῦ παναγίου σου Πνεύματος, τὸ μύρον τὸ ἄχραντον καὶ ἀναφαίρετον· πληρῶσον τὸ στόμα ἡμῶν αἰδέσεως, καὶ τὰ χεῖλη ἀγαλλιᾶσεως, καὶ τὴν καρδίαν χαρᾶς καὶ εὐφροσύνης, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ σὺν τῷ παναγίῳ σου Πνεύματι, νῦν καὶ ἀεὶ.

Ἄρχεται ὁ διάκονος εἰς τὴν εἴσοδον.

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστὲ βασιλεῦ, μονογενές, Δόγε τοῦ Πατρός, ὅτι κατηξίωσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ ἀναξίους δούλους σου ἐν ἀπολαύσει γενέσθαι τῶν ἀχράντων σου μυστηρίων, εἰς ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον. Δόξα σοι.

Καὶ ὅταν ποιεῖ τὴν εἴσοδον, λέγει ὁ διάκονος,

Ἔτι καὶ ἔτι, διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν·

Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν ἁγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου Πνεύματος, δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου, εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας· τοῦ ἁγίου Ἰωάννου τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπτιστοῦ· τῶν θείων καὶ πανευφύμην ἀποστόλων, ἐνδόξων προφητῶν, ἀθλοφόρων καὶ μαρτύρων, μετὰ πάντων τῶν ἁγίων καὶ

[100b]

[101]

(1) Ὁρθοί, οἱ μεταλαβόντες τῶν ἁγίων, ἀχράντων, καὶ ζωοποιῶν μυστηρίων ἐπὶ ἀφέσει τῶν ἁμαρτιῶν ἡμῶν, δεηθῶμεν,

(2) Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν ἁγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰωνίου, εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου.

Τῆς παναγίας καὶ ὑπερευλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ ἀειπαρθένου Μαρίας, μετὰ πάντων τῶν ἁγίων καὶ δικαίων μνημονεύσαντες, ἐαυτούς τε καὶ ἀλλήλους καί.

(1) In the margin ἄλλο. Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ.

(2) Πνεύματος δεηθῶμεν in the margin.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

ἀχράντων σου μυστηρίων, καὶ προσφέρ-
ομέν σοι τὸ θυμίαμα τοῦτο, δεόμενοι,
φύλαξον ὑπὸ τὴν σκέπη τῶν πτερύγων
σου, καὶ καταξίωσον ἡμᾶς μέχρι τῆς ἐσχά-
της ἡμῶν ἀναπνοῆς μετέχειν τῶν ἁγιασμά-
των σου, εἰς ἁγιασμὸν ψυχῶν καὶ σωμα-
των, εἰς βασιλείας οὐρανῶν κληρονομίαν·
ὅτι σὺ εἶ ὁ ἁγιασμὸς ἡμῶν, ὁ Θεός, καὶ σοὶ
τὴν δόξαν καὶ τὴν εὐχαριστίαν ἀναπέμπο-
μεν, τῷ Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ
Πνεύματι.

Καὶ ἄρχεται ὁ ἀρχιδιάκονος ἐν τῇ εἰσοδῷ.

Δόξα σοι, δόξα σοι, δόξα σοι, Χριστέ
βασιλεῦ, μονογενές, Λόγε τοῦ Πατρός, ὅτι
κατηξίωσας ἡμᾶς τοὺς ἁμαρτωλοὺς καὶ
ἀναξίους δούλους σου ἐν ἀπολαύσει γενέ-
σθαι τῶν ἀχράντων σου μυστηρίων, εἰς
ἄφεσιν ἁμαρτιῶν καὶ εἰς ζωὴν αἰώνιον.
Δόξα σοι.

Καὶ ὅταν ποιῆσῃ τὴν εἰσοδὸν, ἄρχεται λέγειν
ὁ διάκονος οὕτως·

Ἔτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ
Κυρίου δεηθῶμεν.

Ὅπως γένηται ἡμῖν ἡ μετάληψις τῶν
ἁγιασμάτων αὐτοῦ εἰς ἀποτροπὴν παντὸς
πονηροῦ πράγματος, εἰς ἐφόδιον ζωῆς αἰ-
ωνίου, εἰς κοινωνίαν καὶ δωρεὰν τοῦ ἁγίου
Πνεύματος, δεηθῶμεν.

Τῆς παναγίας, ἀχράντου, ὑπερενδόξου,
εὐλογημένης δεσποίνης ἡμῶν, θεοτόκου καὶ
ἁειπαρθένου Μαρίας, τοῦ ἁγίου Ἰωάννου
τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπ-
τιστοῦ, τῶν θείων καὶ πανευφύμων ἀπο-

(1) Γορ τοῦ ἁγίου Ἰωάννου... ἀποστόλων P. prints καὶ πάντων τῶν ἁγίων τῶν ὀπ' αἰῶνός σοι εὐαρεστη-
σίγησε.

BOTULUS MESSANENSIS.

Καὶ εὐχεται ὁ ἱερεὺς.

(1) Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον
(2) εὐσπλαγχνίαν συγκαταβάς τῇ ἀσθενείᾳ τῶν
(3) δούλων σου καὶ καταξιώσας ἡμᾶς ταύτης
(4) τῆς ἐπουρανίου σου τραπέζης, μὴ κατα-
(5) κρίνης ἡμᾶς τοὺς ἀμαρτωλοὺς ἐπὶ τῇ
(6) μεταλήψει τῶν ζωοποιῶν καὶ ἀχράντων σου
(7) μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθέ,
(8) ἐν ἀγιασμῷ, ἵνα ἄξιοι γενόμενοι τοῦ πανα-
(9) γίου σου Πνεύματος εὐρωμεν μερίδα καὶ
(10) κλῆρον μετὰ πάντων τῶν ἁγίων τῶν ἀπ'
(11) αἰῶνός σοι εὐαρεστησάντων,

Ὅτι ἠυλόγηται καὶ ἡγιασται καὶ δεδό-
ξασται τὸ πάντιμον.

Εἰρήνη πᾶσιν.

(1) Ὁ ἀρχιδιάκονος. Τὰς κεφαλὰς ὑμῶν.
(2) Ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ἔφιδε
(3) ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς αὐχένους
(4) ἐκλίναμεν ἔκτεινον τὴν χεῖρά σου τὴν
(5) κραταιὰν καὶ πλήρη εὐλογιῶν, καὶ εὐλόγη-
(6) σον τὸν λαόν σου καὶ διαφύλαξον τὴν κλη-
(7) ρονομίαν σου, ἵνα αἰεὶ καὶ διὰ παντὸς δοξάζω-

(1) ἡμῶν interlined after ἀσθενεία.

(2) μετόχους γενέσθαι interlined after ταύτης.

(3) καὶ μυστικοῦ interlined before τραπέζης.

(4) καὶ ἀναξίους ἐρχομένους in the margin
before ἐπὶ.

(5) ἐπουρανίων added in the margin after τῶν.

(6) αὐτοῦ added in the margin after ἀγιασμῷ.

(7) Added in the margin ἐν τῷ φωτὶ τοῦ προσ-
ώπου σου, διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς σου
Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν Ἰησοῦ
Χριστοῦ, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος.

(8) καὶ μεγαλοπρεπές, ἅγιον in the margin.

(9) καὶ κλίνας ὁ ἱερεὺς in the margin.

(10) ἐαυτῶν interlined before αὐχένους.

(11) ἐπὶ σωτηρίᾳ τοῦ γένους τῶν ἀνθρώπων
added in the margin after ἔκτεινον.

CODEX BOSSANENSIS.

δικαίων μνημονεύσαντες, ἑαυτοὺς καὶ ἄλ-
λῶλους καὶ πάσων τὴν ζωὴν ἡμῶν
Χριστῷ.

Καὶ τοῦ δευτέρου ταῦτα λέγοντες ὁ ἱερεὺς
εὐεῖχεται,

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον
εὐσπλαγχνίαν συγκαταβάς τῇ ἀσθενείᾳ
τῶν δούλων σου καὶ καταξιώσας ἡμᾶς
μετασχεῖν ταύτης τῆς ἐπουρανίου τραπέζης,
μὴ κατακρίνης ἡμᾶς, Δέσποτα, τοὺς ἀμαρ-
τωλοὺς ἐπὶ τῇ μεταλήψει τῶν ἀχράντων σου
μυστηρίων, ἀλλὰ φύλαξον ἡμᾶς, ἀγαθέ,
ἐν ἀγιασμῷ, ἵνα ἄξιοι γενόμενοι τοῦ πανα-
γίου σου Πνεύματος εὐρωμεν μέρος καὶ
κλῆρον μετὰ πάντων τῶν ἁγίων τῶν ἀπ'
αἰῶνός σοι εὐαρεστησάντων, ἐν τῷ φωτὶ
τοῦ προσώπου σου, διὰ τῶν οἰκτιρμῶν τοῦ
μονογενοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ
καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ
εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ [181 B]
καὶ ζωοποιῷ σου Πνεύματι, νῦν.

Ἐκφώνως. Ὅτι ἠυλόγηται καὶ ἡγιασται
καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλο-
πρεπές ἅγιον ὄνομά σου, τοῦ Πατρὸς
καί.

Ὁ λαός. Ἄμην.

Ὁ ἱερεὺς. Εἰρήνη πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς.

Ὁ ἱερεὺς εὐεῖχεται.

Ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ἔφιδε
ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς αὐχένους
ἐκλίναμεν καὶ ἔκτεινον τὴν χεῖρά σου τὴν
κραταιὰν, τὴν πλήρη εὐλογιῶν, καὶ εὐλόγη-
σον τὸν λαόν σου, καὶ διαφύλαξον τὴν κλη-
ρονομίαν σου, ἵνα αἰεὶ καὶ διὰ παντὸς δοξά-

PARIS MANUSCRIPT 2509.

στολων μνημονεύσαντες, ἑαυτοὺς καὶ ἀλλή-
λους καὶ πᾶσαν τὴν ζωὴν ἡμῶν Χριστῷ
τῷ Θεῷ παραθώμεθα.

Ὁ λαός. Σοί, Κύριε.

Ὁ ἱερεὺς εὐχεται·

§ B
§ A

P. 30

(1)

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον
φιλανθρωπίαν συγκαταβάς τῇ ἀσθενείᾳ τῶν
δούλων σου, καὶ καταξιώσας ἡμᾶς μετα-
σχεῖν ταύτης τῆς ἐπουρανίου σου τραπέζης,
μὴ κατακρίνης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ
τῇ μεταλήψει τῶν ἀχράντων μυστηρίων,
ἀλλὰ φύλαξον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ
τοῦ ἁγίου σου Πνεύματος, ἵνα ἅγιοι γενό-
μενοι εὐρωμεν μέρος καὶ κληρονομίαν
μετὰ πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός
σοι εὐαρεστησάντων, ἐν τῷ φωτὶ τοῦ προσ-
ώπου σου, διὰ τῶν οἰκτιρμῶν τοῦ μονογε-
νοῦς σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ
Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ
εὐλογητὸς εἶ σὺν τῷ παναγίῳ καὶ ἀγαθῷ
καὶ ζωοποιῷ σου Πνεύματι· ὅτι εὐλόγηται
καὶ δεδόξασται τὸ πάντιμον καὶ μεγαλοπρε-
πὲς ὄνομά σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ
καὶ τοῦ ἁγίου Πνεύματος.

Ὁ λαός. Ἀμήν.

Ὁ ἱερεὺς. Εἰρήνῃ πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ.

(2)

Ὁ ἱερεὺς.

Ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ἔπιδε
ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς ἀχένας
ἐκλίναμεν· ἔκτεινον τὴν χεῖρά σου τὴν
κραταιὰν καὶ πλήρη εὐλογιῶν, καὶ εὐλόγη-
σον τὸν λαόν σου· διαφύλαξον τὴν κληρο-
νομίαν σου, ἵνα αἰεὶ καὶ διὰ παντὸς δοξά-

PARIS MANUSCRIPT 476.

Ὁ ἱερεὺς τὴν εὐχὴν ταύτην ἠσύχως·

Ὁ Θεός, ὁ διὰ πολλὴν καὶ ἄφατον εὐ-
σπλαγχνίαν συγκαταβάς τῇ ἀσθενείᾳ τῶν
δούλων σου, καὶ καταξιώσας ἡμᾶς μετασχεῖν
ταύτης τῆς ἐπουρανίου τραπέζης, μὴ κατα-
κρίνης ἡμᾶς τοὺς ἁμαρτωλοὺς ἐπὶ τῇ μετα-
λήψει τῶν ἀχράντων σου μυστηρίων, ἀλλὰ
φύλαξον ἡμᾶς, ἀγαθέ, ἐν ἁγιασμῷ, ἵνα
ἅγιοι γενόμενοι τοῦ παναγίου σου Πνεύ-
ματος εὐρωμεν μέρος καὶ κληρον μετὰ
πάντων τῶν ἁγίων τῶν ἀπ' αἰῶνός σοι
εὐαρεστησάντων, ἐν τῷ φωτὶ τοῦ προσώπου
σου, διὰ τῶν οἰκτιρμῶν τοῦ μονογενοῦς
σου Υἱοῦ, Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος
ἡμῶν, Ἰησοῦ Χριστοῦ, μεθ' οὗ εὐλογητὸς
εἶ καὶ δεδοξασμένος σὺν τῷ παναγίῳ καὶ
ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ
αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς ἐκφωνεῖ μεγαλοφώνως·

Ὅτι εὐλόγηται καὶ ἡγίασται καὶ δεδό-
ξασται τὸ πάντιμον καὶ μεγαλοπρεπὲς ὄνομά
σου, τοῦ Πατρὸς καὶ τοῦ Υἱοῦ καὶ τοῦ
ἁγίου Πνεύματος, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς
αἰῶνας τῶν αἰώνων.

Εἰρήνῃ πᾶσιν.

Ὁ διάκονος. Τὰς κεφαλὰς ἡμῶν τῷ Κυρίῳ
κλίνωμεν.

Ὁ δὲ ἱερεὺς τὴν εὐχὴν ταύτην.

Ὁ Θεός, ὁ μέγας καὶ θαυμαστός, ἔπιδε
ἐπὶ τοὺς δούλους σου, ὅτι σοὶ τοὺς ἐαυτῶν
ἀχένας ἐκλίναμεν· καὶ ἔκτεινον τὴν χεῖρά
σου τὴν κραταιὰν, τὴν πλήρη εὐλογιῶν, καὶ
εὐλόγησον τὸν λαόν σου· διαφύλαξον τὴν
κληρονομίαν σου, ἵνα αἰεὶ καὶ διὰ παντὸς

(1) P. om. σου. (2) See n. (2) above, p. 309.

ROTULUS MESSANENSIS.

(1) μέν σε, τὸν μόνον ζῶντα καὶ ἀληθινὸν ἡμῶν
Θεόν, τὴν ἀγίαν καὶ ὁμοούσιον Τριάδα,
Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα·

Ἐκφώνως. Σοὶ γὰρ πρέπει καὶ ἐποφεί-
λεται παρὰ πάντων ἡμῶν πᾶσα δοξολογία,
τιμὴ, προσκύνησις καὶ εὐχαριστία, τῷ
Πατρὶ καὶ τῷ Υἱῷ.

(α) Ὁ ἀρχιδιάκονος. Ἐν εἰρήνῃ Χριστοῦ πο-
ρευθῶμεν.

Ὁ λαός. Ἐν ὀνόματι Κυρίου. Κύριε,
εὐλόγησον.

Καὶ εὐχεταὶ ὁ ἱερεὺς, προσέχων τῷ λαῷ,

(β) Ὁ εὐλογῶν.

(1) καὶ προσκυνητὴν added in the margin
before Τριάδα.

(α) Compare Chrysostom Hom. in eos qui
Pascha jejulant i. p. 614: Καὶ τῆς συνόδου ταύ-
της ἀπολύων ἡμᾶς (ὁ διάκονος), τοῦτο ἡμῖν ἐπέυχε-
ται λέγων, Πορεύεσθε ἐν εἰρήνῃ.

(2) εὐλογῶν is in a strange hand, and may
be on an erasure.

(β) In the margin, in another hand. ὁ λαός.
ἐν ὀνόματι.

CODEX ROSSANENSIS.

ζωμέν σε, τὸν μόνον ζῶντα καὶ ἀληθινὸν
Θεὸν ἡμῶν, τὴν ἀγίαν καὶ ὁμοούσιον Τρι-
άδα, Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα·

Ἐκφώνως. Σοὶ γὰρ πρέπει καὶ ἐποφεί-
λεται παρὰ πάντων ἡμῶν πᾶσα δοξολογία,
τιμὴ, καὶ προσκύνησις καὶ εὐχαριστία, τῷ
Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἀγίῳ Πνεύ-
ματι, νῦν.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλ-
λωμεν.

Πάλιν λέγει, Ἐν εἰρήνῃ Χριστοῦ πορευ-
θῶμεν.

Ὁ ἱερεὺς λέγει εὐχὴν ἐπισθήμενον τοῦ ἁγίου
Ἰακώβου.

Εὐχαῖς καὶ προσβείαις τῆς παναγίας
ἀχράντου δεσποίνης ἡμῶν, θεοτόκου καὶ
ἀειπαρθένου Μαρίας· τοῦ ἁγίου Ἰωάννου
τοῦ ἐνδόξου προφήτου, προδρόμου καὶ βαπ-
τιστοῦ· τοῦ ἁγίου Στεφάνου τοῦ πρωτο-
διακόνου καὶ πρωτομάρτυρος· τῶν ἁγίων
ἀποστόλων, ἐνδόξων προφητῶν, καὶ ἀθλο-
φόρων μαρτύρων, καὶ πάντων τῶν ἁγίων·
Χριστός, ὁ ἀληθινὸς Θεὸς ἡμῶν, διὰ τῆς
μεταλήψεως τῶν ἀχράντων αὐτοῦ μυστη-
ρίων πάντας ἡμᾶς εὐλογῆσει, ἐν εἰρήνῃ καὶ
ἀγάπῃ ἀγιάσει καὶ διαφυλάξει καὶ τῆς
ἐπουρανοῦ βασιλείας ἀξίους ἀναδείξει, καὶ
ἐλεήσει τὸν κόσμον αὐτοῦ, νῦν καὶ αἰεὶ, καὶ
εἰς τοὺς.

Εὐχὴ ἄλλη ἐπισθήμενος.

Δέσποτα Κύριε, Ἰησοῦ Χριστέ, ὁ Σωτὴρ
ἡμῶν, ὁ καταξιώσας ἡμᾶς τῆς σῆς δόξης
κοινωνοὺς γενέσθαι διὰ τῆς τῶν ἁγίων σου
μυστηρίων ζωοποιῶν μεταλήψεως, δεῖ ὡν
τοῦ θανάτου σου καὶ τῆς ἀναστάσεως τὸν

[102]

(α)

(β)

[102 b]

PARIS MANUSCRIPT 2509.

ζωμέν σε, τὸν μόνον ζῶντα καὶ ἀληθινὸν
Θεὸν ἡμῶν, τὴν ἁγίαν καὶ ὁμοούσιον Τριάδα,
Πατέρα καὶ Υἱὸν καὶ ἅγιον Πνεῦμα, νῦν
καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας·

P. 40 Ἐκφώνησις. Σοὶ γὰρ πρέπει καὶ ἐποφεί-
λεται ἡ παρὰ πάντων ἡμῶν δοξολογία, τιμὴ,
καὶ προσκύνησις καὶ εὐχαριστία, τῷ Πατρὶ
καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν
καὶ αἰεὶ.

Ὁ λαός. Ἀμήν.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ ψάλ-
λωμεν.

Καὶ πάλιν λέγει,

(a) Ἐν εἰρήνῃ Χριστοῦ πορευθῶμεν.

Ὁ λαός. Ἐν ὀνόματι Κυρίου. Κύριε,
εὐλόγησον.

PARIS MANUSCRIPT 476.

δοξάζωμέν σε, τὸν μόνον ζῶντα καὶ ἀλη-
θινὸν Θεὸν ἡμῶν, τὴν ἁγίαν καὶ ὁμοού-
σιον Τριάδα, Πατέρα, Υἱὸν καὶ ἅγιον
Πνεῦμα·

Ἐκφώνησις. Σοὶ γὰρ πρέπει καὶ ἐποφεί-
λεται ἡ παρὰ πάντων ἡμῶν πᾶσα δοξολο-
γία, τιμὴ, προσκύνησις, καὶ εὐχαριστία, τῷ
Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι,
νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν
αἰῶνων.

Ὁ διάκονος λέγει. Ἐν εἰρήνῃ καὶ ἀγάπῃ
Χριστοῦ τοῦ Θεοῦ ἡμῶν πορευθῶμεν.

Ὁ ἱερεὺς τὴν ὁπισθάμβων ἐν χῆρῳ μεγαλο-
φώνως.

Ὁ θυσίαν αἰνέσεως καὶ λατρείαν εὐά-
ρεστον, τὴν λογικὴν καὶ ἀναίμακτον, δεχό-
μενος παρὰ τῶν ἐπικαλουμένων σε ἐν ὅλῃ
καρδίᾳ, Χριστὲ ὁ Θεὸς ἡμῶν, ὁ ἄμνος τοῦ
Θεοῦ καὶ Υἱός, ὁ αἴρων τὴν ἁμαρτίαν τοῦ
κόσμου, ὁ μόσχος ὁ ἄμωμος, ὁ μὴ δεξάμενος
ἁμαρτίας ζυγόν. καὶ τυθεὶς δι' ἡμᾶς ἐκόν,
ὁ μελιζόμενος καὶ μὴ διαιρούμενος, ὁ
ἐσθιόμενος καὶ μὴ δαπανώμενος, τοὺς δὲ
ἐσθιόντας ἁγιάζων· ὁ καὶ τῇ παρουσίᾳ
ἡμέρᾳ καταξιώσας ἑορτάσαι τῶν φρικτῶν
μυστηρίων τοῦ ἁγίου σώματος καὶ τοῦ
τιμίου σου αἵματος, αὐτὸς ὡς ἐλεήμων καὶ
οἰκτιρῶν, μακρόθυμος καὶ πολυέλεος, τή-
ρησον ἡμᾶς καὶ τοὺς δούλους σου τοὺς
διακόνους καὶ πάντα τὸν λαόν σου, ἐν τῷ
σῷ ἁγιασμῷ· τῷ βασιλεῖ ἡμῶν νίκας δώρη-
σαι, τοὺς ἐν αἰχμαλωσίᾳ ὄντας ἀδελφούς
ἡμῶν ἀνάβρυσαι, τοὺς ἐν ἀσθενείᾳ ἐπίσκε-
ψαι, τοὺς ἐν κινδύνοις θαλάσσης κυβέρ-
νησαι, καὶ πᾶσι τοῖς δεομένοις τῆς σῆς
βοηθείας ἐπάκουσον. Ὅτι σὺ εἶ ὁ δωτήρ

(a)

BOTULUS MESSANENSIS.

CODEX ROSSANENSIS.

τύπον τελεῖν παρέδωκας ἡμῖν· δι' αὐτῶν
 ἡμᾶς ἐν τῷ ἁγιασμῷ σου διαφύλαξον,
 μεμνημένους τῆς σῆς χάριτος διὰ παντός
 καὶ σοὶ ζῶντας τῷ ὑπὲρ ἡμῶν ἀποθανόντι
 καὶ ἐγερθέντι· τοῖς συλλειτουργήσασιν
 ἡμῖν καὶ τοῖς θείοις σου μυστηρίοις διακο-
 νήσασι βαθμὸν ἀγαθὸν περιποιήσασι καὶ
 πολλὴν παβήρησιαν τὴν ἐπὶ τοῦ φοβεροῦ
 σου βήματος· εἰρήνην τῷ κόσμῳ σου δώρη-
 σαι, ταῖς ἐκκλησίαις σου, τοῖς ἱερεῦσι, τοῖς
 βασιλεῦσιν ἡμῶν καὶ παντὶ τῷ λαῷ σου· σὺ
 γὰρ εἶ ὁ ἀληθινὸς Θεὸς ἡμῶν καὶ ζωὴ αἰῶ-
 νιος, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν, τῷ
 Πατρὶ καὶ τῷ Υἱῷ καὶ τῷ ἁγίῳ Πνεύματι, νῦν.

[108]

Λέγει ὁ διάκονος,

Ἄπο δόξης εἰς δόξαν πορευόμενοι, σὲ
 ὑμνοῦμεν, τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν.
 Δόξα Πατρὶ καὶ Υἱῷ καὶ ἁγίῳ Πνεύματι
 καὶ νῦν καὶ ἀεὶ, καὶ εἰς τοὺς.

Σὲ ὑμνοῦμεν, τὸν Σωτῆρα τῶν ψυχῶν
 ἡμῶν.

Ὁ ἱερεὺς λέγει εὐχὴν ἀπὸ τοῦ θυσιαστηρίου
 ἕως τοῦ διακονικοῦ.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι, καὶ
 πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες
 θεῖαν λειτουργίαν, καὶ νῦν δεόμεθά σου,
 Κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας
 ἀξίωσον ἡμᾶς· ὀρθοτόμησον ἡμῶν τὴν
 ὁδόν, ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, τοὺς
 πάντας ἐλέησον καὶ τῆς ἐπουρανίου σου
 βασιλείας ἀξίους ἀνάδειξον, ἐν Χριστῷ
 Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ σοὶ πρέπει
 δόξα, τιμὴ, κράτος, ᾄμα τῷ παναγίῳ Πνεύ-
 ματι, νῦν.

[108 b]

Εἰς τὸ διακονικὸν λέγει ὁ ἀρχιδιάκονος,

Τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι,
 καὶ πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες
 θεῖαν λειτουργίαν, καὶ νῦν δεόμεθά σου,
 Κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας
 ἀξίωσον ἡμᾶς· ὀρθοτόμησον ἡμῶν τὴν
 ὁδόν, ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, τοὺς
 πάντας ἐλέησον καὶ τῆς ἐπουρανίου βασι-
 λείας ἀξίους ἀνάδειξον, ἐν Χριστῷ Ἰησοῦ
 τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ καὶ
 δεδοξασμένος, σὺν τῷ παναγίῳ καὶ ἀγαθῷ
 καὶ ζωοποιῷ σου Πνεύματι, νῦν.

(1)

(1) εὐχὴ ὁπισθόμβωτος ἐν τῷ διακονικῷ in the margin.

PARIS MANUSCRIPT 2500.

PARIS MANUSCRIPT 476.

τῶν ἀγαθῶν δωρημάτων, Χριστὲ ὁ Θεὸς ἡμῶν, καὶ σοὶ τὴν δόξαν ἀναπέμπομεν σὺν τῷ ἀνάρχῳ σου Πατρὶ καὶ τῷ παγαγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

Εὐχὴ ἀπολυτικὴ, λεγομένη παρὰ τοῦ διακόνου.

Ἄπο δόξης εἰς δόξαν πορευόμενοι, σὲ ἕμνοῦμεν, τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν. Δόξα Πατρὶ καὶ Υἱῷ καὶ ἀγίῳ Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

Σὲ ἕμνοῦμεν, τὸν Σωτῆρα τῶν ψυχῶν ἡμῶν.

Ὁ ἱερεὺς λέγει εὐχὴν ἀπὸ τοῦ θυσιάστηριου μέχρι τοῦ σκευοφυλακίου.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι, καὶ πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες θείαν λειτουργίαν, καὶ νῦν δεόμεθά σου, Κύριε ὁ Θεὸς ἡμῶν, τελείας φιλανθρωπίας ἀξίωσον ἡμᾶς· ὀρθοτόμησον τὴν ὁδὸν ἡμῶν, ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, καὶ τῆς ἐπουρανίου βασιλείας ἀξίωσον, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ, σὺν τῷ παγαγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ.

Ὁ διάκονος. Ἐπι τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς εὐχὴν ἐν τῷ σκευοφυλακίῳ μυστικῆν.

Ἐκ δυνάμεως εἰς δύναμιν πορευόμενοι, καὶ πᾶσαν τὴν ἐν τῷ ναῷ σου πληρώσαντες θείαν λειτουργίαν, καὶ ἀπὸ σοῦ καὶ εἰς σὲ καὶ πρὸς σὲ καταφεύγοντες, ὑπὸ σοῦ ἀγαζόμεθα, Κύριε ὁ Θεὸς ἡμῶν· καὶ νῦν δεόμεθά σου, τελείας φιλανθρωπίας ἀξίωσον ἡμᾶς· ὀρθοτόμησον ἡμῶν τὴν ζωὴν ὡσαύτως καὶ τὴν ὁδὸν τῆς ἀναστάσεως τοῦ Κυρίου, ῥίξωσον ἡμᾶς ἐν τῷ φόβῳ σου, τοὺς πάντας ἐλέησον, καὶ τῆς ἐπουρανίου σου βασιλείας ἀξίους ἀνάδειξον, ἐν Χριστῷ Ἰησοῦ τῷ Κυρίῳ ἡμῶν, μεθ' οὗ εὐλογητὸς εἶ καὶ δεδοξασμένος, σὺν τῷ παγαγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

BOTULUS MESSANENSIS.

CODEX ROSSANENSIS.

Εὐχή ἄλλη. Σὺ εἶ ὁ ἄρτος τῆς ζωῆς καὶ ἡ πηγὴ τῆς ἀθανασίας καὶ δοτὴρ πάντων τῶν αἰωνίων ἀγαθῶν, Δέσποτα Χριστέ, ὁ Θεὸς ἡμῶν· ἐν σοὶ ζῶμεν καὶ κινούμεθα καὶ ἐσμέν, καὶ σοὶ τὴν δόξαν καὶ εὐχαριστίαν ἀναπέμπομεν, σὺν τῷ ἀνάρχῳ σου Πατρὶ, καὶ τῷ παραγίῳ καὶ ἀγαθῷ καὶ ζωοποιῷ σου Πνεύματι, νῦν.

Ὁ διάκονος λέγει ἐν τῷ διακονικῷ,

Ἔτι καὶ ἔτι διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ὁ ἱερεὺς λέγει εὐχὴν ἐν τῷ διακονικῷ μετὰ τῆ ἀπολύσει.

Ἔδωκας ἡμῖν, Δέσποτα, τὸν ἀγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παραγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ Κυρίου δὲ καὶ Θεοῦ καὶ Σωτῆρος ἡμῶν, Ἰησοῦ Χριστοῦ· δὸς ἡμῖν καὶ τὴν χάριν τοῦ Πνεύματός σου τοῦ ἀγαθοῦ, καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῇ πίστει, καὶ ὁδήγησον ἡμᾶς εἰς τελείαν υιοθεσίαν καὶ ἀπολύτρωσιν, καὶ εἰς τὰς αἰωνίους μελ-
 [104] λούσας ἀπολαύσεις· σὺ γὰρ εἶ ὁ ἀγιασμὸς καὶ φωτισμὸς ἡμῶν, ὁ Θεός, καὶ ὁ μονογενής σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ διαφυλαχθῶμεν.

Ὁ ἱερεὺς. Εὐλόγηται ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιαζῶν ἡμᾶς διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ἀχράντων αὐτοῦ μυστηρίων, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς.

Εὐχή ἄλλη τελευταία.

Ὁ Κύριος εὐλογήσει καὶ ἀγιάσει καὶ

Εἰρήνη πᾶσιν.

Ὁ λαός. Καὶ τῷ πνεύματί σου.

Καὶ λέγουσιν οἱ διάκονοι, Κύριε, εὐλόγησον.

Καὶ εἴχεται ὁ ἱερεὺς.

(1) Εὐλόγηται ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιαζῶν καὶ διατηρῶν τὴν ζωὴν πάντων ἡμῶν, διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ἀχράντων καὶ ἀθανάτων καὶ [ζωοποιῶν καὶ φρικ]τῶν αὐτοῦ μυστηρίων, ὁ ὢν [εὐλογητὸς εἰς τοὺς αἰῶνας] τῶν αἰῶνων. Ἀμήν.

(1) καὶ διαφυλάττων καὶ σκέπων καὶ εἰρηρεύων (?) ἐν ἀγάπῃ added in the margin and interlined.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

Ὁ διάκονος. Ἐτι καὶ ἔτι καὶ διὰ παντὸς ἐν εἰρήνῃ τοῦ Κυρίου δεηθῶμεν.

Ἐυχὴ λεγομένη ἐν τῷ σκευοφυλακίῳ μετὰ τῆν ἀπόλυσιν.

P. 41 Ἐδωκας ἡμῖν, Δέσποτα, τὸν ἁγιασμὸν ἐν τῇ μετουσίᾳ τοῦ παναγίου σώματος καὶ τοῦ τιμίου αἵματος τοῦ μονογενοῦς σου Υἱοῦ Κυρίου δὲ ἡμῶν, Ἰησοῦ Χριστοῦ· δὸς ἡμῖν καὶ τὴν χάριν τοῦ Πνεύματός σου τοῦ ἀγαθοῦ, καὶ φύλαξον ἡμᾶς ἀμώμους ἐν τῇ πίστει ὁδήγησον ἡμᾶς εἰς τελείαν νίθησιάν καὶ ἀπολύτρωσιν, καὶ εἰς τὰς μελλούσας αἰωνίους ἀπολαύσεις· σὺ γὰρ εἶ ὁ ἁγιασμὸς καὶ φωτισμὸς ἡμῶν, ὁ Θεός, καὶ ὁ μονογενὴς σου Υἱός, καὶ τὸ Πνεῦμά σου τὸ πανάγιον, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας.

Ὁ διάκονος. Ἐν εἰρήνῃ Χριστοῦ διαφυλαχθῶμεν.

(1) Ὁ ἱερεὺς. Ἐυλόγηται ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιάζων διὰ τῆς μεταλήψεως τῶν ἁγίων καὶ ἀχράντων μυστηρίων, νῦν καὶ αἰεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Ὁ ἱερεὺς τὸ Εἰρήνῃ πᾶσιν ἡσυχῶς ἐν ἑαυτῷ. Ἐυλόγηται ὁ Θεός, ὁ εὐλογῶν καὶ ἀγιάζων καὶ διαφυλάττων καὶ σκέπων καὶ φρουρῶν καὶ διατηρῶν ἐν εἰρήνῃ καὶ ἀγάπῃ τὴν ζωὴν πάντων ἡμῶν διὰ τῆς μεταλήψεως τῶν ἁγίων, ἀχράντων καὶ ζωοποιῶν τοῦ Χριστοῦ μυστηρίων, ὧν μεταλαβεῖν ἠξιώθημεν, καὶ ἀναπαύσει πᾶσαν ψυχὴν χριστιανὴν προλαβοῦσαν μετὰ ἁγίων καὶ δικαίων, ὁ ὧν ἐπὶ πάντων Θεὸς εὐλογημένος εἰς τοὺς αἰῶνας. Ἀμήν.

(1) P. τῶν ἁγίων καὶ ζωοποιῶν καὶ ἀχράντων.

ROTULUS MESSANENSIS.

CODEX BOSSANENSIS.

φυλάξει πάντας ἡμᾶς διὰ τῆς μεταλήψεως
τῶν ἀχράντων αὐτοῦ μυστηρίων, τῇ αὐτοῦ
χάριτι καὶ φιλανθρωπίᾳ, πάντοτε, νῦν καὶ
ἀεὶ, καὶ εἰς τοὺς αἰῶνας τῶν αἰώνων.

* * * *

[The roll is ragged at the end. I have filled up the few gaps by words existing in the time of Monaldinius, partly supplemented from conjecture by Matrangas.]

(a) The MS. has *ἐλαιον* for *ἐλεος*. This will help to explain the confusion between *ἐλεον*,

εἰρήνην, *θυσίαν ἀνέσεως* and *ἐλεον εἰρήνης*, *θυσίαν ἀνέσεως* and *ἐλαιον εἰρήνης*, *θυσίαν ἀνέσεως*.

PARIS MANUSCRIPT 2509.

PARIS MANUSCRIPT 476.

Εὐχή ὀπισθάμβωνος λεγομένη τὰς κυριακὰς τῆς ἁγίας τεσσαρακοστῆς.

Κύριε ὁ Θεὸς ἡμῶν, εὐσπλαγχνε καὶ πολυέλεε, ὁ διὰ τῆς ἁγίας σου νηστείας ὁδὸν σωτηρίας ἡμῶν ὑποδείξας, ὁ τὴν μετάνοιαν καὶ τὴν ταπεινοφροσύνην ὡς θυμίαμα δεχόμενος, ὁ διὰ νηστείας καὶ μετανοίας τὴν κατὰ τῶν Νινευιτῶν ἀπόφασιν ἀναβαλλόμενος, καὶ τούτους νεκρωθέντας τῇ ἁμαρτία διὰ μετανοίας καὶ φιλανθρωπίας ζωοποιήσας, ὁ χαρὰν ἐν οὐρανοῖς ἐργαζόμενος ἐπὶ ἐνὶ μετανουῦντι, ὁ ἐλεήμων καὶ τοὺς ἐλεήμονας ἐλεῶν, οἰκτείρων καθὼς οἰκτεῖρει πατὴρ υἱούς· διὰ νηστείας καὶ προσευχῆς στόματα λεόντων ἐν λάκκῳ ἐγαλίνωσας, διὰ νηστείας καὶ προσεδρείας τὸ πρόσωπον Μωϋσέως ἐδόξασας, διὰ νηστείας καὶ παρθενίας ἄρματι πυρίνῳ Ἥλιον ἀνέλαβες, διὰ νηστείας καὶ μετανοίας τὸν τελώνην ἐδικαίωσας, διὰ νηστείας καὶ δακρῶν τὴν πόρνην ἐκάθηρας, ἔλεος γὰρ κατακαυχᾶται κρίσεως· αὐτὸς καὶ νῦν, Δέσποτα, ἴσασαι τὰ συντρίμματα τῶν καρδιῶν ἡμῶν, καὶ ῥύσαι ἡμᾶς ἀπὸ τῆς φοβερᾶς καὶ ἀνεξιχνιάστου καὶ φρικτῆς ἡμέρας τῆς κρίσεως, καὶ ἐλέησον τοὺς δούλους σου, καὶ μνημόνευσον, ὡς ἀγαθὸς καὶ φιλόανθρωπος, τοῦ τιμίον προσβυτερίου, τῆς ἐν Χριστῷ διακονίας καὶ παντὸς ἱερατικοῦ τάγματος, καὶ τῶν φιλοχρίστων ἡμῶν βασιλέων, καὶ τοῦ πιστοτάτου λαοῦ· μόνος γὰρ εἶ ἀγαθὸς καὶ ἐλλογητὸς εἰς τοὺς αἰῶνας τῶν αἰώνων. Ἀμήν.

Εὐχή ἦντινα ποιεῖ ὁ ἱερεὺς πρὸς τὸν λαὸν ὅταν μεταλαβεῖν μέλλωσιν.

Εὐχή ἱλασμοῦ.

Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ, τοῦ ζῶντος Θεοῦ, ἀμνὲ καὶ ποιμήν, ὁ αἴρων τὴν

Κύριε Ἰησοῦ Χριστέ, Υἱὲ τοῦ Θεοῦ τοῦ ζῶντος, ἀμνὲ καὶ ποιμήν, ὁ αἴρων τὴν

PARIS MANUSCRIPT 2509.

ἀμαρτίαν τοῦ κόσμου, ὁ τὸ δάνειον τοῖς δυσὶ
 χρεωφειλέταις χαρισάμενος, καὶ τῇ ἀμαρ-
 τωλῇ τὴν ἄφεσιν τῶν ἀμαρτιῶν αὐτῆς δούς,
 ὁ τὴν ἴασιν τῷ παραλυτικῷ δωρησάμενος
 σὺν τῇ ἀφέσει τῶν ἀμαρτιῶν αὐτοῦ· ἄνες,
 ἄφες, συγχώρησον, ὁ Θεός, τὰ πλημμελή-
 ματα ἡμῶν, τὰ ἐκούσια, τὰ ἀκούσια, τὰ ἐν
 γνώσει, τὰ ἐν ἀγνοίᾳ, τὰ ἐν παραβάσει καὶ
 παρακοῇ γενόμενα, ἃ οἶδε τὸ Πνεῦμά σου
 τὸ πανάγιον ὑπὲρ τοὺς δούλους σου· καὶ εἴ
 τι τῶν ἐντολῶν σου ὡς ἄνθρωποι σάρκα φο-
 ροῦντες καὶ τὸν κόσμον τοῦτον οἰκοῦντες ἢ
 ἐκ τοῦ διαβόλου ἐπληθήθησαν, εἴτε ἐν λόγῳ
 (1) ἢ ἐν ἔργῳ, εἴτε ὑπὸ κατάραν ἱερέως ἢ τῷ
 ἰδίῳ ἀναθέματι ὑπέπεσαν, παρακαλῶ καὶ
 δέομαι τὴν ἄφατόν σου φιλανθρωπίαν, τῷ
 μὲν λόγῳ λυθῆναι, συγχωρηθῆναι δὲ αὐτοῖς
 P. 43 καὶ τῷ ὄρκῳ καὶ τῷ ἰδίῳ ἀναθέματι κατὰ
 τὴν σὴν ἀγαθότητα. Naί, Δέσποτα Κύριε,
 εἰσάκουσον τῆς δεήσεώς μου ὑπὲρ τῶν
 δούλων σου, καὶ παρίδε ὡς ἀμνηστικός
 τὰ ἐπαισμένα αὐτῶν ἅπαντα· συγχώρησον
 αὐτοῖς πᾶν πλημμέλημα ἐκούσιόν τε
 (2) καὶ ἀκούσιον· ἀπάλλαξον αὐτοὺς τῆς αἰω-
 νίου κολάσεως· σὺ γὰρ εἶ ὁ διὰ τῶν ἁγίων
 σου ἀποστόλων ἐντειλάμενος ἡμῖν λέγων
 ὅτι Ὅσα ἂν δήσητε ἐπὶ τῆς γῆς, ἔσται
 δεδεμένα ἐν τοῖς οὐρανοῖς, καὶ ὅσα ἂν
 λύσητε ἐπὶ τῆς γῆς, ἔσται λελυμένα ἐν
 τοῖς οὐρανοῖς· ὅτι σὺ εἶ ὁ Θεὸς ἡμῶν,
 Θεὸς τοῦ ἐλεεῖν καὶ σώζειν καὶ ἀφιέναι
 ἀμαρτίας δυνάμενος, καὶ πρέπει σοὶ ἡ
 δόξα σὺν τῷ ἀνάρχῳ Πατρὶ καὶ τῷ ζωοποιῷ
 Πνεύματι, νῦν καὶ ἀεὶ, καὶ εἰς τοὺς αἰῶνας
 τῶν αἰῶνων. Ἀμήν. Ἀμήν. Ἀμήν.

PARIS MANUSCRIPT 476.

ἀμαρτίαν τοῦ κόσμου, ὁ τὸ δάνειον χαρισά-
 μενος τοῖς δυσὶ χρεώσταις καὶ τῇ ἀμαρτωλῇ
 γυναικὶ δούς ἄφεσιν ἀμαρτιῶν, ὁ τὴν ἴασιν
 τῷ παραλυτικῷ δωρησάμενος, σὺν τῇ ἀφέσει
 τῶν ἐαυτοῦ ἀμαρτιῶν· αὐτός, Δέσποτα, συγ-
 χώρησον τὰς ἀμαρτίας, τὰς ἀνομίας, τὰ πλημ-
 μελήματα, τὰ ἐκούσια, τὰ ἀκούσια, τὰ ἐν
 γνώσει, τὰ ἐν ἀγνοίᾳ, τὰ ἐν παραβάσει καὶ
 ἐν παρακοῇ γενόμενα παρὰ τῶν δούλων σου·
 [καὶ εἴ τι] ὡς ἄνθρωποι ὄντες καὶ σάρκα
 φοροῦντες καὶ τὸν κόσμον οἰκοῦντες ἐπλα-
 νήθησαν, ἢ παρέβησαν, ἢ ἐπλημμέλησαν, ἢ
 λόγον ἱερέως κατεπάτησαν, εἴτε ὑπὸ κατάραν
 ἐγένοντο, εἴτε ἰδίῳ ἀναθέματι ὑπέπεσαν, ἢ
 βλασφημίᾳ τινὶ ἢ ὄρκῳ, ἢ ὑπωπιασμῷ καὶ
 μολυσμῷ σαρκὸς ἐγένοντο, αὐτός, ὡς ἀγαθὸς
 καὶ φιλόανθρωπος καὶ ἀμνηστικός Δεσπό-
 της, τοὺτους, Δέσποτα, λόγῳ λυθῆναι εὐδό-
 κησον, συγχωρῶν αὐτοῖς πάντα κατὰ τὸ
 μέγα σου ἔλεος. Naί, Δέσποτα φιλόανθρωπε,
 ἐπάκουσόν μου δεομένου σου τῆς σῆς ἀγα-
 θότητος, καὶ παρίδε ὡς πολυέλεος τὰ πται-
 σματα αὐτῶν ἅπαντα, καὶ λύτρωσαι αὐτοὺς
 τῆς αἰωνίου κολάσεως· σὺ γὰρ εἶπας, Δέσ-
 ποτα, Ὁ ἐὰν δήσητε ἐπὶ τῆς γῆς ἔσται δεδε-
 μένον ἐν τοῖς οὐρανοῖς, καὶ ὁ ἐὰν λύσητε
 ἔσται λελυμένον ἐν τοῖς οὐρανοῖς· διότι
 σὺ εἶ, Θεός, ἀναμάρτητος μόνος, καὶ σοὶ τὴν
 δόξαν ἀναπέμπομεν, τῷ Πατρὶ καὶ τῷ Υἱῷ
 καὶ τῷ ἁγίῳ Πνεύματι, νῦν καὶ ἀεὶ, καὶ
 εἰς τοὺς αἰῶνας τῶν αἰῶνων. Ἀμήν.

(1) P. omits *ιερέως* and places *υπέπεσαν* after *κατάραν*.

(2) P. omits *διὰ τῶν ἁγίων σου ἀποστόλων*.

NOTES ON THE SYRIAC LITURGY
OF SAINT JAMES.

NOTES ON THE SYRIAC LITURGY OF SAINT JAMES.

[I have noted in the margin of the Liturgy, which has been printed above from the Paris MS. 2509, such passages as are found with more or less difference in detail in the Syriac Liturgy of S. James as given by Renaudot, Vol. II., and by Assemani ("Codex Liturgicus," Liber IV. pars secunda, tom. 5). These memoranda are interesting because there is great probability that the passages which are common to the Greek and the Syriac were in use before the great schism which ensued after the Council of Chalcedon (see Palmer, "Origines Liturgicae," I. p. 29). Bunsen, in the fourth volume of his work on "Hippolytus and his Age," printed the Greek which corresponded to the similar portions of the Syriac Liturgy (pages 333—357), and this was reprinted in the third volume of his "Analecta Ante-Nicaena." In both copies he illustrated his text by quotations from and references to a short letter written by James of Edessa, which is given by the elder Assemani in his "Bibl. Orient." (tom. I. 479), and was incorporated in an "Exposition" which was ascribed by the younger Assemani to John Maro, "the supposed father of the Maronites" (about 700). This exposition (Bunsen states) was written by Dionysius Barsalibaeus, a Syriac writer of the twelfth century. A Latin translation is given by the younger Assemani (*ut supra*) pp. 227—397.

I have contented myself in the following pages with giving Renaudot's translations of the passages in the Syriac corresponding to passages in the Greek. But I have added references to the pages of Assemani's "Codex Liturgicus," where these passages are illustrated or explained by James of Edessa, and an occasional quotation. I must premise that in the proanaphoral part, which is not ascribed to S. James in the Syriac, there is nothing in common with the Greek except the exclusion of the "hearers," the closing of the doors, and the reciting of the "Creed of Constantinople," which, however, is assigned to the 318 Fathers who met at Nicaea.

In prayers where there is considerable similarity between the Greek and Syriac, I have put any discrepancy in Renaudot's translation within square brackets.]

LITURGIA S. JACOBI APOSTOLI FRATRIS DOMINI.

See above,
p. 245
Renaudot,
II. 29

Primum dicitur Oratio ante osculum pacis.

(1) Domine Deus noster, nos quamvis indignos [salute hac] dignos effice, amator hominum: ut ab omni dolo omnique
(2) [acceptatione personarum] mundati [salutemur invicem in osculo sancto et divino, constricti vinculo caritatis et pacis.]
Per Dominum Deum et Salvatorem nostrum Jesum Christum, Filium tuum unigenitum, per quem et cum quo te decet gloria, honor et potestas, cum Spiritu tuo.

Populus. Amen.

(3) *Diaconus.* Stemus decenter et oremus, [gratias agamus, adoremus et laudemus agnum vivum Dei qui offertur super altare.]

* * * * *

Sacerdos. Qui solus Dominus misericors es, in eos qui coram altare tuo colla

inclinant mitte benedictiones tuas, tu qui in altis habitas et humilia respicis, benedicque [eos per gratiam, misericordiam et amorem erga homines Christi unigeniti Filii tui, per quem et cum quo te decet gloria, etc.]

Populus. Amen.

Sacerdos. Deus Pater, qui propter
(4) amorem tuum erga homines magnum et p. 259
ineffabilem misisti Filium tuum in mundum, ut ovem errantem reduceret, ne
Ren. p. 80
avertas faciem tuam a nobis, dum sacrificium hoc spirituale et incruentum cele-
(5) bramus: non enim justitiæ nostræ con-
fidimus, sed misericordiae tuæ. Deprecamur ergo et obsecramus clementiam tuam, ne in iudicium sit populo tuo
(6) *Mysterium* hoc, quod institutum nobis
(7) est ad salutem; sed ad veniam peccatorum, remissionem insipientiarum, et ad

pp. 245, 247

(1) The Greek has τῆς ὥρας ταύτης.

(2) καὶ πάσης ὑποκρίσεως ἐνωθῶμεν ἀλλήλοις κ.τ.λ.

(3) This is not in the Greek.

(4) See the prayer Ὁ Θεός, ὁ διὰ πολλῶν καὶ ἄφατον φιλανθρωπίαν, p. 259 [where insert the reference SR].

(5) Renaudot notes that one MS. has (words corresponding to) *terribile et incruentum*, as in the Greek.

(6) τὸ οἰκονομηθὲν ἡμῶν.

(7) εἰς ἐξάλειψιν ἁμαρτιῶν, εἰς ἀνατίωσιν ψυχῶν καὶ σωμάτων, εἰς εὐαρέστησιν σοῦ.

gratias tibi referendas: per gratiam, misericordiam, et amorem erga homines unigeniti Filii tui, per quem et cum quo te decet gloria.

Populus. Amen.

(1) *Diaconus.* [Date pacem unusquisque proximo suo, in caritate et fide, quae Deo acceptae sint. Vade in pace, Sacerdos praeclare.] Stemus decenter orantes, stemus cum timore et tremore, stemus cum modestia et sanctitate: quia ecce oblatio infertur.....

* * * * *

(2) *Sacerdos elevat velum, et ter populum cruce signat, dicens:*

Caritas Patris, gratia Filii, et communicatio Spiritus sancti, sint cum omnibus nobis.

Populus. Amen.

(3) *Sacerdos.* Sursum corda.

Populus. Habemus ad Dominum.

Sacerdos. Gratias agamus Domino Deo nostro.

Populus. Dignum et justum est.

Sacerdos inclinatus. Vere dignum et justum est, decens et debitum, ut te laudemus, te benedicamus, te celebremus, te adoremus, tibi gratias agamus, tibi opifici omnis creaturae, visibilis aut invisibilis. *Et elevans vocem.* Quem laudant caelum et caeli caelorum, omnisque exercitus eorum, sol et luna et omne stellarum agmen, terra et maria et omnia quae in eis sunt: Jerusalem caelestis, Ecclesia primogenitorum descriptorum in caelis: Angeli, Archangeli, Principatus, Potestates, Throni, Dominationes, virtutes [caelestes, et mundo superiores exercitus caeli,] Cherubim quibus oculi multi, et Seraphim quibus alae sex, qui duabus alis tegunt facies suas et duabus pedes, duabusque alter ad alterum volitantes vocibus indeficientibus, et Theologia non conticescente, hymnum triumphalem magnificentissimae gloriae, voce canora concinunt, clamant, vociferantur et dicunt:

Populus. Sanctus, Sanctus, Sanctus

(1) Compare *στῶμεν καλῶς κ.τ.λ.* p. 265. [Bunsen ("Analecta Antenicæna," III. p. 38) found engraved upon a consular diptych of the year 526 the Greek letters: *Στομεν καλος | Στομεν ευλαβος | Στομεν μετα φοβου | προσχομεν τι αγια αναφορ | εν ιρινη τω θεω προσφοριεν | Ελευσ ειρινη | θυσια αιωσης | η αγαπιτου θεου και πατρος | και η χαρις του κυριου και θεου | και σωτηρος ημων ιησου χριστου | εφ ημας.*

The date of this writing is fixed in A.D. 783.]

(2) The Greek has no direction as to the veil. "Mensam discooperiunt, per hoc significantes portas caeli tunc aperiri." James of Edessa (Asse. p. 241). In Assemani p. 183 the rubric is

"anaphoram (velum) tremulo circumfert motu et dicit, Charitas ✠ Dei Patris." James here notes (l. c.) that the Alexandrine Fathers have not the *Caritas Dei* but "*Dominus vobiscum omnibus ante principium liturgiae.*" See pages 26, 27, 28 above. It would appear that the addition in the Messina Roll was contrary to the tradition of the Church.

(3) Assemani p. 184, "Sursum intellectus mentes et corda nostra."

(4) *ἀρχαί τε καὶ ἐξουσίαι καὶ δυνάμεις φοβεραί.*

(5) The Paris edition and 2509 had *δοξολογίας*. The three other MSS. *θεολογίας*.

Res. p. 2

(5)

(1) es, Domine Deus Sabaoth, pleni enim sunt caeli et terra, gloria, [honore et majestate tua, Domine,] Hosanna in excelsis. Benedictus qui venit et qui venturus est in nomine Domini. Hosanna in excelsis.

p. 271 *Sacerdos inclinatus.* [Vere] sanctus es, Rex saeculorum et omnis sanctitatis largitor: sanctus etiam unigenitus Filius tuus, Dominus [Deus et Salvator] noster Jesus Christus: sanctus etiam Spiritus tuus Sanctus, qui scrutatur omnia, etiam profunda tua, Deus Pater. Sanctus enim es qui omnia continens, omnipotens, (3) (4) terribilis, bonus, [cum unigenito Filio tuo,] qui passionum particeps fuit, et maxime propter hominem figmentum tuum, quem e terra formasti, et concessisti illi delicias paradisi. Cum vero transgressus esset mandatum tuum, et cecidit, non neglexisti aut dereliquisti illum, O bone, (5) sed reduxisti illum, sicut pater summae

miserecordiae. Vocasti eum per legem, direxisti eum per Prophetas: denique Filium tuum unigenitum in mundum misisti, ut imaginem tuam renovaret; qui descendit, et incarnatus est de Spiritu Sancto et ex sancta genitrice Dei semperque virgine Maria, conversatusque est cum hominibus, et omnia ad generis nostri salutem instituit.

Et elevans vocem accipit Oblatam, et dicit:

Cum ergo suscepturus esset mortem voluntariam pro nobis peccatoribus, ipse immunis a peccato, in ea nocte qua tradendus erat pro vita et salute mundi, accepit panem in manus suas sanctas, immaculatas, et incontaminatas, et levatis oculis in caelum aspexit ad te, Deus Pater, et gratias agens, benedixit, ✠ sanctificavit, ✠ fregit, ✠ et dedit discipulis suis sanctis et apostolis, dicens: Accipite, manducate [ex eo vos omnes]: hoc est corpus meum, quod pro vobis et pro

p. 272

(6)

(7)

(1) Barsalibi (Assemani p. 346) represents the Syriac as *Fortis Sabaoth*.

(2) The Rossano MS. has *ὁ ἐλθὼν καὶ ἐρχόμενος*.

(3) Omnia continens = *παντοκράτωρ*.

(4) It will be seen that the Greek omits here the expression "cum unigenito Filio tuo," and so represents God the FATHER as *συμπαθῆς* (*ὁ συμπαθῆς μάλιστα περὶ τὸ πλάσμα τὸ σὸν*). It omits also the expression *Deus et Salvator* as referring to our Lord: it has the words frequently elsewhere. Barsalibi (in Assemani, p. 348) draws attention to the former omission. According to Assemani he says: "Sciatis, charissimi, quod ex hac inclinatione nonnihil detraxerunt Dioscori sectatores, qui Domini nostri naturas confundunt, ac passiones ad Patrem retulerunt. Sic enim scripserunt 'sanctus enim es, omnitenens, omnipotens, terribilis,

bonus, is qui passionum es particeps.' Cum in antiquis emendatissimis codicibus legamus; 'terribilis, bonus, cum Filio tuo, is (sic) qui passionum particeps fuit.' Ubi passiones de Filio incarnato, non vero de Patre, qui passionum expers omnino est, praedicantur. Nos itaque cum S. Clemente, libro 8, dicimus, 'qui Patri passionem tribuit, cum deicidis Judaeis adscribendus est.'"

(5) For *reduxisti* the Greek has *ἐπαίδευσας*.

(6) The Greek has *ἀναβλέψας εἰς τὸν οὐρανόν, καὶ ἀναδείξας σοί, τῷ Θεῷ καὶ Πατρὶ*.

(7) Bunsen ("Analecta" iv. 184) draws attention to the prefix in Morel of the word *ἡμῶν* to *τοῖς αὐτοῦ μαθηταῖς καὶ ἀποστόλοις*. He conceived that it was added at an early date. We have seen that it is found nowhere except in the copy from which Morel's edition was printed.

(1) multis frangitur et datur, in remissionem peccatorum [et vitam aeternam]. Similiter etiam et calicem postquam coenaverunt, miscens vino et aqua, et gratias agens, ✠ benedixit, ✠ sanctificavit, ✠ et dedit iisdem discipulis et apostolis sanctis, dicens: Accipite, bibite ex eo vos omnes: hic est sanguis meus Testa-

p. 274

Rom. p. 32

menti novi, qui pro vobis et pro multis [fidelibus] effunditur et datur in remissionem peccatorum [et vitam aeternam].

Populus. Amen.

Sacerdos. Hoc facite in memoriam mei: quotiescumque enim manducabitis panem hunc et calicem istum bibetis, mortem meam annuntiabitis et resurrectionem meam confitebimini, donec veniam.

(2)

(3) *Populus.* Mortis tuae, Domine, memoriam agimus, resurrectionem tuam confitemur, et adventum tuum secundum expectamus.....

* * * * *

(4)

Sacerdos. Memoriam igitur agimus, Domine, mortis et resurrectionis tuae e sepulchro post triduum, et ascensionis tuae in caelum, et sessionis tuae ad dexteram Dei Patris: rursusque adventus

(5)

(1) The words *καὶ εἰς ζῶην αἰώνιον* are found in the response of the deacons, in the Rossano MS. and Paris 2509.

(2) *τὸν θάνατον τοῦ υἱοῦ τοῦ ἀνθρώπου—ἄχρισ οὐ ἂν ἔλθῃ.*

(3) This is in Paris 2509 and Morel.

(4) *μεμνημένοι οὖν κ.τ.λ.* "Huc tota Liturgia spectat, ut quae Christus pro nobis gessit commemoramus et dicamus." James of Edessa (l. c. p. 242).

tui secundi, terribilis et gloriosi, quo iudicaturus es orbem in iustitia, cum unumquemque remuneraturus es secundum opera sua. Offerimus tibi hoc sacrificium terribile et incruentum, ut non secundum peccata nostra agas nobiscum, Domine, neque secundum iniquitates nostras retribuas nobis: sed secundum mansuetudinem tuam et amorem tuum erga homines magnum et ineffabilem, dele peccata nostra, servorum nempe tuorum tibi supplicantium. *Populus* enim tuus et haereditas tua deprecatur te, [et per te et tecum Patrem tuum,] dicens:

(6)

Populus. Miserere, Deus Pater omnipotens, miserere nobis.

* * * * *

(7)

Sacerdos inclinatus dicit Invocationem Spiritus sancti.

Rom. p. 33

Miserere nobis, Deus Pater omnipotens, et mitte Spiritum tuum Sanctum, Dominum et vivificantem, qui tibi throno aequalis est, et Filio aequalis regno, consubstantialis et coaeternus; qui locutus est in Lege et Prophetis et Novo Testamento tuo; qui descendit in similitudine columbae super Dominum nostrum Jesum

p. 273

(5) The Greek has *αἰδοῦ*. Thus the offering in the Greek is made to the *ΠΑΤΗΡ*: in the Syriac it is made to the *SON*.

(6) In the Greek the words found in 1 Cor. ii. 9, *ὁ ὀφθαλμὸς οὐκ εἶδεν*, occur here. The Syriac does not contain the clause.

(7) The Syriac has a request to God to accept the intercession of the Virgin. It is not in the Greek here.

Christum, in Jordane flumine: qui descendit super Apostolos sanctos in similitudine linguarum ignis.

(1)

Populus. Kyrie eleison *ter.*

(2)

(3) *Sacerdos.* Ut adveniens efficiat panem istum [corpus vivificum, corpus salutare, corpus caeleste, corpus animabus et corporibus salutem praestans,] corpus Domini Dei et Salvatoris nostri Jesu Christi: in remissionem peccatorum et vitam aeternam accipientibus illud.

Populus. Amen.

(4)

Sacerdos. Et [mistum quod est in hoc calice] efficiat sanguinem Testamenti Novi, [sanguinem salutarem, sanguinem vivificum, sanguinem caelestem, sanguinem animabus et corporibus salutem praestantem, sanguinem Domini Dei et Salvatoris nostri Jesu Christi:] in remissionem peccatorum et vitam aeternam ausipientibus illum.

(5)

Populus. Amen.

Sacerdos. Ut sint [nobis et] omnibus qui ex illis accipient, [iisque communicabunt,] ad sanctitatem animarum et corporum, ad fructificationem operum bonorum, ad confirmationem Ecclesiae tuae

sanctae, quam super verae fidei petram fundasti, et portae inferi non praevalerunt adversus eam, cum liberaturus sis illam ab omnibus haeresibus et scandalis operantium iniquitates, usque ad consummationem saeculi: [per gratiam, misericordiam et amorem erga homines unigeniti Filii tui, per quem et cum quo te decet gloria et honor.]

p. 260

(6)

Populus. Amen.

Sacerdos inclinatus. Quapropter offerimus tibi, Domine, [sacrificium hoc tremendum et incruentum] pro locis tuis sanctis, quae per manifestationem Christi Filii tui illustrasti: praecipue vero pro Sion sancta, matre omnium Ecclesiarum, et pro Ecclesia tua sancta toto orbe diffusa.

(7)

* * * * *

Sacerdos. [Dona ditissima Spiritus tui Sancti concede ipsis, Domine.] Memento, Domine, sanctorum Episcoporum nostrorum, qui nobis recte verbum veritatis dispensant, praecipue vero Patris Patrum et Patriarchae nostri Domini N. et Domini N. Episcopi nostri, cum reliquis omnibus Episcopis Orthodoxis. Canitiam

Ren. p. 84

(8)
p. 280

(1) The Greek adds *ἐν τῷ ὑπερέψῳ τῆς ἀγίας καὶ ἐνδόξου Σιών κ.τ.λ.*

(2) The Greek omits this: instead there is a prayer that the Holy Spirit may come on the worshippers and on the gifts.

(3) *τῇ ἀγίᾳ καὶ ἀγαθῇ καὶ ἐνδόξῳ αὐτοῦ παρουσίᾳ ἀγίασῃ καὶ ποιήσῃ τὸν μὲν ἄρτον τούτων σῶμα ἁγίου Χριστοῦ, καὶ τὸ ποτήριον τούτου αἷμα τιμιόν Χριστοῦ.* The Syriac has added much to this. [Barsalibi (ut sup. p. 364) notes that some Syriac MSS. have exhibit here and not make:

i.e. *ἀποφῆνῃ*, as in the Clementine Liturgy.]

(4) The Greek has simply *τὸ ποτήριον τούτο.*

(5) The Greek connects this, not with the descent of the Spirit, but with the Communion, in the next clause.

(6) *βυόμενος αὐτήν.*

(7) James of Edessa (ut supra), "Mox peragit commemorationes in quibus oblatio absolvitur."

(8) The Greek copies vary in details. The Syriac resembles the Messina and Rossano MSS. rather than Morel's edition.

- ipsis vincerandam concede, Domine : multis annis ipsos conserva, pascentes populum tuum cum omni pietate et sanctitate. Memento, Domine, Presbyterii hujusce, et cujuscumque alterius loci : Diaconatus in Christo, omnisque ministerii et omnis Ordinis Ecclesiastici. Memento etiam, Domine, paupertatis meae, qui me, licet indignum, vocare tamen dignatus es. [Delicta juventutis meae et ignorantias meas ne memineris, sed secundum multitudinem miserationum tuarum memento mei tu : si enim iniquitates observaveris, Domine, Domine, quis poterit coram te sustinere ? Quia apud te propitiatio est : visita me et purifica me,] ut ubi abundavit peccatum ibi superabundet gratia tua. Memento etiam, Domine, eorum qui in vinculis jacent aut carceribus detinentur ; fratrum etiam nostrorum qui in exilio sunt : infrimorum, aut qui male affecti sunt : eorum qui a spiritibus immundis infestantur aut agitantur. Memento etiam, Domine, aëris, imbrum, roris, fructuum terrae et coronae anni : oculi enim omnium in te sperant, et tu das illis escam eorum in tempore opportuno : aperis tu manum tuam omnibus sufficientem, et imple omne animal bona tua voluntate.
- * * * * *
- Sacerdos.* Rursus meminisse dignare eorum qui nobiscum in oratione consistunt, patrum, fratrum, magistrorumque nostrorum, et eorum qui absunt. Memento etiam, Domine, eorum qui praeceperunt nobis ut eorum memoriam ageremus in orationibus ad te Deum nostrum. [Unicuique illorum concede, Domine, petitiones suas, quae quidem ad salutem spectant.] Memento, Domine, et illorum qui intulerunt oblationes ad altare tuum sanctum, et eorum pro quibus singuli obtulerunt, [et eorum qui offerre voluerunt, sed non potuerunt : eorum quos unusquisque habet in mente,] et eorum qui nunc nominantur. *Et elevans vocem.* Memento, Domine, omnium quorum meminimus, et eorum quorum non meminimus, [et secundum multitudinem mansuetudinis tuae retribue illis gaudium salutis tuae, suscipiens sacrificia illorum in immenso caelo tuo, dignosque efficiens visitatione et auxilio tuo : confirma illos virtute tua, et fortitudine tua illos instrue, quia tu es misericors et misericordiam cupis, teque decet gloria, honor et potentia, simul cum unigenito Filio tuo et Spiritu tuo.]
- Populus.* Amen.
* * * * *
- Sacerdos inclinatus.* Memento etiam, Domine, piorum Regum nostrorum et Reginarum : apprehende arma et scutum, et exsurge in auxilium eorum. Subjice illis hostes omnes et adversarios, ut placidam tranquillamque vitam agamus, in omni timore Dei et humilitate : [quia tu salutis refugium es, et potestas auxiliatrix, victoriaeque dispensator erga eos omnes qui te invocant et sperant in te, Domine. Et tibi gloriam et laudem referemus.]
- Populus.* Amen.

* * * * *

Sacerdos inclinatus. [Quoniam igitur est tibi potestas vitae et mortis, Domine, Deusque misericordiarum et amoris erga hominem tu es, dignos effice ut omnium illorum qui a saeculo tibi placuerunt memoriam agamus:] Patrum sanctorum et Patriarcharum, Prophetarum et Apostolorum, Joannis praecursoris et Baptistae, S. Stephani primi Diaconorum et primi Martyrum, et sanctae genitricis Dei semperque Virginis beatae Mariae, et omnium sanctorum. *Elevans vocem.* [Rogamus te, Domine multae misericordiae, qui impossibilia veluti possibilia creas, constitue nos in hac beata congregatione: accense nos huic Ecclesiae: statue nos per gratiam tuam inter electos illos, qui scripti sunt in caelis.] Idcirco enim memoriam illorum agimus, ut dum ipsi stabunt coram throno tuo nostrae quoque tenuitatis et infirmitatis meminerint, [tibi que nobiscum offerant sacrificium hoc tremendum et incruentum, ad custodiam quidem eorum qui vivunt, ad consolationem infirmorum et indignorum, quales nos sumus: ad quietem memoriamque bonam eorum, qui in fide vera dudum obierunt, patrum, fratrum, et magistrorum nostrorum, per gratiam et misericordiam, etc.]

Populus. Amen.

* * * * *

Sacerdos inclinatus. Memento, Do-

mine, sanctorum Episcoporum qui primum obdormierunt, qui verbum veritatis nobis dispensaverunt: qui a Jacobo principe Episcoporum Apostolo et Martyre, usque ad hanc diem, verbum fidei Orthodoxae in Ecclesia tua sancta praedicaverunt: *Elevans vocem,* [et luminum et Doctorum Ecclesiae tuae sanctae, qui praeclarum fidei certamen ediderunt, qui nomen tuum sanctum tulerunt coram populis, regibus et filiis Israel, eorumque precibus et supplicationibus pacem tuam Ecclesiae tuae tribue: doctrinas eorum et confessionem eorum in animis nostris confirma: haereses nobis noxias cito comprime, et consistentiam absque confusione coram tribunali tuo nobis concede: quia sanctus es, Domine, et in sanctis requiescis: qui sanctorum es consummator atque perfector: et tibi gloriam, etc.]

Populus. Amen.

* * * * *

Sacerdos inclinatus. Memento etiam, Domine, Sacerdotum Orthodoxorum, primum defunctorum, Diaconorum et Subdiaconorum, Psaltarum, Lectorum, Interpretum, Cantorum, Exorcistarum, Monachorum, Religiosorum, Auditorum, Virginum perpetuarum, et saecularium, qui in fide vera defuncti sunt, et eorum quos unusquisque designat animo. *Elevans vocem.* Domine, Deus spirituum et omnis carnis, omnium memento quorum

Ren. p. 87
p. 298
(2)

p. 300
(3)

(1) A few words resembling these are found in Paris 2509 only.

(2) This is in the Rossano Codex and Paris

(Suppl.) 476.

(3) This is in all the Greek MSS.

meminimus, qui in fide orthodoxa ex hac vita migrarunt: da [animabus, corporibus et spiritibus illorum] requiem, [liberans eos a damnatione infinita ventura, et dignos efficiens] gaudio quod est in sinu Abraham, Isaac et Jacob; ubi splendet lumen vultus tui; unde procul sunt dolores, angustiae et gemitus: [non reputans illis omnia delicta illorum. Non autem intres in iudicium cum servis tuis, quia non justificabitur in conspectu tuo omnis vivens, nec ullus est a peccati culpa immunis, aut a sordibus purus, ex

(1)

hominibus qui super terram sunt, nisi unus Dominus noster Jesus Christus unigenitus Filius tuus, per quem nos etiam misericordiam et remissionem peccatorum consequi speramus, quae propter eum est et nobis et illis.

p. 302

Populus. Quietem praesta illis, et propitius esto, et dimitte, Deus, insipientias et defectus omnium nostrum, sive scienter, sive ignoranter, etc.

Sacerdos inclinatus. Remitte, dimitte, ignosce, O Deus, peccata omnium nostrum voluntaria et involuntaria, scienter et ignoranter commissa, verbo, opere, aut cogitatione, occulta et nota, publica, antiqua, per errorem admissa, et omnia quae novit nomen tuum sanctum. *Evans vocem.* Finem igitur nobis Christia-

p. 300

num conserva, et sine peccato; congregans nos subter pedes electorum tuorum, quando, ubi, et sicut volueris: [tantummodo absconde nos a confusione iniquitatum nostrarum; ut etiam in hoc, velut in omnibus, laudetur et celebretur nomen tuum honoratissimum et benedictum, et Domini nostri Jesu Christi, et Spiritus tui Sancti.]

* * * * *

Sacerdos. Pax, etc.

p. 302

Populus. Et cum, etc.

* * * * *

(2)

Sacerdos ante orationem Dominicam dicit:

Ren. p. 21

Pater Domini nostri Jesu Christi, [Pater misericordiarum et Deus totius consolationis,] qui sedes super Cherubim, et a Seraphim laudaris: coram quo consistunt mille Angelorum myriades, [excelsa et caelestia] agmina: qui oblationes ex donis et preventibus fructuum tibi oblati in odorem suavitatis dignatus es sanctificare et perficere, per gratiam unigeniti Filii tui, et per illapsum Spiritus tui Sancti: Sanctifica etiam, Domine, animas nostras, corpora nostra, spiritusque nostros, ut corde puro, anima lucida, et facie inconfusa, audeamus invocare te Deum caelestem, Patrem omnipotentem, oremusque et dicamus: Pater noster qui es in caelis,

p. 304

p. 306

(3)

(1) Compare αὐτὸς γὰρ ἐστὶν ὁ μόνος ἀναμάρτητος, p. 300.

(2) Renaudot's copy has here "Diaconus voce magna dicit Catholicam." Barsalibi (l. c. p. 372) explains "seu concionem." It is not in Assemani's copy. James of Edessa thus (l. c.

p. 242): the priest "frangit, signat, colit mysteria, ministro catholicam recitante. Deinde dicunt orationem Pater noster."

(3) In the Greek the people say the whole prayer.

[*Populus.* Sanctificetur, etc.]

(1) *Sacerdos.* Domine Deus noster, ne inducas nos in tentationem, quam virtute destituti sustinere non possumus, [sed fac etiam cum tentatione proventum, ut possimus sustinere,] et libera nos a malo. [Per Jesum Christum Dominum nostrum, per quem, etc.]

Populus. Amen.

p. 308 *Sacerdos.* Pax.

Populus. Et cum.

Diaconus. Inclinate capita vestra [coram Deo misericordi,] coram altari propitiatorio, [et coram Corpore et Sanguine Salvatoris nostri, in quo vita posita est suscipientibus illa: et suscipite benedictionem a Domino.]

p. 308 *Sacerdos.* Tibi inclinant servi tui capita sua, expectantes misericordias uberes a te. Benedictiones copiosas quae a te sunt mitte, Domine, et sanctifica animas, corpora, spiritusque nostros, ut digni simus communicandi [Corpore et Sanguini Christi Salvatoris nostri: per gratiam et misericordiam et amorem ejusdem Jesu Christi Domini nostri,] cum quo laudatus et benedictus es, in caelis et in terra cum Spiritu tuo, etc.

(1) *ὃν ὑπερεγκέιν οὐ δύναμεθα.* Not in the Paris 2509 nor in Morel.

(2) *μέτροι γέρεσθαι τῶν ἀγίων σου μυστηρίων.*

(3) See the Greek. To this invocation James of Edessa refers (l. c. p. 242): "Mox praeceperunt, ut gratiam Trinitatis populo impertiret, ter cum cruce signans et dicens *Sit gratia Trinitatis*, etc. respondente populo *Et cum spiritu tuo.*"

(4) "His peractis tradiderunt debere sacer-

Populus. Amen.

Sacerdos. Pax.

Populus. Et cum.

Sacerdos. Misericordiae Dei.

Populus. Et cum spiritu tuo.

[*Diaconus.* Unusquisque cum timore et tremore ad Deum aspiciat, et misericordiam et gratiam a Domino postulet.

Sacerdos. Sanctus, Sanctus, Sanctus Dominus Deus potens Sabaoth, pleni sunt caeli et terra laudibus tuis. Exaltare super caelos Deus, et super omnem terram gloria tua: ad te levavi oculos meos qui habitas in caelis, etc.

Et post pauca Eucharistiam accipiens in manibus dicit illa voce:]

Sancta sanctis [in perfectione, puritate, et sanctitate traduntur.]

Tum dicunt omnes simul:]

Unus Pater sanctus, unus Filius sanctus, unus Spiritus sanctus. [Sit nomen Domini benedictum, qui unus est in caelo et in terra: ipsi gloria in saecula. Gloria Patri et Filio, et Spiritui Sancto omnia sanctificant, et omnia expiant.]

* * * * *

[*Sacerdos interjectis aliquot orationibus quae pro Ecclesiarum consuetudine variae sunt, fran-*

dotem populum contestari eumque admonere in haec verba: *Haec sancta Corporis et Sanguinis sanctis et puris dantur*, non iis qui sancti non sunt: dumque haec elata voce testatur, elevat in altum mysteria, eaque universo populo tanquam in testimonium ostendit. *Populus autem illico proclamat, inquit Unus Pater sanctus, unus Filius*, etc. atque ita mysteria percipiunt." James of Edessa, *ut sup.*

Ren. p. 40

(3)

p. 310

(4)

Ren. p. 41

git ex majore Eucharistici panis parte minorem aliam, qua in calice intincta, reliquas in modum crucis signat, dicens :

Inspersgitur Sanguis Domini nostri Corpori ejus, in nomine Patris ✠ et Filii, ✠ et Spiritus Sancti. ✠

[Eandem particulam immittit in calicem dicendo :

Miscuisti, Domine, divinitatem tuam cum humanitate nostra, et humanitatem nostram cum divinitate tua; vitam tuam cum mortalitate nostra, et mortalitatem nostram cum vita tua; accepisti quae nostra erant, et dedisti nobis tua, ad vitam et salutem animarum nostrarum. Tibi gloria in saecula.]

[Sacerdos accipit corpus Christi, dicens :

Praesta, Domine, ut sanctificentur corpora nostra per Corpus tuum sanctum, et purificentur animae nostrae per Sanguinem tuum propitiatorium, sintque ad veniam delictorum et remissionem peccatorum nostrorum. Domine Deus, tibi gloria in saecula.

Mox Eucharistiam distribuit sacerdotibus, diaconis, deinde laicis, dicens :

Corpus et Sanguis Domini Jesu Christi datur tibi in veniam delictorum, et remissionem peccatorum in utroque saeculo.

Interea dum communicatio administratur cum cochleari, Diaconus reliquis succinentibus clamat :

(1) ἔνωσις τοῦ παραγίτου σώματος καὶ τοῦ τιμίου αἵματος τοῦ Κ. καὶ Θ. καὶ Σ. ἡμῶν.

(2) This is clearly Eutychian, and it is so explained by Barsalibi in Assemani l. c. p. 389. It is not in Assemani's Syriac copy (p. 201).

(3) I have thought it desirable to print these sentences, although there is nothing exactly re-

Fratres mei, accipite Corpus Filii, clamat Ecclesia: bibite Sanguinem ejus cum fide, et canite gloriam: hic est calix quem miscuit Dominus noster super lignum crucis; accedite, mortales, bibite ex eo, in remissionem delictorum. Alleluia, et ipsi laus, de quo bibit grex ejus, et puritatem consequitur.

Qui versus, ut et multi alii, juxta communicantium numerum minuuntur vel producantur: mox Sacerdos abstergit vasa diaconorum ministerio, et deinde dicitur Oratio gratiarum actionis.]

[Gratias agimus tibi, Deus, et praecipue laudamus te] ob immensum et ineffabilem erga homines amorem tuum. O Domine, quos admittere dignatus es ad participationem mensae tuae caelestis, ne damnos ob susceptionem mysteriorum tuorum sanctorum et immaculorum. Verum, O bone, custodi nos in justitia et sanctitate, [ut digni effecti communicatione Spiritus tui Sancti, partem, sortem et haereditatem consequamur cum sanctis illis omnibus, qui ex hoc mundo tibi placuerunt: per gratiam, etc.]

Populus. Amen.

Sacerdos. Pax.

Populus. Et cum spiritu tuo.

[Diaconus. Iterum atque iterum pro

sembling them in the Greek.

(4) "Post communionem autem praeeperunt fieri confessionem et gratiarum actionem eo quod digni facti sunt participatione Corporis et Sanguinis. Item mandarunt fieri orationem impositionis manus; atque ita a ministro populum dimitti ut abeant in pace." James of Edessa, l. c.

(4)
p. 222

Rom. p. 62

p. 222

consummatione mysteriorum horum sanctorum Deum precemur.]

p. 322

Sacerdos. Deus magne et mirabilis, [qui inclinasti caelos et descendisti pro nostra hominum salute,] aspice nos per misericordiam et gratiam tuam: benedic populo tuo, et haereditatem tuam conserva: ut semper et omni tempore laudemus te, quia solus es Deus noster verus, et Deum Patrem genitorem tuum et Spi-

ritum tuum Sanctum, nunc et semper, etc.

Populus. Amen.

Diaconus. Benedic, Domine.

p. 321

[*Sacerdos.* Benedic omnibus, conserva omnes, etc.

Vel aliam benedictionem pro Ecclesiarum consuetudine et festorum varietate diversam: qua recitata Diaconus incipit psalmum Benedicam Dominum in omni tempore. Quo dicto abeunt, et finitur Liturgia.]

NOTE TO PAGE 56 (4).

The first four lines on folio 57 of the Rossano Codex contain the passage referred to here in the following form;

του κυ και θυ και σπς ημων ιω χυ ερι
 δε εφ ημας και επι τους αγγρους του
 τους και επι τα ποτήρια ταυτα
 το πνα σου το αγιον Ινα αβτα αγιασει.

Drouard printed thus; ερι δε εφ ημας.

My impression is that the Messina Roll preserves the correct reading, omitting ερι δε entirely. Thus the prayer would be analogous to the corresponding petition of the other great Liturgies (S. Basil, p. 82; S. Chrysostom, p. 91; S. James 278), for the Descent of the Holy Spirit upon the Congregation and upon the Elements. But it is strange that the Vatican Roll has εφιδε.

I may take this opportunity of stating that I have been frequently compelled to fill up the abbreviations of the MSS. conjecturally. Thus it is a mere matter of conjecture whether we are to read εκφωνει, or εκφωνωει, or εκφωνησις in many places; εχη or εχην in others. And I have not attempted to give all the deviations of Drouard's text from the Rossano MS. On p. 22 I ought to have mentioned that he omitted a line in the MS.

και δεσποζων πασης κτισεως προς

The words omitted p. 38 διαφύλαξον καθυπτάξον αυτω do not form a single line. The other omission noted on the same page arose from the δημοστέλευτα; δεσφύος αυτου, καρδιαν αυτου.

The words omitted p. 54 (see note 1)

εκάστοφ κατά τα έργα αυτου η

also form a line in the MS. The line was omitted and the μων of ημων in the succeeding line was changed, no doubt conjecturally, to σοι.

I find that I have omitted the rubric *ὁ ιερεὺς ἐκφων.* before the last line of the first column of p. 56. My knowledge of this I owe to the Reverend Christopher Wordsworth who has most kindly sent me accurate collations of my print of the Rossano text with the text reprinted by Dr Littledale from Dr Neale. Mr Wordsworth suggests that the passage on the same page might be punctuated with a comma after *ταῦτα*; this would make the passage, *ἐπεὶ δε ἐφ' ἡμᾶς...ταῦτα*, a kind of ejaculation, similar to the *φείσασαι ἡμῶν* on p. 54. I prefer the suggestion I have offered above. In either case, *τὸ Πνεῦμά σου τὸ ἅγιον* is the object of the *ἐξαπόστειλον*. I have also to state that in the note (3) p. 10 *ἀφίεται* is an error for *ἀφίενται* (the reading of Drouard for *ἀφίωρται*) and in the note (2) p. 32 *ἐξάλωσον* is an error for *ἐξάλευσον*. I owe the discovery of these errors, also, to Mr Wordsworth.

APPENDIX.

THE
ORDINARY CANON OF THE MASS
ACCORDING TO
THE USE OF THE COPTIC CHURCH.

FROM TWO MANUSCRIPTS IN THE BRITISH MUSEUM,

EDITED AND TRANSLATED BY
DR C. BEZOLD,
PRIVAT-DOCENT IN THE UNIVERSITY OF MUNICH.

THE ORDINARY CANON OF THE MASS, ACCORDING TO THE USE OF THE COPTIC CHURCH,

TRANSLATED FROM TWO MAGDALA MSS.*) OF THE BRITISH MUSEUM

BY

C. BEZOLD, D. PH.,
PRIVATDOCENT AT THE UNIVERSITY OF MUNICH.

በስሙ፡ አብ፡ ወወልድ፡ ወመንፈስ፡
ቅዱስ፡ አሐዱ፡ አምላክ። (a)

ሥርዓተ፡ ቅዳሴ፡ ዘይደሉ፡ ከመ፡ ይ
በሉ፡ ቀሲስ፡ ወዲያቶን፡ ወሕዝብ፡ ወኩ
ሉ፡ (b) ዘመፍትው፡ በበጊዜሁ፡ በከመ፡
ሥርዓተ፡ አበዊነ፡ ግብጻውያን።

ወመቅድመ፡ ኩሉ፡ ይጸሊ፡ ቀሲስ፡
ጸሎተ፡ ንስሐ፡ ጊዜ፡ በዊኦቱ፡ ቤተ፡
ክርስቲያን። ወካዕበ፡ ይበል፡ መዝሙ-
ር፡ ዘዳዊት፡ ዘጽወፃ፡ ጎቤክ፡ እግዚአ፡
አንቃዕዶኩ። ዘጸስምዳኒ፡ አምላኪዮ፡
ስእለትዮ። ዘጸ፡ ወጸ፡ ስምዳኒ፡ እግዚአ፡
ጸሎትዮ። ዘጸ፡ ወጸ፡ ትባረክ፡ ነፍስዮ።
ዘጸጽ፡ ወጸ፡ እግዕዳምቅ። ዘጸወጸ፡ እግዚ
አ፡ ኢይትግበየኒ።

In the name of the Father, and of the Son, and of the Holy Ghost, one God.

Canon of the Celebration (Kedasse) which shall be said by the Presbyter and the Deacon and the People, together with every thing convenient at its time, according to the rite of our fathers the Egyptians.

And first of all the Presbyter, on entering the Church, shall say a penitential prayer, and then he shall say the 24th psalm of David: „Unto Thee, O Lord, do I lift up my soul“, the 60th: „Hear my cry, O God“, the 101st: „Hear my prayer, O Lord“, the 102nd: „Bless the Lord, O my soul“, the 129th: „Out of the depths“, and the 130th: „Lord my heart is not haughty“.

*) The text is taken from British Mus., Orient. 545 which we call A, with collations from Orient. 546, called B. The Aethiopic orthography is given according to the MSS. — Many and very remarkable emendations of the text and the English translation the author owes to the kindness of Professor DILLMANN at Berlin.

(a) At the top of the page in A is to be found: ገኒ፡ ሥርዐት፡ ዘአስተጋብአ፡ በ
ስልዮስ፡ ዘአንድኪያ። — (b) B: ወኩሉ፡ ሕዝብ፡ —

ወእምድጎረዝ፡ ይበል፡ ዘንተ፤ እግዚአብሔር፡ አምላክነ፡ አንተ፡ ውእቱ፡ በሕቲትከ፡ ቅዱስ፡ ወወሀብከነ፡ ለኩሉ፡ ቅድሳተ፡ በጎይልክ፡ ዘኢያስተርኢ፤ እው፡ እግዚአብሔር፡ ንስእለክ፡ ወናስተበቀጥካ፡ ከመ፡ ትፈኑ፡ መንፈሰክ፡ ቅዱስ፡ ዲቦ፡ ቤተ፡ ክርስቲያን፡ ወዲቦ፡ ዝንቱ፡ ታቦት፡ ወዲቦ፡ ኩሉ፡ ንዋየ፡ ቅድሳቲሆን፡ እለ፡ ይሠራዕ፡ በላዕሌሆን፡ ምሥጢርክ፡ ክቡር። ወይእዜኒ፡ ባርከን፡ ወቀድሶን፡ ወአንጽሖን፡ እምኩሉ፡ ርስሐት፡ ወጥልቀት፡ በስርየተ፡ ዳግም፡ ልደት፡ እንዘ፡ ኢይትኃደግ፡ በላዕሌሆሙ፡ ለግሙራ፡ ወኢምንተኒ፡ ዝክረ፡ ዕልወታት፡ ወርኩስ፤ ወረስዮን፡ ለዛቲ፡ ቤተ፡ ክርስቲያን፡ ወለዝ፡ ታቦት፡ ንዋየ፡ ኅሩየ፡ ወንድሐ፡ ወንጡፈ፡ ዘአጽረይዎ፡ ምስብሂተ፡ እምኩሉ፡ ርስሐት፡ ወጥልቀት፡ ወርኩስ፡ ዘዕልዋን፤ ከመ፡ ብሩር፡ ጽሩይ፡ ንጡፍ፡ ወፍቱን (a)፡ እምድር፤ ወረስዮን፡ ከመ፡ ሶቦ፡ ንድሐ (b)፡ ከና፡ ይትገበር፡ በላዕሌሆን፡ ምሥጢረ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን።

ጸሎት፡ ቅድመ፡ ግብአተ፡ መንጠላዕት።

And after this he shall say, as follows: O Lord our God, Thou alone art holy and on us all hast Thou bestowed sanctity by Thy invisible might: O Lord, we ask and beseech Thee, to send forth Thy Holy Spirit upon the Church and upon this altar, and upon all their holy vessels whereon Thy venerable mystery is celebrated. And now bless them, and sanctify them, and purge them from all impurity and pollution through the remission of the new birth, so that there shall not be left upon them any remembrance of trespasses and pollution; and make this Church and this altar elect and pure vessels such as are purged seven-fold from all pollution and taint and impurity of transgressors, like silver purged and purified and tried from earth, and make that, when they are pure, thereon may be celebrated the mystery of the Father, the Son and the Holy Ghost, now and for ever, and world without end. Amen.

Prayer said before the curtain is withdrawn.

ወይስግድ፡ ቅድመ፡ መንጠላዕት፤ እግዚአብሔር፡ አምላክነ፡ ዘተአምር፡ ሕሊና፡ ሰብእ፡ ወትፈትን፡ ልቦ፡ ወኩልያተ፡ እስመ፡ እምዘ፡ ኢይደልወኒ፡ ሊተ፡ ጸዋዕከኒ፡ እትቀነይ፡ ውስተ፡ ዝንቱ፡ መካን፡ ቅዱስ፤ ኢትመንነኒ፡ ወኢትሚጥ፡ ገጸክ፡ እምኔየ፤ አላ፡ አእትት፡ ኃጢአትየ፡ ወአንጽሖ፡ ርስሐተ፡ ነፍስየ፡ ወሥጋየ። ወይእዜኒ፡ እስእለክ፡ ትደምስስ፡ ጌጋይየ፡ ወአበላሆሙ፡ ለሕዝብከ፡ ወኢታብአነ፡ ውስተ፡ መንሱት። እው፡

And he shall pray before the curtain: O Lord our God, who knowest the mind of man and searchest the hearts and reins, who hast called me without my merit, to minister on this holy place, do not reject me; and do not turn away Thy face from me, but do Thou remove my sin, and purify my soul and my body from pollution; and now, I beseech Thee, blot out my offence and the sin of Thy people, and lead us not into temptation. O Lord, do not reject me and do not

(a) MSS.: ወፍጡን፡ — (b) MSS.: ንድሐ፡ —

እግዚአ፡ ኢትግድፈኒ፡ ወኢታስተኃፍረ
 ኒ፡ እምተስፋዮ፡ ዳእሙ፡ አውርድ፡ ላ
 ዕሴዩ፡ አኩቴተ፡ መንፈስ፡ ቅዱስ፡ ወ
 ረስዩኒ፡ ድልወ፡ ከመ፡ እቁም፡ ውስተ፡
 ቤተ፡ መቅደስከ፡ ከመ፡ አቅርብ፡ ለከ፡
 መሥዋዕተ፡ ንጹሐ፡ በልብ፡ የዋህ፡ ለ
 ስርዩተ፡ ጌጋይዩ፡ ወኃጢአትዩ። ወኢ
 ትዝክር፡ አበሳሆሙ፡ ለሕዝብከ፡ ዘገብ
 ፋ፡ በአእምሮ፡ ወእመሂ፡ ዘእንበለ፡ አ
 እምሮ። ጸጉ፡ ዕረፍተ፡ ለእለ፡ ኖሙ፡
 አበዊነ፡ ወአኃዊነ፡ ወአኃቲነ፤ ዕቀቦሙ፡
 ወአፅንዖሙ፡ ለሕዝብከ። ለከ፡ ስብሐት፡
 ወለወልድክ፡ ዋሕድ፡ ጌር፡ ወመሐሪ፡
 ወለመንፈስ፡ ቅዱስ፡ ማሕዩዊ፡ ለዓለመ፡
 ዓለም፡ አሜን።

ወይበል፡ ጸሎተ፡ ባስልዮስ፤ እግዚ
 አብሔር፡ አምላክነ፡ ወፈጣሪነ፡ ዘገብረ፡
 ኩሉ፡ በቃሉ፡ ወአባእከነ፡ ውስተ፡ ዝ
 ንቱ፡ ምሥጢር፡ በጥበብከ፤ ለሐኩ፡ ብ
 እሴ፡ ወረሰይከ፡ ይኩን፡ መስፍነ፡ ላዕ
 ለ፡ ኩሉ፡ ፍጥረት፤ ይኩንን፡ በጽድ
 ቅ፡ ወበንጽሕ፤ ጸግወነ፡ ጥበብ፡ እንተ፡
 መዛግብቲከ፡ ተኅድር፤ ልብ፡ ንጹሐ፡
 ፍጥር፡ ለነ፡ ወስረይ፡ ለነ፡ ኃጣውኢነ፡
 ወቀድስ፡ ነፍሰነ፡ ወረስዩነ፡ ድልዋነ፡
 ንቅረብ፡ ውስተ፡ ቤተ፡ መቅደስከ፡ ከ
 መ፡ ፍቅርብ፡ ለከ፡ መሥዋዕተ፡ ወጽ
 ንሐሐ፡ መንፈሳዊ፡ ለስርዩተ፡ ኃጢአ
 ተ፡ ሕዝብከ። ኦእግዚእነ፡ ወአምላክነ፡
 ወመድኃኒነ፡ ኢዩሱስ፡ ክርስቶስ፡ ዘእ
 ንሣእከነ፡ እምድር፡ ወአልዓልክነ፡ እመ
 ሬት፡ ከመ፡ ታንብረነ፡ ምስለ፡ መላእ
 ክቲክ፡ ወምስለ፡ መላእክተ፡ ሕዝብከ፤
 ወረስዩነ፡ ድልዋነ፡ ለወንጌልከ፡ ቅዱ
 ስ፡ ወፍቅርከ፡ ወበዕባዩ፡ ሣህልከ፡ አ
 ጽምአነ፡ ለገቢረ፡ ፈቃድከ፡ በዛቲ፡ ሰ
 ዓት፡ ናዓርግ፡ ለከ፡ መሥዋዕተ፡ ሠናዩ፡
 ወፍሬ፡ መንፈሳዊተ፡ እንተ፡ ታሠምረ
 ከ፡ በሣህልከ፡ ወበምሕረትከ። ተወክፍ፡

confound my hope, but send down upon me the grace of the Holy Spirit, and make me meet to stand in Thy Sanctuary and to offer unto Thee a pure oblation with an innocent heart for the remission of my offence and my sin. And do not Thou remember the sins of Thy people which they have committed, knowingly or in ignorance. Grant repose to our fathers and brethren and sisters who have fallen asleep; preserve and keep Thy people. To Thee and to Thy only-begotten good and merciful Son and to the Holy Spirit, the Giver of life, be praise for ever and ever. Amen.

Then he shall say the Prayer of Basil: O Lord, our God and Creator, who hast made all things through Thy Word, who hast made us enter to this holy mystery by Thy wisdom, who hast formed man and madest him the lord of all creatures, that he may judge with righteousness and purity; grant us the wisdom which dwelleth in Thy treasury; create for us a clean heart, and forgive our sins, and sanctify our souls, and make us meet to come nigh unto Thy Sanctuary, that we may bring unto Thee sacrifice and spiritual oblation for the remission of the sins of Thy people. O our Lord and God and Saviour, Jesus Christ, who hast lifted us up from the earth and hast raised us from the dust, make us to dwell with Thy angels and with the wardens of Thy people, make us worthy of Thy holy Gospel and Thy love, and, by Thy great mercy, hear us, that we may do Thy will in this hour, offering to Thee a good offering and spiritual fruit which Thou mayest accept in Thy grace and mercy. Do Thou accept this faultless sacrifice; send down upon

ዘንተ፡ መሥዋዕተ፡ ዘእንበለ፡ ነውር፤ ፈኑ፡ ላዕሌን፡ ወዲበ፡ ዝንቱ፡ ምሥጢር፡ መንፈሳክ፡ ቅዱስ፡ ይኩን፡ ለአኩቲተ፡ ዋሕድ፡ ወልድክ፡ እግዚእን፡ ወ መድኃኒን፡ ኢየሱስ፡ ክርስቶስ፡ ለዓለመ፡ ዓለም ።

us and upon this mystery Thy Holy Spirit, that it may be to thanksgiving of Thy only Son, our Lord and Saviour Jesus Christ, for ever and ever.

ጸሎት፡ ላዕለ፡ ኩሉ፡ ንዋየ፡ ቤተ፡ ክርስቲያን ።

Prayer said over all the vessels of the Church.

እግዚአብሔር፡ ኄር፡ ወመሐሬ፡ ወ ቅዱስ፡ ዘየግርፍ፡ ውስተ፡ ቅዱሳን፤ ለ ዘበእንጉሪክ፡ ኂሩትክ፡ አዘዝክ፡ ለሙሴ፡ ቍልዲክ፡ ይንግእ፡ ደመ፡ ወይን ዛን፡ ላዕለ፡ ኩሉ፡ ንዋየ፡ ደብተራ ። ወይእዜኒ፡ ንስእለክ፡ ወናስተበቍዓክ፡ አኄር፡ ወመፍቀሬ፡ ሰብእ፡ ከመ፡ ትቀድስ፡ ዘንተ፡ ንዋየ፡ በመንፈሳክ፡ ቅዱስ፡ ወበንዝኃተ፡ ደሙ፡ ለእግዚእን፡ ኢየሱስ፡ ክርስቶስ፤ ለይኩኑ፡ ንዱሐኑ፡ እሉ፡ ንዋያት፡ ለመልእክትክ ። ወዛቲ፡ ሥርዓት፡ ቅድስት፡ ይእቲ፡ በአማን፡ እላንቱ፡ ምሥጢራት፡ ወሀብያን፡ ሕይወተ ። ዝውእቱ፡ ሥጋሁ፡ ወደሙ፡ ክቡር፡ ለእግዚእን፡ ኢየሱስ፡ ክርስቶስ ። እስመ፡ ቅዱስ፡ ወምሉእ፡ ስብሐተ፡ ስምክ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም ።

O Lord, good and merciful and holy, who abidest among the holy, Thou hast commanded of Thy own goodness unto Moses Thy servant, that he should take the blood and sprinkle it on all the vessels of the tabernacle; and now we ask and beseech of Thee, O Thou good and lover of men, sanctify these vessels through Thy Holy Spirit and through the sprinkling of the blood of our Lord Jesus Christ, so that they may be purged for Thy ministration, and this holy instruction, — these which are truly lifegiving mysteries, that is the blessed body and blood of our Lord Jesus Christ. For holy and glorious is Thy holy Name, O Father, Son and Holy Ghost, now and for ever, and world without end.

ጸሎት፡ ላዕለ፡ ማኅፈዳት፡

Prayer over the „towers“.

እግዚአብሔር፡ አምላክን፡ ወእግዚእን፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ መዛግብት፡ ዘምሉእ፡ ሣህለ፡ ወምሕረተ፤ አወሀቤ፡ ሠናያት፡ ለኩሉሙ፡ እለ፡ ይትዌከሉ፡ ቦቱ፤ ዘሰፍሐ፡ ሰማየ፡ በጥበቡ፡ ወወሀቢ፡ ኅርመተ፡ ውሉጠ፡ ለምጽንዓት፡ ወለደመናት፡ ወለሰማያት፡ ኢተወለጠ፡ ኅብሩ ። ወይእዜኒ፡ አአምላክን፡ መፍቀሬ፡ ሰብእ፡ ለትረድ፡ እደ

O Lord, our God and our Lord, Jesus Christ, holder of treasures, full of grace and mercy, O Giver of good things to all those who trust in him, who has extended the sky by his wisdom and has given different sacredness to the firmaments and to the clouds and to the skies, himself being unvariable; and now, our God, O Thou lover of men, send down

(a) B: እለ፡ —

ከ፡ ወኅይል፡ መለኮትከ፡ ላዕል፡ ዝንቱ፡
 አልባስ፡ ዘ^(a)ይክድኑ፡ ሥጋከ፡ ቅዱስ።
 ዘፈናከ፡ ኅይል፡ ላዕል፡ አልባስ፡ እለ፡
 ጥብሉላን፡ በሥጋከ^(a)፡ ቅዱስ፡ ዘውስ
 ተ፡ መቃብር፡ ለይኩኑ፡ እሉኒ፡ በአም
 ሳሊሆሙ፡ ለእለ፡ በሰማያት። እስመ፡
 ለከ፡ ስብሐት፡ ወኅይል፡ ወጽንዕ፡ ም
 ስለ፡ አቡክ፡ ወመንፈስ፡ ቅዱስ፡ ይእ
 ዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አ
 ሜን^(b)።

ወከዕቢ፡ ይባእ፡ ውሥጦ፡ ወይስግ
 ድ፡ ቅድመ፡ ታቦት። ወእምዝ፡ ይበ
 ል፡ ጸሎተ፡ ዮሐንስ። እግዚአብሔር፡
 አምላክነ፡ ዘይነብር፡ መልአልተ፡ መላ
 እክት፡ ወሊቃነ፡ መላእክት፡ አጋእዝት፡
 ወሥልጣናት፡ ኪሩቤል፡ ወሱራፊል፤
 ዘውእቱ፡ እምቅድመ፡ ዙሉ፡ ፍጥረት፡
 ልዑል፡ ውእቱ፡ መልአልተ፡ ዙሉ፡ ስ
 ብሐት፡ ዘአንሥአሙ፡ ለትሑታን፡ እ
 ምድር፡ ወአልዓሎሙ፡ ውስተ፡ ሰማያ
 ት፤ ወመራሀክነ፡ ሐዲሰ፡ ፍናተ፡ ለመ
 ድጋኒትነ፡ ዘአልቦ፡ ጉልቂ^(c)፡ ለምእ
 ረትከ፡ አኄር፡ መፍቀሬ፡ ሰብእ፡ በፈ
 ቃድከ፡ አለበውከነ፡ ለነዳያን፡ ሕዝብ
 ከ፡ ከመ፡ ፍእምር፡ ምሥጢረ፡ ቅድሳ
 ቲከ፡ ወግሩመ፡ ቃለከ፡ ወእኩት፡ ስብ
 ሐቲከ፡ ዘሠራዕከ፡ ለነ፤ እግዚአብሔር፡
 አምላክነ፡ ኄር፡ ወመፍቀሬ፡ ሰብእ፡ ተ
 ወከፈነ፡ ንባእ፡ ውስተ፡ ቅድሳቲከ፡ ወ
 ናንብብ፡ ምሥጢራተ፡ ቃላቲከ፡ እን
 ተ፡ ድሉት፡ ለመለኮትከ፡ በርትዕት፡ ሃ
 ይማናት። አብርሀ፡ ላዕሌነ፡ ብርሃነ፡ ስ
 ብሐቲከ፡ እንተ፡ ታሴስል፡ እምላዕሌነ፡
 ሕሊና፡ ርኩሰ፡ ወግብረ፡ ኃጢአት፡ ወ
 ፈኑ፡ ላዕሌነ፡ ጸጋ፡ መንፈስ፡ ቅዱስ፤
 እሳት፡ በላኒ፡ ዘኢይክሉ፡ ቀሪቦቶ፡ እ
 ሳታውያን፡ እንተ፡ ይበልዕ፡ ሕሊና፡ እ

Thy hand and the power of Thy Deity upon these vestments which cover Thy holy body. O Thou who didst send down power upon the vestments which were wrapped round upon Thy holy body in the grave, let these here be conformed unto them in heaven. For Thine is the Glory and the Power and the Strength, with Thy Father and with the Holy Spirit, now and for ever, and world without end. Amen.

And he shall go in again and worship before the altar, and then he shall say the Prayer of John: O Lord our God, who dwellest above the angels and the archangels, above the Lords and Dominions, the Cherubim and Seraphim, who wast before all things were made, and who art above all glory, who hast raised the lowly up from the earth and hast elevated them into heaven, who hast shown us a new way for our salvation, whose mercies are immeasurable; O Thou good lover of men, by Thy will Thou hast taught Thy poor people, that we may know the mystery of Thy sanctity and Thy venerable Word; and blessed be Thy glory which Thou hast bestowed upon us. O Lord our God, good and lover of men, accept us, that we may come nigh unto Thy sanctity and read the mysteries of Thy words, as it is due to Thy Deity, with right faith. Do Thou light upon us the light of Thy glory which takes away from us impure thoughts and the deeds of sin, and send down upon us the gift of the Holy Ghost, the consuming fire which the fiery ones cannot touch, which consumes bad thoughts and the deeds of sin; give mercifully

(a) B: በስምከ፡ — (b) Wanting in A. — (c) B: ጉልቆ፡ —

ኩዩ፣ ወያውዲ፣ ኃጣውአ፣ ጸጉ፣ አእ
 ምሮ፣ ለአዕይንተ፣ አልባቢን፣ ወዕቀብ፣
 ከናፍሪን፣ እምነገር፣ እኩይ^(a)፣ ሰላመ፣
 ሀባን፣ ወጽድቀ፣ መሐረን፣ እስመ፣ አን
 ተ፣ ውእቱ፣ ልብስ፣ ቅዱስ፣ ረውስ፣
 ሕማመን፣ ወኪን፣ ፍጥረትን፣ ወረከዩን፣
 ድልዋን፣ ንኩን፣ ለዝንቱ፣ ምሥጢርክ፣
 ቅዱስ፣ ወአእትት፣ እምላዕሌን፣ ኩሉ፣
 ሕሊና፣ እኩዩ፣ ወፍትወተ፣ እንተ፣ ት
 ፀብአ፣ ለነፍስን፣ ከመ፣ ናዕርግ፣ ለክ፣
 መሥዋዕተ፣ ሠናዩ፣ ዘበሰማያት፣ ዘእ
 ንበለ፣ ነውር፣ ወርስሐት፣ በብዙኅ፣
 ሣህልክ፣ ወምሕረትክ፣ ወአኩቴትክ፣ ን
 ፈጽም፣ ዘንተ፣ ምሥጢር፣ ሰማያዊ^(b)፣
 ዘውእቱ፣ ዘመልዕልተ፣ ኩሉ፣ ምሥጢ
 ራት፣ ለክ፣ ናዕርግ፣ ስብሐተ፣ ወዕባዩ፣
 ወክብረ፣ ምስለ፣ አቡክ፣ ኄር፣ ሰማያ
 ዊ፣ ወመንፈስክ፣ ቅዱስ፣ ማሕዩዊ፣ ለ
 ዓለመ፣ ዓለም።

ዘይቂድስ፣ ካህን፣ ይቁም፣ በፍርሃት፣
 መቅድመ፣ ኩሉ፣ ይስገድ፣ ቅድመ፣ ታ
 ቦት፣ ምዕረ፣ ወምዕረ፣ ይስገድ፣ ለቀሳ
 ውስት፣ ወለዲያቆናት፣ ምዕረ፣ ወይባ
 እ፣ ኅቢ፣ ታቦት፣ ወይንሣእ፣ ልብስ፣
 በእደዊሁ፣ ወይበል፣ አቡን፣ ዘበሰማያ
 ት፣ ወይስገድ፣ ሥልሰ፣ ለእመ፣ ሀሉ፣
 ጳጳስ፣ ይሖር፣ ኅቤሁ፣ ምክለ፣ ልብስ፣
 ከመ፣ ይባርክ፣ ሉቱ፣ ወያልብሶ፣ ወለ
 እመ፣ ኢሀሉ፣ ጳጳስ^(c)፣ ለሊሁ፣ ይባር
 ክ፣ ወይልበስ፣ ወይበል፣ ዘንተ፣ ጸሎ
 ተ፣ እንተ፣ ያለብስ፣ ታቦተ።

እግቢአብሔር፣ ማእምረ፣ ልብ፣ ዘለ
 ኩሉ፣ ለለ፣ ፩፩፣ ዘዩዓርፍ፣ በቅዱሳን፣
 ዝውእቱ፣ ዘእንበለ፣ ኃጢአት፣ ባሕቲ
 ቱ፣ ከሀሊ፣ ወሰራዬ፣ ኃጢአት፣ እስመ፣
 አንተ፣ ተአምር፣ አእግቢአ፣ ከመ፣ ኢ
 ኮንኩ፣ ንጹሐ፣ ለዛቲ፣ መልእክት፣ ቅ

knowledge to the eyes of our hearts, and guard our lips from speaking evil, give us peace and teach us righteousness; for Thou art the holy garment, the medicine of our sickness and the refinement of our nature. And make us worthy of this Thy holy mystery, and remove from us all bad thoughts and fleshly lusts which war against our soul, that we may offer unto Thee a good, heavenly offering without pollution or taint. Through Thy great bounty and mercy and praise we shall perform this Thy heavenly mystery which is above all mysteries; to Thee, with Thy good, heavenly, Father and with Thy Holy Spirit, the Giver of life, we shall offer glory and magnificence and honour, for ever and ever.

The celebrating Priest, rising up with reverence, shall bow first once before the altar, then once to the Presbyters and once to the Deacons. And then he shall draw near to the altar and take the vestment into his hands, and shall say the Lord's Prayer; then he shall bow thrice. If there is a bishop, he shall go to him with the vestment, to be blessed and clothed; but if there is none, he himself shall bless and clothe himself. And dressing the altar he shall say the following prayer.

O Lord, who knoweth the hearts of all, who abideth among the holy, who is free from sin, alone Almighty and able to forgive sins; Thou knowest, O Lord, that I am not pure for this Thy holy ministration, and that I

(a) A: ወኩይ: — (b) A: ሰማያዊ: — (c) Wanting in A —

ድስት፡ ዘዚአክብ፤ ወአልብዩ፡ ገጽ፡ በዘ
 እቀርብ፡ ወእከሥት፡ ቅድመ፡ አኩቴ
 ትክ፡ ቅዱስ። ወበሕቱ፡ በብዝሃ፡ ምሕ
 ረትክ፡ ስረይ፡ ሊተ፡ ኃጢአትዮ፡ እስ
 መ፡ አነ፡ ኃጥእ። ሀበኒ፡ እርከብ፡ ጸጋ፡
 ወምሕረተ፡ በዛቲ፡ ሰዓት፡ ወፈኑ፡ ሊ
 ተ፡ ጽንዓክ፡ እምላዕሉ፡ ከመ፡ እኩን፡
 ድልወ፡ ወእፈጽም፡ መልእክተክ፡ ቅ
 ድስተ፡ በከመ፡ ፈቃድክ፡ ወሥምረትክ፤
 ወትኩን፡ ዛቲሂ፡ ዕጣን፡ መዓዛ፡ ሠናዩ።
 ወአንተሂ፡ አእግዚእነ፡ ኩን ምስሌነ፡
 ወባረከነ፡ እስመ፡ አንተ፡ ውእቱ፡ ሰራ
 ዩ፡ ኃጢአትነ፡ ወብርሃነ፡ ነፍሳቲነ፡ ወ
 ሕይወትነ፡ ወገይልነ፡ ወተስፋነ፡ ወም
 ግባኢነ፡ ወለክ፡ ንፈኑ፡ እስከ፡ አርዖ
 ም፡ አኩቴተ፡ ወክብረ፡ ወስግደተ፡ ለ
 አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ነ፡
 ሉ፡ ጊዜ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓ
 ለመ፡ ዓለም።

ጸሎት፡ እምድጎረ፡ አስተዳልዎ፡ ም
 ሥዋዕ፡ ዘአብ።

አእግዚአብሔር፡ ዘመሀርክነ፡ ዘንተ፡
 ምሥጢረ፡ ዓቢዩ፡ ለመድኃኒትነ፡ አን
 ተ፡ ዘጸዋዕክነ፡ ኪያነ፡ ትሑታን፡ አግ
 ብርቲክ፡ እንዘ፡ ኢይደልወነ፡ ከመ፡ ን
 ኩን፡ ተቀናይያነ፡ ለምሥዋዒክ፡ ቅዱ
 ስ፤ አንተ፡ ኦሊቅነ፡ ረስዩነ፡ ድልዋነ፡
 በጎይለ፡ መንፈስ፡ ቅዱስ፡ ከመ፡ ንፈ
 ጽም፡ ዘንተ፡ ቅኔ፡ ዘእንበለ፡ ድቀት፡
 ውስተ፡ ነ፡ ነኔ፡ በቅድመ፡ ስብሐቲክ፡
 ዐቢይ። ናቄርብ፡ ለክ፡ መባእ፡ ስብሐ
 ት፡ ወውዳሌ፡ ወዕቦዩ፡ ተድላ፡ ውስተ፡
 መቅደስክ። አእግዚአብሔር፡ ወሀቤ፡ መ
 ድኃኒት፡ ወፈናዌ፡ ጸጋ፡ ዘይገብር፡ ነ፡
 ሉ፡ ለኩሉ፡ ለለጁ፡ ሀበነ፡ እግዚአ፡ ከ
 መ፡ ይኩን^(a)፡ አምኃነ፡ ውክፍተ፡ በ
 ቅድሚክ። እወ፡ እግዚአ፡ አምላክነ፡ ን

have no face to draw nigh and open [my mouth] before Thy holy praise. Nevertheless in the multitude of Thy mercies do Thou forgive me my sins, for I am a sinner. Grant me to find grace and mercy in this hour, and send down upon me Thy strength from on high, that I may become worthy, and may accomplish Thy holy service, according to Thy will and the good pleasure of Thy heart: and may also this incense be a sweet-smelling savour. And Thou, O Lord, be with us, and bless us, for Thou art the forgiver of our sins and the light of our souls, and our life, and our strength, and our hope and refuge; and to Thee we will send up on high praise, glory and adoration, to the Father and to the Son and to the Holy Ghost, now and for ever, and world without end.

Prayer (to be said) when the offering for the Father is prepared.

O God, who hast taught us this Thy great mystery for our salvation, O Thou who hast called us, Thy humble servants, though unfit for the service, to become ministers of Thy holy altar; O Thou our Teacher, through the power of the Holy Spirit make us meet to perform this service before Thy great glory without falling into punishment. Let us bring before Thee the offerings of glorification, praise and great worthiness in Thy sanctuary. O Lord, Giver of salvation, Sender of gratification, who makes all things for each and all, grant us, O God, that our oblation may be accepted with grace before Thee. Yea, O Lord our God, we ask

(a) MSS: ንኩን፡ —

ስለለክ፡ ወናስተብቀዳክ፡ ከመ፡ ኢትዓ
 ድጎመ፡ ለሕዝብክ፡ በእንተ፡ ኃጢአቶ
 ሙ፡ ወፈድፋደሰ፡ በእንተ፡ ዕበድዮ፡
 እስመ፡ ቅድስት፡ ይእቲ፡ ቅድሳቲክ፡ በ
 ከመ፡ ሀብተ፡ መንፈስ፡ ቅዱስ፡ በኢየ
 ሱስ፡ ክርስቶስ፡ እግዚእነ፤ ዘሎቱ፡ ክ
 ብር፡ ወስብሐት፡ ወእዘዝ፡ ይደሉ፡ ም
 ስሌክ^(a)፡ ወምስለ፡ መንፈስ፡ ቅዱስ፡ ግ
 ኅዩዊ፡ ዘዕሩይ፡ ምስሌክ፡ ይእከኒ፡ ወ
 ዘልፈኒ፡ ወለጎለመ፡ ዓለም፡ አሜን።

ወካዕበ፡ ዘይደሉ፡ ዝውእቱ፡ ዘይፈ
 ቅድ፡ ለካህን፡ እምሥርዓተ፡ ቅዳሴ፡ ም
 ሥጢራት፡ ለመልእክተ፡ ታቦት፡ ቅዱ
 ስ፡ ቀዳሚሁ፡ ለዝንቱ፡ ጊዜ፡ ይበውእ
 ውስተ፡ ታቦት፡ ወይንሣእ፡ ልብሰ፡ በ
 እደሁ፤ ወይሚጥ፡ ገጸ፡ መንገለ፡ ም
 ሥራቅ፡ ወይስግድ፡ ሥልሰ፡ ወይበል፡
 አቡነ፡ ዘበሰማያት። ወካዕበ፡ ይትመዩ
 ጥ፡ መንገለ፡ ሕዝብ፡ ወይነጽር፡ ለእ
 መቦ፡ ዲያቆን፡ ዘይትለአክ፡ እምቅድ
 መ፡ ይልበስ፡ ፍጹመ፡ አልባስ። እስ
 መ፡ ለእመ፡ ኢተረከበ፡ ዲያቆን፡ ዘይ
 ትለአክ፡ ወዘይትራድኦ፡ ለመልእክት፡
 ኢይትከሀሎ፡ ለካህን፡ ከመ፡ ያውዕእ፡
 ልብሰ፡ እምድጎረ፡ ለብሰ። ወሶበ፡ ፈ
 ቀደ፡ ከመ፡ ይልበስ፡ ለይነጽር፡ ቀሲስ፡
 ለእመ፡ ነዋሕ፡ ወሐጻር፤ እስመ፡ እም
 ድጎረ፡ ለብሰ፡ አክ፡ መፍትው፡ ከመ፡
 ያውዕእ። ወእምዝ፡ ይልበስ፡ አክግመ^(b)፡
 ወይዕስሮ፡ በዝናር፡ ወያስተጋብእ፡ ሕሊ
 ናሁ፡ ወኢይገድጎመ^(c)፡ ይዲሉ፡ ውስተ፡
 ግብረ፡ ዓለም፤ ወይገኡ፡ እምአንቀጸ፡
 ምሥዋዕ፡ ጥቀ። ወለእመቦ፡ ሊቀ፡ ጳጳ
 ሳት፡ አው፡ ኤጲስ፡ ቆጶስ፡ ይእኅዝ፡
 ልብሰ፡ በእደሁ፡ ወይትመዩጥ፡ ኅቤሁ፡
 ወይባርክ፡ ሎቱ፡ ላዕሌሆን፡ እምቅድ
 መ፡ ይልበስ።

and beseech Thee, that Thou wilt not forsake Thy people for their sins' sake, and especially not for my foolishness' sake; for holy are Thy holy things according to the gift of the Holy Spirit through Jesus Christ our Lord, to whom, with Thee, and with the Holy Ghost, the Giver of life who is equal with Thee, be honour and glory and power, now and for ever, and world without end. Amen.

And again what is due, viz. requisite to the Priest according to the canon of the sanctification of the mysteries for the ministration of the holy altar, (is this). At first he draws near to the altar and take the garment into his hands, and he shall turn his face to the east and bow thrice and say the Lord's Prayer. And then he shall turn to the People and see, whether there is a Deacon who is ministering, before he puts on the complete garment. For if there is no Deacon ministering and helping him the Priest cannot unrobe himself after robing. And when the Presbyter is willing to robe himself, he shall see, whether it is not too long or too short; for after dressing it is not allowed to put it off again. And then he shall put on the chlamys (?) and shall tie it up with the girdle, and shall recollect his thoughts and not let them ramble about in the things of the world, nor go out even of the door of the altar. And if there is an Archbishop or Bishop, he shall take the garment into his hand and turn to him and bless them for him before dressing.

(a) MSS.: ምስሌሁ፡ — (b) Καμάσιον (?), or Επιμανίτια (?); see RENAUDOT, liturg. orient. coll., 2nd ed., 1847, t. I, p. 161 sqq. [DILLMANN]. — (c) MSS.: ወይገድጎመ፡ —

ጸሎት፡ እምድጎረ፡ ገብአተ፡ መን
ጠላዕት ።

*Prayer after the curtain has been
withdrawn.*

ሚመጠን፡ ገርምት፡ ዛቲ፡ ዕለት፡
ወዕዕብት፡ ዛቲ፡ ሰዓት፡ እንተ፡ በቲ፡
ይወርድ፡ መንፈስ፡ ቅዱስ፡ ወይጺል
ሉ፡ ለዝንቱ፡ መሥዋዕት፡ ወይቆድሶ፤
በጽሙና፡ ወበፍርሃት፡ ወበረዓድ፡ ቁ
ሙ፡ ወጸልዩ፡ ከመ፡ ሰላሙ፡ ለእግዚ
አብሔር፡ የሀሉ፡ ምስሌክሙ^(a)፡ ወምስ
ለ፡ ኩልክሙ ።

How venerable is this day, and
how wonderful is this hour, when
the Holy Ghost comes down upon
this oblation and overshadows and
sanctifies it. Rise up in tranquillity
with fear and trembling and pray
that the peace of God may be with
you all.

ወይብሉ፡ ኩሉ፡ ሕዝብ፡ በዜማ፡ እ
ምድጎረ፡ ለብሰ፡ ካህን፡ በጁ፡ ሃሌ፡ ሉያ ።

*And when the Priest is robed all
the People shall say in one tune: Halle-
lujah!*

እመቦ፡ ብእሲ፡ እምእመናን፡ ዘቦኣ፡
ቤት፡ ክርስቲያን፡ በጊዜ፡ ቅዳሴ፡ ወኢ
ሰምዓ^(b)፡ መጻሕፍተ፡ ቅድሳተ፡ ወኢ
ተግገሠ፡ እስከ፡ ይፈጽሙ፡ ጸሎተ፡ ወ
ቅዳሴ፡ ወኢተመጠወ፡ እምቀርባን፡ ይ
ሰደድ፡ እምቤተ፡ ክርስቲያን፤ እስመ፡
አማሰን፡ ሕገ፡ እግዚአብሔር፡ ወአስተ
ሐቀረ፡ ቁመተ፡ ቅድመ፡ ንጉሥ፡ ሰማ
ያዊ፡ ንጉሠ፡ ሥጋ፡ ወመንፈስ፡ ከመዝ፡
መሀሩን፡ ሐዋርያት፡ በአብጥሊሶሙ ።

*If anyone of the believing men
comes into the Church during the
Sanctification, and does not hear the
Holy Scriptures nor wait until they
have spoken the Prayer and the Sancti-
fication, and does not receive the sacri-
fice, he shall be excluded from the
Church; for he has spoiled the law of
God and has neglected to stay before
the heavenly King, the King of the body
and of the soul. Thus the Apostles in
their Canon have taught us.*

ጸሎት፡ ላዕለ፡ መሶብ ።

Prayer over the Disc.

ይብል፡ ካህን፤ እግዚአብሔር፡ አም
ላክን፡ ዘይቤሉ፡ ለሙሴ፡ ገብሩ፡ ወን
ቢዩ፤ ግበር፡ ሊተ፡ ንዋዩ፡ ጎሩዩ፡ ወ
አንብሮ፡ ውስተ፡ ደብተራዩ፡ ላዕለ፡ ደ
ብረ፡ ሲና፤ ወይእኬኒ፡ አምላክን፡ አኃ
ዜ፡ ኩሉ፡ ስፋሕ፡ የማንክ፡ ቅዱስ፡ ላ
ዕለ፡ ዛቲ፡ መሶብ፡ ምላእ፡ እምጎይል፡
ወጽንዕ፡ ወንጽሕ፡ ወጸጋ፡ መንፈስ፡
ቅዱስ፡ ወስብሐቲክ፤ ለይግበሩ፡ ውስ
ቴታ፡ ሥጋሁ፡ ቅዱስ፡ ለዋሕድ፡ ወል
ድክ፡ በዛቲ፡ ቅድስት፡ ቤተ፡ ክርስቲ

*The Priest says: O Lord our God,
who spakest unto Moses Thy servant
and prophet, "Make me choice vessels
and place them in My tabernacle at
Mount Sinai"; and now, O our God
Almighty, put forth Thy holy right
hand upon this disc, fill it with strength
and virtue and purity and the grace
of the Holy Spirit and Thy glory,
that they may make therein the holy
body of Thy only Son, in this holy
Apostolic Church. For to Thee be*

(a) ምስሌዩ፡ ? [DILLM.]. — (b) A: ወሰምዓ፡ and is hearing. —

ያን ፡ እንተ ፡ ሐዋርያት ፡ እስመ ፡ ለክ ፡ ስብሐት ፡ ምስለ ፡ ዋሕድ ፡ ወልድክ ፡ ወ መንፈስ ፡ ቅዱስ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ።

glory with Thy only Son and the Holy Spirit, now and for ever, and world without end.

ይብሉ ፡ ሕዝብ ፤ አንቲ ፡ ውእቱ ፡ መ ሶበ ፡ ወርቅ ፡ ንጹሕ ፡ እንተ ፡ ውስቲታ ፡ መና ፡ ኅቡእ ፡ ኅብስት ፡ ዘወረደ ፡ እም ሰማያት ፡ ወሀቤ ፡ ሕይወት ፡ ለከተሉ ፡ ዓ ለም ።

The People say: Thou art the disc of pure gold, wherein the manna is hidden, the bread which came down from heaven, life-giving for ever and ever.

ይብል ፡ ከሀን ፡ እንዘ ፡ የገትብ ፡ ላዕ ለ ፡ ኅብስት ፤ አውሎግሮስ ፡ ጌርዮስ ፡ ኢየሱስ ፡ ክርስቶስ ፡ ወልደ ፡ እግዚአብ ሔር ፡ ሕያው ፡ አገያስማንጦን ፡ ፓንዋ ማንጦን ፡ አገሮስ ፡ በአማን ፡ አሜን ።

The Priest, making the sign of the Cross over the bread, says: Ευλογιος Κυριος, Ιησους Χριστος, Son of the living God, αγιασμα των πνευματων, αγιος in verity. Amen.

ወእምዝ ፡ ይንሣእ ፡ ተርባኒ ፡ በንጹ ሕ ፡ እዴሁ ፡ እንዘ ፡ ርጡብ ፡ ው[እቱ ፡ ወይመዝምዝ ፡ ላዕለ ፡ ወታሕተ ፡ እንዘ ፡ ይብል] (a) ክርስቶስ ፡ አምላክነ ፡ ዘበአ ማን ፡ ዕትብ ፡ በየማንክ ፡ ወበርክ ፡ በእ ዴክ ፡ ወቀድስ ፡ በኅይልክ ፡ ወአጽንዕ ፡ ዝንቱ ፡ ኅብስት ፡ ይኩን ፡ ለስርየተ ፡ ኃ ጣውአ ፡ ሕዝብክ ፡ አሜን ።

And then he shall take the oblation with pure hands — whilst they are moist, he shall wipe them off from above and from below — saying: O Christ, our very God, cross with Thy right hand this bread and bless it with Thy power, and sanctify it with Thy power, and make it powerful, that it may serve for the remission of the sins of Thy people. Amen.

ወእምዝ ፡ ይትመጦ ፡ ንፍቅ ፡ በማኅ ፈድ ፡ እንዘ ፡ ይብል ፤ ከመ ፡ ዮሴፍ ፡ ወኒቆዲሞስ ፡ እለ ፡ ገንዝዎ ፡ ለሥጋክ ።

And then the Assistant recives (it) into the "tower", saying: In like manner as Joseph and Nicodemus who wrapped Thy body in linen clothes.

ወእምዝ ፡ ይንሣእ ፡ ከሀን ፡ ወይበል ፡ ዘንተ ፤ ቅዳሴ ፡ ውኩፍ ፡ ወአኩቴት ፡ ወዕበይ ፡ ለስርየተ ፡ ኃጢአት ፡ እምኅበ ፡ እግዚአብሔር ፡ አብ ፡ ለይኩን ፡ ኃይል ፡ ወበረከት ፡ ወብርሃን ፡ ወቅዳሴ ፡ (ሥላሴ) ቅዱስ ፡ ለዛቲ (b) ፡ ቅድስት ፡ ቤተ ፡ ክርስ ቲያን ፡ እንተ ፡ ሐዋርያት ፡ አሜን ።

And then the Priest shall take it, saying: The sanctification is accepted and the thanksgiving and magnifying for the remission of sin, from the Lord, the Father. May there be power and blessing and light and the sanctification of the Holy One on this holy Apostolic Church! Amen.

ወእምዝ ፡ ይኡድ ፡ ከሀን ፡ ኅበ ፡ ታ ሶት ፡ ጆ ፡ ጊዜ ፡ ቅድሚሁ ፡ ማኅቶት ።

And then the Priest shall turn once to the altar, the lamp being before him,

(a) The words in brackets are taken from B; in A erasion. — (b) MSS.: ቅዳሴ ፡ ወቅ ዱስ ፡ በዛቲ ፡ —

ወይኡድ፡ ዲያቆን፡ ፫^(a)፡ እንዘ፡ ይእ
ጎዝ፡ ጽዋዓ ።

ይብል፡ ካህን፤ እግዚአብሔር፡ አም
ላክነ፡ ዘተወከፍከ፡ ቍርባን፡ አቤል፡ በ
በድው፡ ወለኖን፡ በውስተ፡ ታቦት፡ ወ
ለአብርሃም፡ በርእሰ፡ ደብር፡ ወለኤል
ያስ፡ በርእሰ፡ ቍርሚሎስ፤ ወለዳዊት፡
በአውደ፡ አርና፡ ኢያቢሳዊ፤ ወጸሪቀ፡
መበለት፡ በቤተ፡ መቅደስ፤ ከግሁ፡ ተ
ወከፍ፡ መባእ፡ ወቍርባና፡ ለጎብርከ፡
ዮሐንስ፡ ዘአብአ^(b)፡ ለስምከ፡ ቅዱስ፡
ወይኩን፡ ቤዛ፡ ኃጣውኢሁ፡ ፍድዮ፡
ፍዳ፡ ሠናዩ፡ በዝ፡ ዓለም፡ ወበዘይመ
ጽእ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለመ፡
ዓለም ።

ወይበል፡ ዲያቆን፤ እግዚአብሔር፡
ይሬእዩኒ ።

ወእምዝ፡ ያንብር፡ ካህን፡ ቍርባን፡
በጻሕል፡ ወዲያቆን፡ ይቅዳሕ፡ ደመ^(c)፡
በጽዋዕ ። ይብል፡ ካህን፡ ዘንተ፡ ጸሎ
ተ፡ እምድጎረ፡ አንበረ፡ ቍርባን፡ ላዕ
ለ፡ ጻሕል ። እግዚአብሔር፡ አምላክነ፡
ኄር፡ ወግሕዮዊ፡ ዘሰፋሕከ፡ አእዳዊከ፡
ቅዱሳተ፡ በዲበ፡ ዕፁ፡ መስቀል፡ ግበ
ር፡ እደከ፡ ቅዱስ፡ ላዕለ፡ ዛቲ፡ ጻሕ
ል፡ ዘምልእት፡ ሠናያተ፡ ዘአስተደለጧ፡
ላዕሌሃ፡ እለ፡ ያፈቅሩ፡ ስመከ፡ መብ
ልዓ፡ ዘ፲፻፡ ዓመት ። ይእዜኒ፡ አምላ
ክነ፡ ባርካ፡ በእደከ፡ ወቀድሳ፡ ወአን
ጽሐ፡ ለዛቲ፡ ጻሕል፡ ዘምልእት፡ ፍሕ
መ፡ ዘውእቱ፡ እንቲአከ፡ ሥጋ፡ ቅዱ
ስ፡ ዘአቅረብነ፡ ላዕለ፡ ዝንቱ፡ ምሥዋ
ዕ፡ ቅዱስ፡ በዛቲ፡ ቤተ፡ ክርስቲያን፡
ቅድስት፡ እንተ፡ ሐዋርያት ። እስመ፡ ለ

and the Deacon shall turn there thrice,
holding the chalice.

The Priest says: O Lord our
God, who didst accept the sacrifice
of Abel in the field, and of Noah in
the ark, and of Abraham on the
mountain-top, and of Elias on Car-
mel, and of David in the threshing-
floor of Araunah the Jebusite, and
the widow's mite in the Temple: re-
ceive in like manner the oblation
and the sacrifice of Thy servant Jo-
hannes which he has brought unto
Thy holy name, that it may be the
redemption of his sins. Do Thou re-
compense him with a goodly recom-
pense in this world and in the world
to come, now and for ever, and world
without end.

And the Deacon shall say: The
Lord is looking upon me.

And then the Priest shall lay the
Host upon the paten, and the Deacon
shall pour the Blood in the chalice.
The Priest, after he has laid the Host
upon the paten, saith the following
prayer: O Lord our God, bountiful
and Giver of life, who didst stretch
forth Thine holy hands upon the tree
of the Cross, lay Thine holy hands
upon this paten which is filled with
good things wherein those who love
Thy name have prepared a nourish-
ment of a thousand years. Now, our
God, bless with Thine hand and sancti-
fy and purify this paten full of coal
which is Thine own holy Body which
we have offered upon this holy altar,
in this holy apostolic Church. To Thee
be praise, with Thy good heavenly

(a) B: ፫ተ፡ ጊዜ፡ — (b) B: ወቍርባና፡ ለአመትከ፡ ወለተ፡ ጊዮርጊስ፡ ዘ
አብአት፡ — (c) A: ወዲያቆን፡ በጻሕል፡ ዋዕ፡ —

፡ ስብሐት ፡ ምስለ ፡ አቡካ ፡ ጌር ፡ ሰ
 ንዖዊ ፡ ወመንፈስ ፡ ቅዱስ ፡ ማሕዩዊ ፤
 ይእዘኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ።

ጸሎት ፡ ላዕለ ፡ ጽዋዕ ።

እግዚአብሔር ፡ አምላክነ ፡ ኢየሱስ ፡
 ክርስቶስ ፡ አላቲኖን⁽²⁾ ፡ ዘበአማን ፤ አምላ
 ክነ ፡ ዘተሰብአ ፡ ወኢተፈልጠ ፡ መላኮቹ ፡
 እምትስብአቹ ፡ ዘከዐወ ፡ ደሞ ፡ ላዕለ ፡
 ልሕዮቹ ፡ በሥምረቱ ፤ ይእዘኒ ፡ አምላ
 ክነ ፡ ግበር ፡ እደክ ፡ ቅዱስ ፡ ላዕለ ፡ ዝ
 ንቱ ፡ ጽዋዕ ፡ ቀድሶ ፡ ወአንጽሖ ፡ ይኩ
 ን ፡ ደመክ ፡ ክቡረ ፡ ዝንቱ ፡ ለሕይወት ፡
 ወለስርዮተ ፡ ኃጢአት ፡ ለኩሉ ፡ ዘይሰቲ ፡
 እምኔሁ ፡ በአሚን ። ስብሐት ፡ ለአቡካ ፡
 ሰማያዊ ፡ ወለመንፈስ ፡ ቅዱስ ፡ ማሕዩ
 ዊ ፤ ይእዘኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓ
 ለም ።

ጸሎት ፡ ካልእ ፡ ዘተክሊል ፡ ላዕለ ፡
 ጽዋዕ ።

ክርስቶስ ፡ አምላክነ ፡ ዘበአማን ፡ ዘ
 ሖርክ ፡ ውስተ ፡ ከብካብ ፡ አመ ፡ ጸው
 ዑክ ፡ በቃና ፡ ዘገሊላ ፡ ወበረክ ፡ ሉሙ ፡
 ወረሰይክ ፡ ለማይ ፡ ወይነ ፤ ከግሁ ፡ ረስ
 ዮ ፡ ለዝንቱ ፡ ወይን ፡ ዘንቡር ፡ በቅድሚ
 ከ ። በርክ ፡ ወተድሶ ፡ ወአንጽሖ ፡ ይኩን ፡
 ለፍሥሖ ፡ ወለሕይወተ ፡ ነፍስነ ፡ ወሥ
 ኃነ ፡ በኩሉ ፡ ጊዜ ፡ የሀሉ ፡ ምስሌነ ፡ አ
 ብ ፡ ወወልድ ፡ ወመንፈስ ፡ ቅዱስ ። ምላ
 እ ፡ ወይነ ፡ ትፍሥሕት ፡ ለሠናይ ፡ ለሕ
 ይወት ፡ ወለመድኃኒት ፡ ወለስርዮተ ፡ ኃ
 ጢአት ፡ ለልቡና ፡ ወለፈውስ ፡ ወለምክ
 ረ ፡ መንፈስ ፡ ቅዱስ ፤ ይእዘኒ ፡ ወዘል
 ፈኒ ፡ ወለዓለመ ፡ ዓለም ። ንጽሕ ፡ ወጣ
 ዕም ፡ ወበረክት ፡ ለእለ ፡ ይሰትዩ ፡ እም
 ደምክ ፡ ክቡር ፡ አላቲኖን⁽²⁾ ፡ በአማን ።

Father and Holy Spirit, the Giver
 of life, now and for ever, world
 without end.

Prayer over the Chalice.

O Lord our God, Jesus Christ,
αληθινος, our very God who didst
 become man — whose deity was not
 separated from Thy humanity — who
 of Thy own good pleasure didst pour
 forth Thy blood for Thy creatures;
 now, our God, lay Thy holy hand
 upon this cup: sanctify and purify it,
 that this may become Thy blessed
 blood for the life and for the remis-
 sion of sin for everybody who drinks
 it faithfully. Glory be to Thy heavenly
 Father, and to the Holy Spirit, the
 Giver of life, now and for ever, and
 world without end.

*Another Prayer of the Union over
 the Chalice.*

O Christ who art our very God,
 who didst go, when they bade Thee,
 to the marriage-feast in Cana of Ga-
 lilee, and didst bless them, and make
 the water wine, do Thou in like man-
 ner unto this wine which is set before
 Thee: bless, sanctify and purify it,
 that it may be for the joy and for
 the life of our souls and of our bodies;
 and may the Father, the Son and the
 Holy Ghost be with us at all times.
 Fill Thou up wine of rejoicing for
 good, for life and for salvation, and
 for the remission of sins, for under-
 standing and for healing and for coun-
 sel of the Holy Ghost, now and for
 ever, world without end. Purity and
 sweetness and blessing be to those
 who drink of Thy precious blood,
αληθινον True.

(2) MSS.: አላትዮን. —

ውእቱኒ፡ ይሰጠዎ፡ እንዘ፡ ይብላ ፤
እግዚአብሔር፡ ይዕቀባ፡ ለከህነትከ፡ ወ
ይትወከፍ፡ መሥዋዕተከ ።

ወእምዝ፡ ይቀውም፡ ካህን፡ ርቱዓ፡
ወገዱ፡ መንገለ፡ ምሥራቅ፡ ሰፊሐ፡ እ
ደሀ ፤ ወይብላ፡ በዓቢይ፡ ቃል ፤ አሐ
ዱ፡ አብ፡ ቅዱስ፡ አሐዱ፡ ወልድ፡ ቅዱ
ስ፡ አሐዱ፡ ውእቱ፡ መንፈስ፡ ቅዱስ ።

ይብሉ፡ ሕዝብ ፤ መንፈስ፡ ቅዱስ ።
ይብላ፡ ካህን ፤ ሰብሕዎ፡ ለእግዚአብ
ሔር፡ ኩልክሙ፡ አሕዘብ ።

ይብሉ፡ ሕዝብ ፤ ወይሴብሕዎ፡ ኩሉ
ሙ፡ ሕዝብ ።

ይብላ፡ ካህን ፤ እስመ፡ ጸንዓት፡ ም
ሕረቱ፡ ላዕሌነ ።

ይብሉ፡ ሕዝብ ፤ ወጽድቁስ፡ ለእግዚ
አብሔር፡ ይሔሉ፡ ለዓለም ።

ይብላ፡ ካህን ፤ ስብሐት፡ ለአብ፡ ወ
ወልድ፡ ወመንፈስ፡ ቅዱስ ፤ ይእዜኒ፡ ወ
ዘልፈኒ፡ ወለዓለሙ፡ ዓለም፡ አሜን፡ ሃ
ሌ፡ ሉያ ። ወሕዝብኒ፡ ከማሁ፡ ይብሉ ።

ይብላ፡ ዲያቆን ፤ ተንሥኡ፡ ለጸ
ሎት ።

ይብሉ፡ ሕዝብ ፤ እግዚአ፡ ተሠሃለነ ።

ይብላ፡ ካህን ፤ ሰላም፡ ለኩልክሙ ።

ይብሉ፡ ሕዝብ ፤ ምስለ፡ መንፈስከ ።

ይብላ፡ ካህን፡ ጸሎተ፡ አኩቴት ። ና
አኩቶ፡ ለገባሬ፡ ሠናያት፡ ላዕሌነ፡ እ
ግዚአብሔር፡ መሐሪ ፤ አቡሁ፡ ለእግዚ
እነ፡ ወአምላክነ፡ ወመድኃኒነ፡ ኢየሱ
ስ፡ ክርስቶስ ። እስመ፡ ሠወረነ፡ ወረድ
አነ፡ ዓቀብነ፡ ወአቅረብነ፡ ወተወክፈነ፡
ኅቤሁ፡ ወተማኅፀነነ፡ ወአጽንዓነ፡ ወ
አብጽሐነ፡ እስከ፡ ዛቲ፡ ሰዓት ። ንስአ
ሉ፡ እንከ፡ ከመ፡ ይዕቀብነ፡ በዛቲ፡ ዕ

And he answers him saying: May the Lord preserve thy priesthood and accept thine offering.

And then the Priest rises up, turning his face to the East and spreading out his hands; and he shall say with a loud voice: There is one Holy Father, one Holy Son, one Holy Ghost.

The People say: Holy Ghost.

The Priest says: Praise the Lord, all ye nations.

The People say: And laud Him, all ye people.

The Priest says: For established is His mercy upon us.

The People say: And the righteousness of the Lord endureth for ever.

The Priest says: Glory be to the Father and to the Son and to the Holy Ghost, now and for ever, and world without end. Amen. Hallelujah. And the People say the same.

The Deacon says: Rise up for prayer.

The People say: O Lord, have mercy upon us.

The Priest says: Peace be with you all.

The People say: With thy spirit.

The Priest says the Prayer of Thanksgiving: We render thanks to the Author of our good things, the merciful Lord, the Father of our Lord and God and Saviour, Jesus Christ. For He hath shielded and aided us. He hath kept us and brought us nigh unto himself, and received us and taken us under his protection. He has strengthened us and brought us unto this hour. Let us therefore ask of Him to keep

ለት፡ ቅድስት፡ ኩሉ፡ መዋዕለ፡ ሕይወትን፡ በኩሉ፡ ሰላም፡ አኃዜ፡ ኩሉ፡ እግዚአብሔር፡ አምላክን፡ ጸልዩ። እግዚእ፡ እግዚአ፡ እግዚአብሔር፡ አኃዜ፡ ኩሉ፤ አቡሁ፡ ለእግዚእን፡ ወአምላክን፡ ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ። እስመ፡ ሠወርክን፡ ወረዳእከን፡ ዓቀብክን፡ ወአቅረብክን፡ ወተወከፍክን፡ ኅቤክ፡ ወተማኅፀንክን፡ ወአጽናዕክን፡ ወአብጻሕክን፡ እስከ፡ ዛቲ፡ ሰዓት።

ይብል፡ ዲያቆን፤ ኅሡ፡ ወአስተብቀሁ፡ ከመ፡ ይምሐረን፡ እግዚአብሔር፡ ወይሠሃል፡ ላዕሌን፡ ወይትወከፍ፡ ጸሎተ፡ ወስእለተ፡ እምን፡ ቅዱሳኒሁ፡ በእንቲአን፡ በዘይሜኒ፡ ኩሉ፡ ጊዜ፡ ይረስዩን፡ ድልዋን፡ ከመ፡ ንንሣእ፡ እምሱታፌ፡ ምሥጢር፡ ቡሩክ፡ ወይስረይለን፡ ኃጣውኢን።

ይብል፡ ከህን፤ በእንተ፡ ዝንቱ፡ ንስእለክ፡ ወንኃሥሥ፡ እምን፡ ኂሩትክ፡ አመፍቀሬ፡ ሰብእ፤ ሀበን፡ ከመ፡ ንፈጽም፡ ዛተ፡ ዕለተ፡ ቅድስተ፡ ኩሉ፡ መዋዕለ፡ ሕይወትን፡ በኩሉ፡ ሰላም፡ ምስለ፡ ፈሪሆትክ፤ ኩሉ፡ ቅንዓተ፡ ወኩሉ፡ መከራ፡ ወኩሉ፡ ግብረ፡ ሰይጣን፡ ወምክረ፡ ሰብእ፡ እኩያን፡ ወትንሣኤ፡ ፀር፡ ዘኅቡእ፡ ወዘገሀድ፡ አርኅቅ፡ እምኔዩ^(b)፤ ቡራኬ፤ ወእምን፡ ኩሉ፡ ሕዝብክ፡ ወእምዝንቱ፡ መካን፡ ቅዱስ፡ ዘዘኢክ፤ ቡራኬ፡ ዲበ፡ ምሥዋዕ፤ ኩሉ፡ ሠናያተ፡ ዘይሜኒ፡ ወዘይኔይስ፡ አዝዝ፡ ለን፤ እስመ፡ አንተ፡ ዘወሀብክን፡ ሥልጣን፡ ከመ፡ ንኪድ፡ ከይሴ፡ ወአቃርብተ፡ ወዲበ፡ ኩሉ፡ ኅይለ፡ ጸላኢ። ኢታብኢን፡ ውስተ፡ መንሱት፡ አላ፡ አድኅነን፡ ወባልሐን፡ እም

us this holy day and all the days of our life in all peace, the Almighty Lord, our God. Pray ye. O Lord God Omnipotent, Father of our Lord and God and Saviour, Jesus Christ, [we render thanks unto Thee]^(a), for Thou hast protected us and helped us, hast kept us, and brought us nigh unto Thyself and accepted us and taken us under Thy guardianship, and strengthened us and brought us unto this hour.

The Deacon says: Seek ye and make supplication, that God have mercy upon us, and be gracious unto us, and accept prayers and supplications from his saints on our behalf, best, at all times, that He will make us meet to receive the communion of this blessed mystery, and that He will pardon us our sins.

The Priest says: Therefore we ask Thee and seek from Thy goodness, O Thou lover of men, grant us, that we may pass this holy day (and) all the days of our life in all peace, conjoined with Thy fear. All envy and all the wiles and all the workings of Satan and the craft of evil men, and the uprising of the foe, whether hidden or open, drive Thou afar from me — *genuflection* — and from all Thy people, and from this Thy holy place — *genuflection towards the Sacrifice*. All good things that are good and excellent do Thou command for us, for Thou art He who hast given us power to tread upon the serpent and scorpions, and over all the power of the foe. Lead us not into temptation, but deliver and rescue us from

(a) The words in brackets are wanting in the Aethiopic text. — (b) B: አርኅቅ፡ እግዚአ፡ እምኔዩ፡ —

ኩሉ፡ እኩይ፡ በጸጋ፡ ወሣህል፡ ወበፍቅር^(a)፡ ሰብእ፡ ዘለወልድኩ፡ ዋሕድ፡ እግዚእን፡ ወአምላክን፡ ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ፤ ዘቦቱ፡ ለክ፡ ስብሐት፡ ወክብር፡ ወእዘዝ፡ ይደሉ፡ ምስሌሁ፡ ወምስለ፡ ወንፈስ፡ ቅዱስ፡ ማሕዩዊ፡ ዘዕሩይ፡ ምስሌክ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለግለመ፡ ግለም።

all evil, by the grace and mercy and love for man of Thine only Son, our Lord and God and Saviour, Jesus Christ, through whom to Thee, with Him and the Holy Spirit, the Giver of life, who is equal with Thee, be honour and glory and power, now and for ever, and world without end.

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

The Deacon says: Rise up for prayer.

ይብል፡ ካህን፡ ንፍቅ^(b)፤ ሰላም፡ ለኩልክሙ። ወካዕቦ፡ ናስተበቀዕ፡ ዘኩሉ^(c)፡ ይእኅዝ፡ እግዚአብሔር፡ አብ፡ ለእግዚእ፡ ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ፤ በእንተ፡ እለ፡ ያበውኡ፡ መባእ፡ በውስተ፡ ቅድስት፡ አሐቲ፡ እንተ፡ ላዕለ፡ ኩሉ፡ ቤተ፡ ክርስቲያን። መሥዋዕተ፡ ቀዳምያተ፡ አሥራተ፡ አኩቲተ፡ ተዝካረ^(d)፡ ዘብዙኅ፡ ወዘኅዳጥ፡ ዘኅቡእ፡ ወዘገሀድ፤ ወለእለሂ፡ ይፈቅዱ፡ የሀቡ፡ ወአልቦሙ^(e)፡ ዘይሁቡ፡ ይትወክፍ፡ ፍትወቶሙ፡ ዘበሰማያት፡ መንግሥተ፡ ይጸጉ፡ ዘለኩሉ፡ ግብረ፡ በረከት፡ ሥልጣን፡ ቦቱ፡ እግዚአብሔር፡ አምላክን።

The Assistant Priest says: Peace be with you all. — And again let us beseech the Almighty God, Father of our Lord and Saviour Jesus Christ, on behalf of those who bring offerings in the holy Catholic Church — oblations, firstfruits, tithes, thank-offerings, commemorations — whether much or little, whether hiddenly or openly, and of those who have the will to give and have nothing to give, that He may accept their willingness: the heavenly kingdom may He bestow, Who hath the power over every work of benediction, the Lord our God.

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡ እለ፡ ያበውኡ፡ መባእ።

The Deacon says: Pray on behalf of those who bring offerings.

ይብሉ፡ ሕዝብ፤ ተወክፍ፡ መባእሙ፡ ለአኃው። ተወክፍ፡ መባእን፡ ለአኃት። ወለነኒ፡ ተወክፍ፡ መባእን፡ ወቀርባነን።

The People say: Accept the offerings of the brethren, accept the offerings of the sisters, and accept also our offerings and our oblations.

ይብል፡ ዲያቆን፤ ትእዛዝ፡ አበዊን፡ ሐዋርያት፤ ኢየንብር፡ ውስተ፡ ልቡ፡ ቂመ፡ ወበቀለ፡ ወቅንግተ፡ ወጽልአ^(f)፡ ላዕለ፡ በጹ። ስግዱ፡ ለእግዚአብሔር፡ በፍርሃት።

The Deacon says: The commandment of our fathers, the Apostles (is this): Let nobody retain in his heart rancor or revenge or envy or hate to his neighbour. Worship the Lord with fear.

(a) MSS.: ዘለፍቅር፡ — (b) B: ንፍቅ፡ ካህን፡ — (c) MSS.: ወኩሉ፡ — (d) MSS.: ተዝካር፡ — (e) MSS.: አልቦሙ፡ — (f) B: ወጽልዓ፡ —

ይብሉ፡ ሕዝብ፤ ቅድሚኑ፡ እግዚአብሔር፡ ገሰገድ፡ ወንጌብሐክ ።

The People say: Before Thee, O Lord, we worship, and Thee do we glorify.

ይብል፡ ካህን፤ እግዚአብሔር፡ አዎላክነ፡ ዘኩሉ፡ ትእንዝ፡ ንስእለክ፡ ወናስተበቀላዓክ፡ በእንተ፡ እለ፡ ያበውኡ፡ መባእ፡ በውስተ፡ ቅድስት፡ አሐቲ፡ እንተ፡ ላዕለ፡ ኩሉ፡ ቤተ፡ ክርስቲያን። መሥዋዕተ፡ ቀዳምያተ፡ አሥራተ፡ አኩቴተ፡ ተዝካረ^(a)፡ ዘኅቡእ፡ ወዘገሀድ፡ ዘብዙኅ፡ ወዘኅዳጥ፤ ወለእለሂ^(b)፡ ይፈቅዱ፡ የሀቡ፡ አልበሙ፡ ዘይሁቡ፡ ተወኪፈክ፡ ፍትወቶሙ፤ ሀብ፡ ለኩሉ፡ ኅስበ፡ በረከት፡ ክፍለ፡ ትኩን፡ ለዓለሙ፡ ዓለም፡ አሜን ።

The Priest says: O Lord our God, Almighty, we ask and beseech Thee on behalf of those who bring offerings into the holy, only Catholic Church — oblations, firstfruits, tithes, thank-offerings, commemorations, whether hiddenly or openly, whether little or much, and of those who are willing to give, but have nothing to give, whose intention Thou mayest accept. Give them all the recompence of blessing to be shared for ever and ever. Amen.

ይብል፡ ካህን፡ ጸሎተ፡ ምሥጢር፤ አሊቅዩ፡ ኢየሱስ፡ ክርስቶስ፡ ሱታፌ፡ ቀዳማዊ፡ ቃለ፡ አብ፡ ንጹሕ፡ ወቃለ፡ መንፈስ፡ ቅዱስ፡ ማሕዋዊ፡ አንተ፡ ወእቱ፡ ኅብስተ፡ ሕይወት፡ ዘወረድክ፡ እምሰማያት፡ ወአቅደምክ፡ ነጊረ፡ ከመ፡ ትኩን፡ በግዓ፡ ዘአልቦ፡ ነውረ፡ በእንተ፡ ሕይወተ፡ ዓለም። ወይእኬኒ፡ ንስእለ፡ ወናስተበቀሎ፡ እምነ፡ ጊሩተ፡ ሠናያቲክ፡ አመፍቀሬ፡ ሰብእ፡ አርኢ፡ ገጸክ፡ ላዕለ፡ ዝንቱ፡ ኅብስት፤ እማሬ፤ ወላዕለ፡ ዝንቱ፡ ጽዋዕ፤ እማሬ፤ ዘአንበርነ፡ ላዕለ፡ ዝንቱ፡ ታቦት፡ መንፈሳዊ፡ ዘለክ፤ ካርከ፤ ሄ፡ ጊዜ፡ ይባርክ፤ ኅብስት፤ ወቀድሶ፤ ይባርክ፤ ጽዋዓ፤ ወአንጽሐሙ፡ ለክልኤሆሙ፤ ይባርክ፡ በክልኤሆሙ፡ አሐደ^(d)፡ ጊዜ፤ ወሚጦ፡ ለዝንቱ፡ ኅብስት፤ እማሬ፤ ይኩን፡ ሥጋክ፡ ንጹሐ፤ ወዘተደመረ፡ ምስለ፡ ዝንቱ፡ ጽዋዕ፤ እማሬ፤ ደምክ፡ ክቡር፡ ወይኩን፡ ላዕለ፡ ኩልነ፡ ዕሩገ፡ ወፈ

The Priest says the Prayer of the (mystical) Anaphora: O my Master, Jesus Christ, Partner of the primitive Word of the Father and of the Word of the Holy Ghost, the Giver of life, Thou art the Bread of life which camest down from the heavens and didst prophesy of Thyself, that Thou wert to become the pure lamb, without spot, for the life of the world; and now we ask and beseech of the goodness of Thy good things, O Thou lover of men, shew Thy countenance upon this bread — *monstratio*^(c) — and upon this cup — *monstratio* — which we have placed upon this Thy spiritual altar: bless — *one genuflection* — the bread, and sanctify — *genuflection* — the cup, and purify them both — *one genuflection upon both* — and change this bread — *monstratio* — so that it may become Thy pure Body, and that which is commingled in this cup — *monstratio* — may become Thy precious Blood, and that it

(a) MSS.: ተዝካር፡ — (b) B: ወለእለሂ፡ — (c) i. e. *pointing with the finger*; see RENAUDOT, liturg. orient. coll., t. I, p. 3 [DILLMANN]. d) A: አሐዱ፡ —

ውሰ፡ ወመድኃኒተ፡ ነፍሰነ፡ ወሥጋነ፡
 ወመንፈስነ፡ አንተ፡ ውእቱ፡ ንጉሠ፡
 ኩልነ፡ ክርስቶስ፡ አምላክነ፡ ወለከ፡ ን
 ፈኑ፡ ልዑለ፡ ውዳሴ፡ ወስግደተ፡ ወለ
 አቡከ፡ ጌር፡ ወለመንፈስ፡ ቅዱስ፡ ግ
 ሕዩዊ፡ ዘዕሩይ፡ ምስሌከ፡ ይእዜኒ፡ ዐ
 ዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን።

may be for us all elevated and be the healing and the salvation of our souls and of our bodies and of our minds. Thou art the King of us all, Christ our God: and to Thee we will send upon high laud and adoration, and to Thy good Father and to the Holy Spirit, the Giver of life, who is equal with Thee, now and for ever, and world without end. Amen.

ወእምዝ፡ ይክድኖ፡ ለኅብስት፡ በመ
 ክደን፡ ወይስግድ፡ ኅበ፡ ታቦት፤ ወዲ
 ያቆን፡ ይስግድ፡ ለቀሲስ፤ ወይስግዱ፡
 ኩሉሙ፡ ኅቡረ። ወቀሲስ፡ ይበል፡ ዘ
 ንተ፡ ጸሎተ፡ በለኖሳስ፡ እንተ፡ ዘቅዱ
 ስ፡ ባስልዮስ።

And then he shall cover the bread with the cover and shall bow to the altar, and the Deacon shall bow to the Presbyter, and they shall bow altogether. And the Presbyter shall say with a depressed voice the following Prayer of St. Basil.

እግዚአብሔር፡ አምላክነ፡ ዘበእንተ፡
 አፍቅርትከ፡ ሰብአ፡ እንተ፡ ኢትትነገ
 ር፡ ፈነውከ፡ ለወልድከ፡ ዋሕድ፡ ው
 ስተ፡ ዓለም፡ ከመ፡ ይሚጥ፡ ኅቤከ፡ በ
 ግዓ፡ ዘተገድፈ፤ ናስተበቀዕ፡ ኅቤከ፡
 አሊቅነ፡ ኢታግብክነ፡ ለድኅር፡ ሶበ፡
 ንቀርብ፡ ኅበ፡ ዝንቱ፡ ቍርባን፡ መፍ
 ርህ፡ ዘእንበለ፡ ደነስ፡ ወአከ፡ ዘንትዌ
 ከል፡ በጽድቅነ፡ ዳእሙ፡ ላዕለ፡ ምሕ
 ረትከ፡ እንተ፡ አፍቅርከ፡ ባቲ^(a)፡ ዘመ
 ድነ። ንስእል፡ ወናስተበቀዕ፡ እምነ፡
 ኂሩትከ፡ አመፍቀሬ፡ ሰብእ፡ ኢይኩ
 ነነ፡ ለኩነኔ፡ ለነ፡ ለአግብርቲከ፡ ወለ
 ኩሉ፡ ሕዝብከ፡ ዝንቱ፡ ምሥጢር፡ ወ
 ረሰይካሁ፡ ለመድኃኒትነ፤ አላ፡ ይኩን፡
 ድልወ፡ ለድምሳሴ፡ አበሳነ፡ ወሰራዬ፡
 ንዝኅላልነ^(b)፤ ስብሐት፡ ወክብር፡ ለስ
 ምከ፡ ቅዱስ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወ
 ለዓለመ፡ ዓለም፡ አሜን።

O Lord our God, who by Thy ineffable love of men hast sent Thy only Son into the world, that He may bring back to Thee the lost sheep, we beseech Thee, our Master, do not Thou reject us, when we come near to this venerable mystery, without pollution and with confidence, not in our own righteousness but in Thy mercy with which Thou hast loved our race; we ask and beseech Thy goodness, O Thou lover of men, that this mystery which Thou hast prepared for our salvation may not turn to damnation for us, Thy servants, and for all Thy people, but may be fit to the effacing of our guilts and to the pardoning of our negligence. Praise and glory be to Thy holy name, now and for ever, and world without end. Amen.

ወይበል፡ ቀሲስ፡ ዘይትራዳእ^(c)፡ ፍ
 ትሐተ^(d)፡ ዘወልድ። እግዚእ፡ እግዚአ፡
 ኢየሱስ፡ ክርስቶስ፡ ወልድ፡ ዋሕድ፡

And the Assistant Priest shall pronounce the Absolution of the Son: O Lord Jesus Christ, the only Son, Word

(a) In A corrected from ዛቲ፡ — (b) MSS.: ንዝኅላልነ፡ — (c) B: ዘይትራድአ፡
 — (d) MSS.: ፍትሐት፡ —

ቃለ፡ እግዚአብሔር፡ አብ፡ ዘበተከ፡ እ
 ምኒን፡ ማእሰረ፡ ኃጣውኢን፡ በሕማማ
 ቲክ፡ ማሕደዊት፡ ወመድኃኒት፤ ዘነፋ
 ሕክ፡ ላዕለ፡ ገጸ፡ አርዳኢክ፡ ቅዱሳን፡
 ወላእካኒክ፡ ንጹሐን፡ ወትቤሉሙ፤ ን
 ሥኡ፡ መንፈሰ፡ ቅዱሰ፤ ለእለ፡ ኅደግ
 ሙ፡ ለሰብእ፡ ኃጢአተ፡ ይትኃደግ፡ ሉ
 ሙ፡ ወለእለ፡ ኢኃደግሙ፡ ኢይትኃደ
 ግ፡ ሉሙ። አንተ፡ ይእዜኒ፡ እግዚአ፡
 ለላእካኒክ፡ ንጹሐን፡ ጸንክ፡ እለ፡ ይገ
 ብሩ፡ ከሀነተ፡ ኩሉ፡ ጊዜ፡ በቤተ፡ ክ
 ርስቲያንክ፡ ቅድስት፡ ከመ፡ ይኅደጉ፡
 ኃጢአተ፡ በዲበ፡ ምድር፡ ይእስሩ፡ ወ
 ይፍትሑ፡ ኩሉ፡ ማእሰረ፡ ንመፍ። ይ
 እዜኒ፡ ካዕበ፡ ንበእል፡ ወነኃሥሥ፡ እ
 ምን፡ ኂሩትክ፡ አመፍቀሬ፡ እንለ፡ እ
 መሕያሙ፤ በእንተ፡ እሉ፡ አግብርቲክ፡
 አበውዩ፡ ወአኃውዩ፡ ወአኃትዩ፡ ወበ
 እንቲአዩሂ፡ አን፡ ገብርክ፡ ኃጥእ፡ ወ
 ድኩም፡ ወበእንተ፡ እለ፡ አድነኑ፡ አ
 ርእስቲሆሙ፡ ቅድመ፡ ምሥዋዒክ^(a)፡
 ቅዱሰ፡ ጸሕ፡ ለነ፡ ፍኖተ፡ ምሕረትክ፤
 ብትክ፡ ወምትር፡ ኩሉ፡ ምእሰረ፡ ኃጣ
 ውኢን፡ ለእመ፡ አበስን፡ ለክ፡ በአእም
 ር፡ አው፡ በአያእምሮ፤ አው፡ በጽል
 ሑት፤ አው፡ በገቢር፤ አው፡ በተናግ
 ሮ፤ አው፡ በናዕሰ፡ ልብ፤ እስመ፡ አን
 ቲ፡ ተአምር፡ ድካሞ፡ ለሰብእ። ኦኔር፡
 መፍቀሬ፡ እንለ፡ እመሕያው፡ ወእግዚ
 አ፡ ኩሉ፡ ፍጥረት፡ ጸግወን፡ ስርዩተ፡
 ኃጣውኢን፤ ባርክን፡ ወአንጽሐን፡ ወአ
 ግዕዘን፡ ወረስዩን፡ ፍቱሐን፡ ወለኩሉ፡
 ሕዝብክ፡ ፍትሖሙ፤ ወበዝዩ፡ ይዝክር፡
 ሐዲሰ፡ ዘሞተ፤ ወምላእ፡ ላዕሌን፡ ፈሪ
 ሆተ^(b)፡ ስምክ፡ ወአቁመን፡ ኅብ፡ ገቢረ፡
 ፈቃድክ፡ ቅዱሰ፡ ኦኔር። እስመ፡ አን
 ቲ፡ አምላክን፡ ወመድኃኒን፡ ወለክ፡ ይ

of God the Father, who hast broken off from us the bonds of our sins by Thy life-giving and saving passion, who breathedst upon Thy holy disciples and pure ministers, saying, Receive ye the Holy Ghost: whose soever sins ye remit, unto them they are remitted, and whose soever sins ye retain, they are retained; now Thou, O Lord, hast granted to Thy pure ministers, who are exercising the priestly functions at all times in Thy holy Church, to remit sins upon earth, to bind and loosen all the bonds of iniquity: now do we again ask and beseech Thy goodness, O Thou lover of mankind, on behalf of these Thy servants, my fathers and my brethren and my sisters, and on behalf of myself, Thy sinful and feeble servant, and on behalf of those who bow their heads before Thy holy altar: make plain for us the path of Thy mercy, break asunder and dis sever all the bonds of our sins, whether we have sinned against Thee knowingly or without knowledge or by deceit, or in works or in conversation or through cowardice; for Thou knowest the infirmity of man. O Thou good lover of the human race and Lord of all creation, confer on us remission of our sins. Bless us and purify us; make us free from punishment and absolve all Thy people — *and here he makes mention of those who have deceased of late* — and fill us with the fear of Thy name and stablish us to do Thy holy will, O Thou good one. For Thou art our God and Saviour, and to Thee is due glory

(a) MSS.: ምሥዋዒክ፡ — (b) MSS.: ፈሪሆት፡ —

ደሉ፡ ስብሐት፡ ወክብር፡ ምስለ፡ አቡ
ከ፡ ጌር፡ ሰማያዊ፡ ወመንፈስ፡ ቅዱስ፡
ማሕዋዊ፡ ዘዕፋይ፡ ምስሌክ፡ ይእዜኒ፡
ወዘልፈኒ፡ ወለዓለመ፡ ዓለም ።

and praise, with Thy good heavenly
Father and with the Holy Spirit, the
Giver of life, who is equal with Thee,
now and for ever, and world without
end.

አግብርቲክ፡ እለ፡ ተልእኩ፡ በዛቲ፡
ዕለት፡ ቀሲስ፤ ቡራኬ፡ ላዕለ፡ ቀሲስ፤
ወዲያቆን፤ ቡራኬ፡ ላዕለ፡ ዲያቆናት፤
ወከሀናት፤ ቡራኬ፤ ወዡሉ፡ ሕዝብ፡ ወ
ምስኪነትዮሂ፡ አነ፡ ገብርክ፡ ነዳይ፤ ቡ
ራኬ፡ ላዕለ፡ ነፍሱ፤ ይኩኑ፡ ፍቱሐነ፡
እምአፈ፡ ሥሉስ፡ ቅዱስ፡ አብ፡ ወወ
ልድ፡ ወመንፈስ፡ ቅዱስ፤ ወእምአፈ፡
ቤተ፡ ክርስቲያን፡ ቅድስት፡ አሐቲ፡ ጉ
ባኤ፡ እንተ፡ ሐዋርያት፤ ወእምአፈ፡
፲ወ፳፻ቢያት፤ ወእምአፈ፡ ፲ወ፪፡ ሐዋ
ርያት፤ ወእምአፈ፡ ፸ወ፪፡ አርድእት፤
ወእምአፈ፡ ነባቤ፡ መለኮት፡ ማርቆስ፡
ወንጌላዊ፡ ሐዋርያ፡ ወሰማዕት፤ ወእም
አፈ፡ ሊቃነ፡ ጳጳሳት፡ ቅዱስ፡ ሳዊሮስ፡
ወቅዱስ፡ ዲዮስቆሮስ፡ ወቅዱስ፡ ዮሐ
ንስ፡ ልሳነ፡ ወርቅ፡ ወቅዱስ፡ ቄርሉ
ስ፡ ወቅዱስ፡ ጎርጎርዮስ፡ ወቅዱስ፡ ባ
ስልዮስ፤ እምአፈ፡ ፫፻፡ ፲ወ፰፡ ርቱዓ
ነ፡ ሃይማኖት፡ እለ፡ ተጋብኡ፡ በኒቅ
ያ፤ ፻ወ፶፡ በሀገረ፡ ቀስጥንጥንያ፤ ወ
፪፻፡ በኤፌሶን፤ ወእምአፈ፡ አብ፡ ክ
ቡር፡ ሊቀ፡ ጳጳሳት፡ አባ፡ ዮሐንስ^(a)፡
ወብፁዕ፡ ጳጳስነ፡ አባ፡ ሲኖዳ^(b)፤ ወእ
ምአፈ፡ ዚአየኒ፡ አነ፡ ገብርክ፡ ኃጥእ፡
ወድኩም ። ይኩኑ፡ ፍቱሐነ፡ እምአፋ
ሃ፡ ለእግዝእትነ፡ ማርያም፡ ወላዲተ፡
አምላክ፤ ሐዳስ፡ ምእናም ። እስመ፡ ግ
ሩም፡ ወምሉእ፡ ስብሐተ፡ ስምክ፡ አ
ሥሉስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመ
ንፈስ፡ ቅዱስ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወ
ለዓለመ፡ ዓለም፡ አሜን ።

May Thy servants who minister
this day, the Presbyter — bow to the
Presbyter — and the Deacon — bow to
the Deacons — and Clergy — bow —
and all the people and my own poverty,
Thy poor servant — bow to himself
— be absolved by the mouth of the
Holy Trinity, Father, Son and Holy
Ghost; and by the mouth of this holy,
only Catholic and Apostolic Church;
and by the mouth of the XV Prophets,
and the XII Apostles, and the LXXII
Disciples; and by the mouth of Mark
the Theologian and Evangelist, Apostle
and Martyr; and by the mouth of the
Archbishops, the holy Severus and
holy Dioscurus, and holy John Chry-
sostomus, and holy Cyril, and holy
Gregorius, and holy Basil; by the
mouth of the CCCXVIII Orthodox
who were assembled at Nice, and the
CL at Constantinople, and the CC at
Ephesus; and by the mouth of the
blessed father, the archbishop Abba
John, and our blessed bishop Abba
Sinoda; and by my mouth who am
Thy sinful and feeble servant. May
they be absolved by the mouth of
our Lady Mary, mother of God, the
new loom^(c). For Thy name is ve-
nerable and glorious, O Holy Trinity,
Father, Son and Holy Ghost, now
and for ever, and world without end.
Amen.

(a) In A an erasion. — (b) Wanting in B. — (c) See Dillmann, lexicon ling. Aeth., coll. 159, 771.

ይብል፡ ዲያቆን፤ በእንተ፡ ቅድሳት፡ ሰላማዊያት፡ ሰላሙ፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ያስተሳልሙን፡ በሣህለ፡ ዚአሁ።

ይብሉ፡ ሕዝብ፡ ለለምዕራፉ፤ አሜን፤ ኪራላይሶን፤ እግዚአብሔር፡ ተሠሃለን።

በእንተ፡ ሃይማኖትን፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ የሀበነ፡ ናሥምር፡ ሃይማኖተ (a)፡ በንጹሕ፡ ንዕቀብ። በእንተ፡ ማኅበርን፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ እስከ፡ ፍጻሜ፡ በኅብረተ፡ መንፈስ፡ ቅዱስ፡ ይዕቀብን። በእንተ፡ ትዕግሥታተ፡ ነፍሳት፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ በኩሉ፡ ምንዳዬን፡ ፍጻሜ፡ ትዕግሥት፡ ይጸግወን። በእንተ፡ ቅዱሳን፡ ነቢያት፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ምስሌሆሙ፡ ይጎልቱን። በእንተ፡ ቅዱሳን፡ ሐዋርያት፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ የሀበነ፡ ናሥምር፡ በከመ፡ እሙንቱ፡ አሥመሩ፡ ወመክፈልቶሙ፡ ይክፍላን። በእንተ፡ ቅዱሳን፡ ሰማዕታት፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ የሀበነ፡ ንፈጽም፡ ኪያሃ፡ ግዕዘ። በእንተ፡ ሊቀ፡ ጳጳስን፡ አባ፡ ማቴዎስ (b)፡ ወብፀ-ዕ፡ ጳጳስን፡ አባ፡ ሲኖዳ (c)፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ የሀበነ፡ ኪያሆሙ፡ ለነዋጎ፡ መዋዕል፡ በልቡና፡ ያርትዑ፡ ቃለ፡ ሃይማኖት፡ በንጹሕ፡ ዘእንበለ፡ ነውር፤ እስመ፡ እሙንቱ፡ ቀዋምያሂሃ፡ ለቤተ፡ ክርስቲያን። በእንተ፡ ቀሳውስት፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ኢያሰስል፡ እምኔሆሙ፡ መንፈስ፡ ከሆነት፡ ወጸሕቀ (d)፡ ወፍርሃተ፡ ዚአሁ፡ እስከ፡ ፍጻሜ፡ ወይጸጉ፡

The Deacon says: On behalf of the sanctification of peace we seek peace, that God may give us peace by his mercy.

The People shall say intermittingly. Amen — Kyrie Eleison — O Lord, have mercy upon us.

On behalf of our faith we ask, that the Lord may grant us, that we may be pleased to keep the faith in purity. On behalf of our congregation we ask, that the Lord may preserve us until the end in the communion of the Holy Ghost. On behalf of resoluteness of souls we ask, that the Lord may mercifully give us the perfection of resolution in all our calamities. On behalf of the holy Prophets we ask, that the Lord may count us among them. On behalf of the holy Apostles we ask, that the Lord may grant us, that we may be well-pleasing to Him, as they were well-pleasing, and that He may apportion to us their lot. On behalf of the holy Martyrs we ask, that the Lord may grant us, that we behave like them. On behalf of our Archbishop Abba Matthew and of our blessed Bishop Abba Sinoda we ask, that the Lord may give us them for a long time, that they may with understanding make right the Word of the faith, in purity, without any taint; for they are the superintendents of the Church. On behalf of the Presbyters we ask, that the Lord may never remove from them the Spirit of the priesthood, and the carefulness and the fear of Him until the end, and may send His mercy upon their

(a) B: የሀበነ፡ እንቲአሁ፡ ሃይማኖተ፡ — (b) B: ዮሐንስ፡ — (c) Wanting in B. — (d) B: ወጸሕቅ፡; A: ጸሕቀ፡ —

ጸግሆሙ ። በእንተ፣ ዲያቆናት፣ ናስተ
በቀኑ፣ ከመ፣ እግዚአብሔር፣ የሀሰሙ፣
ምርዋደ፣ ፍጹመ፣ ይፋዱ፣ ወበቅድስ
ና፣ ይቅረቡ፣ ጸግሆሙ፣ ወፍቅርሙ፣
ይዘከር ። በእንተ፣ ንፍቀ፣ ዲያቆናት፣ ወ
አናጉንስጢስ፣ ወመዘምራን፣ ናስተበቀኑ
ዕ፣ ከመ፣ እግዚአብሔር፣ የሀሰሙ፣ ጸ
ሕቀ፣ ሃይማኖቶሙ፣ ይፈጽሙ ። በእን
ተ፣ መበለታት፣ ወመግስባት፣ ናስተበ
ቀኑ፣ ከመ፣ እግዚአብሔር፣ ይስማዕ፣
ስእለቶን፣ ወፈድፋደ፣ ጸጋ፣ መንፈስ፣
ቅዱስ፣ ይጸግምን፣ በአልባቢሆን፣ ወይ
ትወከፍ፣ ጸግሆን ። በእንተ፣ ደናግል፣
ናስተበቀኑ፣ ከመ፣ እግዚአብሔር፣ የ
ሀሰን (a)፣ አክሊለ፣ ድንግልና፣ ወይ
ኩና (b)፣ ለእግዚአብሔር፣ ውሉደ፣ ወአ
ዋልደ፣ ወይትወከፍ፣ ጸግሆን ። በእን
ተ፣ መስተግግሣን፣ ናስተበቀኑ፣ ከመ፣
እግዚአብሔር፣ የሀሰሙ፣ ናስሰሙ፣ በት
ዕግሥት፣ ይንሥኡ ። በእንተ፣ ሕዝባው
ያን፣ ወመሃይምናን፣ ናስተበቀኑ፣ ከመ፣
እግዚአብሔር፣ የሀሰሙ፣ መክፈልተ፣
ሕዕበተ (c)፣ ኃጢአት፣ በማጎተመ፣ ቅድ
ስና፣ ይጎትሞሙ ። በእንተ፣ ንጉሥን፣
ዮሐንስ (d)፣ ናስተበቀኑ፣ ከመ፣ እግዚአ
ብሔር፣ ብዙኃ፣ ሰላመ፣ በመዋዕሊሁ፣
ይጸግም ። በእንተ፣ መኳንንት፣ ወእለ፣
በሥልጣናት፣ ናስተበቀኑ፣ ከመ፣ እግ
ዚአብሔር፣ የሀሰሙ፣ ጥበብ፣ ወፍርሃተ፣
ዚአሁ ። በእንተ፣ ኩሉ፣ ዓለም፣ ናስተ
በቀኑ፣ ከመ፣ እግዚአብሔር፣ ያቀድም፣
ሐልዮ፣ ወየሐሊ (e)፣ ለኩሉ፣ ለለጅጅጸሕ
ቆ፣ ዘይህኒ፣ ወዘይኄይስ ። በእንተ፣ እ
ለ፣ ይነግዱ፣ በባሕር፣ ወበበድው፣ ናስተ
በቀኑ፣ ከመ፣ እግዚአብሔር፣ በየግን፣
ሣህል፣ ይምርሆሙ ። በእንተ፣ ስዱዳን፣

labours. On behalf of the Deacons we ask, that the Lord may give to them, that they may run a perfect course of life, and that they may approach their work in sanctity, and that He may remember their love. On behalf of the Subdeacons and of the Readers and Psalmodists we ask, that the Lord may give them, that they may fulfil the desire of their faith. On behalf of the widows and religious sisters we ask, that the Lord may grant their prayer, and give especially into their hearts the grace of the Holy Spirit, and may accept their work. On behalf of the virgins we ask, that the Lord may give them the crown of virginity, and they may be the Lord's children and daughters, and He may accept their work. On behalf of the ascetics we ask, that the Lord may give them, that they receive the reward of their asceticism. On behalf of the laymen and of the believing men we ask, that the Lord may apportion to them the share of the ablution of sin, He may seal them with the seal of sanctification. On behalf of our King Johannes we ask, that the Lord may give him full peace for the length of his days. On behalf of the judges and officers we ask, that the Lord may give them wisdom and fear of Him. On behalf of all the world we ask, that the Lord may provide and apprehend, of every one, his good and best desires. On behalf of those who are travelling by sea or in the desert we ask, that the Lord may guide them with his merciful right hand. On behalf of the

(a) A: የሀሰሙ፣ — (b) A: ወይኩኑ፣ — (c) B: ወሕዕበተ፣ — (d) B: ኢያሱ፣ — (e) B: ወይሐሊ፣ —

ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ የሀብረተ-ትዕግሥተ፡ ወትምህርተ፡ ሠናዩ፡ ወይጸጉ፡ ጸግሆሙ፡ ፍጹሙ ። በእንተ፡ ጎዙናን፡ ወትኩዛን፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ፍጹሙ፡ ይናገዝሙ ። በእንተ፡ ርጉባን፡ ወጽሙግን፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ የበረሃሙ፡ ሲሳዩሙ፡ ዘለለዕለቱ^(a) ። በእንተ፡ ሙቁሐን፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ይፍትሐሙ፡ እግእስሪሆሙ ። በእንተ፡ ጊወ-ዋን፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ይሚጠሙ፡ በሰላም፡ ውስተ፡ ብሔርሙ ። በእንተ፡ እለ፡ ኖሙ፡ እምቤተ^(b)፡ ክርስቲያን፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ይጸግሞሙ፡ መካነ፡ ዕረፍት ። በእንተ፡ ሕሙግን፡ ወድወ-ያን፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ፍጡነ፡ ይፈውሶሙ፡ ወይፈኑ፡ ሣህለ፡ ወምሕረተ፡ ሳዕሌሆሙ ። በእንተ፡ እለ፡ አበሱ፡ አበዊነ፡ ወአኃዊነ፡ ወአኃቲነ፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ኢይትቀየሞሙ፡ ጸእሙ፡ ናህዩ፡ ወሰሕተ፡ የሀብረተ-ትዕግሥተ ። በእንተ፡ ዝናግት፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ይፈኑ፡ ዝናሙ፡ ጎበ፡ ዘይትፈቀድ፡ መካን ። በእንተ፡ ግያተ፡ አፍላግ^(c)፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ ይምላእ፡ ኪያሆን፡ እስከ፡ መስፈርት፡ ወዓቅም ። በእንተ፡ ፍሬ፡ ምድር፡ ናስተበቀኑ፡ ከመ፡ እግዚአብሔር፡ የሀብ፡ ፍሬሃ፡ ለምድር፡ ለዘርእ፡ ወለግእረር ። ወኩልነ፡ እለ፡ በጸሎት፡ ንስእል፡ ወናስተበቀኑ፡ በመንፈስ፡ ሰላም፡ ይክድኑ፡ ወይጸግወን፡ ንቅረብ፡ ወንስኦሎ፡ ለእግዚአብሔር፡ ከመ፡ ተሰጠዎ፡ ይትወክፍ ። ንትነሣእ^(d)፡

persecuted we ask, that the Lord may give them patience and good discipline and may grant that their pains may be brought to an end. On behalf of the grieved and sorrowful we ask, that the Lord may perfectly console them. On behalf of the hungry and thirsty we ask, that the Lord may give them their daily bread. On behalf of the imprisoned we ask, that the Lord may deliver them from their bonds. On behalf of those who are in captivity we ask, that the Lord may let them return home in peace. On behalf of those of the Christian congregation who are fallen asleep we ask, that the Lord may grant them the place of rest. On behalf of those who are suffering and sick we ask, that the Lord may heal them speedily, and may send down grace and mercy upon them. On behalf of those of our fathers and brethren and sisters who have sinned we ask, that the Lord may not be angry with them, but may vouchsafe them propitiation and relief from his wrath. On behalf of the showers of rain we ask, that the Lord may send down rain on the place that is wanting it. On behalf of the waters of rivers we ask, that the Lord may fill them up to the right measure. On behalf of the fruits of the earth we ask, that the Lord may give to the earth her fruit for sowing and harvest. And may He shield us all who ask in prayer and beseech with the Spirit of Peace, and may He mercifully give us, that we come nigh to the Lord and pray, that He may hear and accept. Let us

(a) B: ሲሳዩሙ፡ ለለዕለቱ ። — (b) B: ውስተ፡ ቤተ፡ — (c) A inserts here ግዩ፡ ሕይወት፡ — (d) Wanting in A. —

እንከ፡ በመንፈስ፡ ቅዱስ፡ ከመ፡ ለቢወ
 ነ፡ ንልሃቅ፡ በጸጋሁ፡ ወንትመካሕ፡ በ
 ስመ፡ ዚአሁ፤ ወንትሐነጽ፡ ዲቢ፡ መሰ
 ረተ፡ ነቢያት፡ ወሐዋርያት፤ ንቅረብ፡
 ወንስአሎ፡ ለእግዚአብሔር፡ ከመ፡ ተ
 ሠጢዎ፡ ጸሎተነ፡ ይትወከፍ። በእን
 ተ፡ አኩቲትነ፡ ናስተበቀሳ፡ ከመ፡ እ
 ግዚአብሔር፡ በመጽሐፈ፡ ሕይወት፡ ስ
 እለተነ፡ ይጽሐፍ፡ ወእምላክ፡ ዘለዓለ
 ም፡ ይዘከረነ፡ በምዕረፈ፡ ቅዱሳን፡ በ
 ዘዚአሁ፡ ብርሃን። በእንተ፡ ዘተድኅሩ፡
 እጉነ፡ ወእጎትነ፡ ናስተበቀሳ፡ ከመ፡
 እግዚአብሔር፡ የሀብሙ፡ ጽሑቀ፡ ያስ
 ተሐምሙ፡ ወይሚጥ፡ እምኔሆሙ፡ ማ
 እሰረ፡ ዝንቱ፡ ዓለም፤ ወየሀብሙ፡ ግዕ
 ዘ፡ ወፍቅረ፡ ወተስፋ፡ ሠናየ፤ በእንተ፡
 ሥጋሁ፡ ወደሙ፡ ለወልደ፡ እግዚአብ
 ሔር፡ ለይኩን፡ ለይኩን።

ወእምዝ፡ ይትነሥኡ፡ ሕዝብ። ወከ
 ሀን፡ የአኅዝ፡ ኅጠታተ፡ ዕጣን፡ በእደ
 ሁ፡ ዘየማን፡ ወማዕጠንተ፡ ዘጸጋም።
 ወለእመ፡ ሀሎ፡ ጳጳስ፡ ይሰድ፡ ኅቤሁ፡
 ዕጣን፡ ወማዕጠንተ፡ ከመ፡ ይባርክ፡ ሎ
 ቱ፤ ወለእመ፡ ኢሀሎ፡ ጳጳስ፡ ለሊሁ፡
 ይባርክ፡ እንዘ፡ ይዘከር፡ በዘሀሎ፡ ዓ
 መተ፡ ምሕረት፡ ወሠርቀ፡ ሌሊት፡ ወ
 መዓልት። ወከሀን፡ ይበል፡ ዘንተ፤ እ
 ስእለከ፡ ወአስተበቀሳካ፡ ኦእግዚአብሔ
 ር፡ አምላክነ፡ በከመ፡ ሠመርክ፡ ቀሩ
 ባነ፡ አቤል፡ ፍቁርክ፡ ወመሥዋዕተ፡
 ሄሮክ፡ ወኖኅ፡ ወዕጣነ፡ አሮን፡ ወሳ
 ሙኤል፡ ወዘካርያስ፤ ከማሁ፡ ተወከፍ፡
 እምኔሆሙ፡ ዘንተ፡ ዕጣነ፡ ከመ፡ ጌና፡
 መዓዛ፡ ሠናይ፡ ለስርየተ፡ ኃጣውኢነ፡
 ወአናሕሲ፡ አባሳሆሙ፡ ለኩሎሙ፡ ሕ
 ዝብከ። እስመ፡ አንተ፡ አንተ፡ ወ

rise up through the Holy Ghost, that we may have knowledge and grow in His mercy and boast of His name and be built upon the foundation of the Prophets and Apostles. Let us come near and beseech of the Lord, that He may hear and accept our prayer. On behalf of our thanksgiving we ask, that the Lord may write down our prayer in the Book of Life, and the eternal God may remember us in the abode of the Saints, in His light. On behalf of those of our brethren and sisters who are hanging back we ask, that the Lord may give them an ardent desire, and take away from them the bonds of this world, and give them morality, love and good hope, for the sake of the Body and Blood of the Son of God. Amen.

And then the People rise up. And the Priest takes the grains of incense in his right hand and the censer in his left hand. And if there is a Bishop, he hands over to him the incense and the censer, that he may bless them; and if there is no Bishop, he blesses himself, making mention of the present year of the Era of Grace, and of the beginning of day and night. And the Priest shall say as follows: I ask and beseech of Thee, O Lord our God, like as Thou didst accept the sacrifice of Abel, Thy beloved, and the offerings of Enoch and Noah, and the incense of Aaron and Samuel and Zacharias, do Thou accept in like manner this incense as a sweet-smelling savour for the remission of our sins, and forgive to all Thy people their faults. For Thou

(a) A: እስመ፡ አንተ፡ አንተ፡ —

ተ^(a)፤ ዘዐቢይ፡ በተኬንዎቱ፡ ወኃያል፡ በምግባሩ፡ ወጸድቅ፡ በምክሩ፡ ወጽኑ ፊ፡ በጎይሉ፡ ዘሀልው፡ ውስተ፡ ነሉ፡ ወይሂሉ፤ ሀሉ፡ ምስሌነ፡ በዛቲ፡ ሰዓት፡ ወቁም፡ ምእከለ፡ ነሉ፤ ወአንጽሕ፡ አልባበነ፡ ወቀድስ፡ ነፍሳቲነ፡ ወሥጋነ፡ ወሕፅበነ፡ እምነሉ፡ ኃጣውኢነ፡ ዘገበርነ፡ በአእምሮ፡ አው፡ በኢያእምሮ፤ ሀበነ፡ ንሡፊ፡ በቅድሚካ፡ መሥዋዕተ፡ ነባቢተ፡ ወመሥዋዕተ፡ በረከት፡ እንተ፡ ታበውእ፡ ውስተ፡ ውሣጢተ፡ መንጦላዕት፡ ቅድስተ፡ ቅዱሳን፡ ማጎደርከ።

ወበዝዩ^(b)፡ ይኡድ፡ ፫፡ ጊዜ፡ ጎበ፡ ታቦት፡ እንዘ፡ ይብል፤ ንስለለክ፡ እግዚአብሔር፡ ወናስተበቀዳክ፡ ከመ፡ ትዘከራ፡ ለአሐቲ፡ ቅድስት፡ ቤተ፡ ክርስቲያን፡ እንተ፡ ሐዋርያት፡ እንተ፡ ሀለወት፡ እምጽንፍ፡ እስከ፡ አጽናፈ፡ ዓለም።

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡ ሰላመ፡ ቤተ፡ ክርስቲያን፡ አሐቲ፡ ቅድስት፡ ጉባኤ፡ ዘሐዋርያት፡ ርትዕት፡ በእግዚአብሔር።

ይብል፡ ከሀን፤ ተዘከሮ፡ እግዚአብሔር፡ ከቡር፡ ሊቀ፡ ጳጳስነ፡ አባ፡ ማቴዎስ^(c)፡ ወብፁፊ፡ ጳጳስነ፡ አባ፡ ሊኖዳ^(d)፡ ወነሉሙ፡ ኤጲስ፡ ቆጶሳት፡ ቀሳውስት፡ ወዲያቆናት፡ ርቱዓነ፡ ሃይማኖት።

ወለእመ፡ አዕረፈ፡ ይብል፤ አእግዚአብሔር፡ አዕርፍ፡ ነፍሶ፡ ለአቡነ፡ ሊቀ፡ ጳጳሳት፡ አባ፡ እገሌ፤ ወአጎድሮ፡ ውስተ፡ መንግሥተ፡ ሰማይ፡ ምስለ፡ ጸድቃን፤ አንብር፡ ለነ፡ በመንበሩ፡ ሀዩንተ፡ ዚአሁ፡ ኖላዌ፡ ጌረ፤ ወኢንኩን፡ ከመ፡ መርዒት፡ ዘአልቦ፡ ኖላዌ፡ ወኢይምሥጠነ፡ ተኩላ፡ መሣጢ፤ ወኢይ

end, who art great in Thy skill, and mighty in Thy operation, and just in Thy counsel, and firm in Thy might, who art and wilt be in all things; be with us at this hour and abide with us all in our midst, and purify our hearts and sanctify our souls and our bodies, and wash us from all our sins which we have committed, knowingly or unknowingly; make us to offer before Thee a reasonable oblation and a sacrifice of benediction which Thou wilt permit to enter into the inner part behind the veil, the holy of holies, Thy dwelling-place.

And then he makes the circuit of the altar thrice, saying: We ask Thee, O Lord, and beseech of Thee, remember the One holy Apostolic Church which is from one end of the world unto the other.

The Deacon says: Pray for the peace of the One holy Apostolic, Orthodox Church.

The Priest says: Remember, O God, the honoured father, our Archbishop, Abba Matthew, and our blessed Bishop, Abba Sinoda, and all orthodox Bishops, Presbyters and Deacons.

And if he is dead, he shall say: Give rest, O Lord, to the soul of our father, the Archbishop, Abba N., and let him dwell in the kingdom of heaven among the righteous; and give us on his seat a good shepherd, that we be not like a flock without a shepherd, and that the rapacious wolf may

(a) B: ወኢተፍጻሜት፡ — (b) B: በሀዩ፡ — (c) B: ሊቀ፡ ጳጳሳት፡ አባ፡ ዮሐንስ፡ — (d) Wanting in B. —

ናክሉነ፡ ነኪራን፡ ሕዝብ፡ እለ፡ ውፁ-
አን፡ እምኔን ።

not rob us, and that foreign people, not
belonging to us, may not defame us.

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡ ሊ-
ቀ፡ ጳጳስን፡ አባ፡ ማቴዎስ^(a)፡ ወብፁፅ፡
ጳጳስን፡ አባ፡ ሲኖዳ^(b)፡ ወዠሉሙ፡ ኤ-
ጲስ፡ ቆጶሳት፡ ቀሳውስት፡ ወዲያቶናት፡
ርቱዓን፡ ሃይማኖት ።

The Deacon says: Pray for our
Archbishop, Abba Matthew, and for
our blessed Bishop, Abba Sinoda, and
for all orthodox Bishops, Presbyters
and Deacons.

ይብል፡ ካህን፤ ተዘከር፡ እግዚአ፡ ማ-
ኅበርን፡ ባርከሙ፡ ወረከዮሙ፡ ይኩኑ፡
እለ፡ ኢግሎሳን፡ ወኢውፁአን፤ ወረከ-
ዮሙ፡ ቤተ፡ ጸሎት፡ ቤተ፡ ንጽሕ፡ ወ-
ቤተ፡ በረከት፤ ጸግወን፡ እግዚአ፡ ለን፡
ለአግብርቲክ፡ ወለእለ፡ ይመጽኑ፡ እ-
ምድኅራን፡ እስከ፡ ለዓለም፡ መዋዕለ፡
ጸጉ ።

The Priest says: Remember, O Lord,
our congregations, bless them and
make them to be not far off or aliena-
ted; and make them a house of prayer,
a house of purity, and a house of
blessing; O Lord, give mercy to us,
Thy servants; and to those who shall
come after us give grace for ever
and ever.

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡
ማኅበርን፡ ዕቅብተ፡ ለኩልን ።

The Deacon says: Pray for our
congregation which preserves us all.

ይብል፡ ካህን፤ ተንሥእ፡ እግዚአ-
አምላኪዩ፡ ወይዘረዉ፡ ፀርከ፡ ወይጉዩ-
ዩ፡ ዠሉሙ፡ እምቅድመ፡ ገጽከ፡ እለ፡
ይጸልኡ፡ ቅዱስ፡ ወቡሩክ፡ ስመክ፤ ወ-
ሕዝብክሰ፡ ይኩኑ፡ ቡሩካን፡ በበረከተ፡
አእላፈ፡ አእላፋት፡ ወትእልፈተ፡ አእ-
ላፋት፡ እለ፡ ይገብሩ፡ ፈቃደክ፤ በአሐ-
ዱ፡ ወልድክ፡ ዘቦቱ፡ ለከ፡ ምስሌሁ፡
ወምስለ፡ ቅዱስ፡ መንፈስ፡ ስብሐት፡
ወእኒዝ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለ-
መ፡ ዓለም፡ አሜን ።

The Priest says: Arise, O Lord
my God, and let Thine enemies be
scattered, and let all those who hate
Thy holy and blessed name flee be-
fore Thy face: and let Thy people be
blessed with the blessing of the thou-
sand thousands and of the ten thou-
sand times ten thousand, who do Thy
will, through Thy only Son, through
whom, to Thee, with Him and with
the Holy Spirit, be glory and power,
now and for ever, and world without
end. Amen.

ይብል፡ ዲያቆን፤ ተንሥኡ ።

The Deacon says: Rise up.

ይብሉ፡ ሕዝብ፤ እግዚአ፡ ተሠሃለን ።

The People say: O Lord, have mer-
cy upon us.

ይብል፡ ካህን፤ ሰላም፡ ለኩልክሙ ።

The Priest says: Peace be with
you all.

ይብሉ፡ ሕዝብ፤ ምስለ፡ ወንፈስክ ።

The People say: With thy spirit.

ይብል፡ ካህን፤ አንቲ፡ ውእቱ፡ ማ-
ዕጠንት፡ ዘወርቅ፤

The Priest says: Thou art the golden
censer.

(a) B: ሊቀ፡ ጳጳሳት፡ አባ፡ ዮሐንስ፡ — (b) Wanting in B. —

በበዓላት፣ ዐበይት፣ ወበእጉድ፣ ሰን
በት፣ ይበል፣ ቪጊዜ፤ ንስግድ^(a)፤

ይብሉ፣ ሕዝብ፤ ለአብ፣ ወወልድ፣
ወመንፈስ፣ ቅዱስ፣ እንዘ፣ ቪ፣ ጆ።

ይብል፣ ካህን፤ ስላም፣ ለኪ፤
ይብሉ፣ ሕዝብ፤ ቅዱስት፣ ቤተ፣ ክ
ርስቲያን፣ ማኅደረ፣ መለኮት፤

ይብል፣ ካህን፤ ሰአሊ፣ ለነ፤
ይብሉ፤ ሕዝብ፤ ድንግል፣ ማርያም፣
ወላዲተ፣ አምላክ።

ይብል፣ ካህን፤ አንቲ፣ ውእቱ፤

ይብሉ፣ ሕዝብ፤ ማዕጠንት፣ ዘወርቅ፣
እንተ፣ ጸርኪ፣ ፍሕመ፣ እሳት፤ ቡሩክ፣
ዘነሥአ፣ እመቅደስ፣ ዘይሰሪ፣ ኃጢአተ፣
ወይደመስስ፣ ጌጋዩ፤ ዝውእቱ^(b)፣ ዘእ
ግዚአብሔር፣ ቃል፣ ዘተሰብአ፣ እምኔ
ኪ፤ ዘአዕረገ፣ ለአቡሁ፣ ርእሶ፣ ዕጣነ፣
ወመሥዋዕተ፣ ሥሙረ፤ ንስግድ፣ ለከ፣
ክርስቶስ፣ ምስለ፣ አቡክ፣ ጌር፣ ሰማያ
ዊ፣ ወመንፈስከ፣ ቅዱስ፣ ማሕዩዊ፣ እስ
መ፣ መጻእክ፣ ወአድኃንክ።

ይበል፣ ንፍቅ፤ እግዚአ፣ አእምሮ፣
ዜናዊ፣ ጥበብ፣ ዘከሠተ፣ ለነ፣ ዘከነ፣ ስ
ውረ፣ ውስተ፣ ማዕምቅ፣ ጽልመት፣ ወ
ሀቤ፣ ቃለ፣ ትፍሥሕት፣ ለእለ፣ ይሰብ
ኩ፣ ዕበዩ፣ ኃይልክ፤ አንተ፣ ውእቱ፣
በብዙኅ፣ ጊሩትክ፣ ጸዋዕክ፣ ለጳውሎስ፣
ዘከነ፣ ቀዲሙ፣ ሰዳዲ፣ ወረሰይክ፣ ን
ዋዩ፣ ኅሩዩ፣ ወበዝንቱ፣ ሠመርክ፣ ከ
መ፣ ይኩን፣ ሐዋርያ፣ ወሰባኬ፣ ወንጌ
ለ፣ መንግሥትክ፣ ወጸዋዒ^(c)፤ አክርስቶ
ስ፣ አምላክነ፣ አንተ፣ ውእቱ፣ መፍቀ
ሪ፣ ሰብእ፣ ኦጌር፤ ጸግወነ፣ ልቡና፣ ዘ
እንበለ፣ ግብር፣ ወሕሊና፣ ንጹሐ፣ ዘኢ
ይትአተት፣ እምኅቤክ፤ ከመ^(d)፣ ንለ

*At the great feast-days and on the
Sunday he shall say thrice: Let us
worship*

*The People say: The Father and the
Son and the Holy Ghost, One Trinity.*

The Priest says: Peace be with thee,

*The People say: O Holy Christian
Church, abode of Godhead.*

The Priest says: Intercede for us,

*The People say: O Virgin Mary,
mother of God.*

The Priest says: Thou art

*The People say: The golden censer
which didst bear the coal of fire.
Blessed is he who receiveth out of the
sanctuary Him who forgiveth sins and
blotteth out transgression, who is the
Word of God, who took flesh of thee,
who offered himself to His Father as
incense and a pleasing sacrifice. We
adore Thee, O Christ, with Thy good
heavenly Father and Thy Holy Spirit,
the Giver of life; for Thou dost come
and save us.*

*The Assistant shall say: O Lord
of knowledge, announcer of wisdom,
who hast revealed to us that which
was hidden in the depths of darkness,
giver of the word of joy to those who
proclaim the greatness of Thy might;
it is Thou who, in the abundance of
Thy goodness, didst call Paul, who was
before a persecutor, and didst make
him a chosen vessel, and in Thy good
pleasure to become an apostle and
preacher of the Gospel of Thy King-
dom and a herald. O Christ our God,
Thou art the lover of men; O Thou,
bountiful, bestow upon us intelligence
free from pains, and pure thoughts
which do not recede from Thee, that*

(a) MSS.: ንስግድ፣ በል፣ ቪጊዜ፤ — (b) A: ዘውእቱ፣ — (c) MSS.: ጸዋዒ፤
— (d) B inserts: ናእምር፣ —

ቡ፡ ወንጠይቅ፡ መጠነ፡ ትምህርትክ፡
 ቅዱስ፡ ዘተነበ፡ በላዕሌነ፡ ይእዜኒ፡ እ
 ምኅሌሁ፡ ወበከመ፡ ተመሰለ፡ ብከ፡ ኦ
 ርእሰ፡ ሕይወት፡ ከግሁ፡ ለነኒ፡ ረስየነ፡
 ድልዋነ፡ ንትመሰል፡ ኪያሁ፡ በምግባ
 ር፡ ወበሃይማኖት፡ ወንሰብሕ፡ ለስምክ፡
 ቅዱስ፡ ወንትመካሕ፡ በክቡር፡ መስቀ
 ልክ፡ በከተሉ፡ ጊዜ፡ እስመ፡ ለከ፡ ይእ
 ቲ፡ መንግሥት፡ ኅይል፡ ዕበይ፡ ወሥ
 ልጣን፡ ክብር^(a)፡ ወሰብሐት፡ ለዓለመ፡
 ዓለም፡ አሜን ።

we may understand and know the measure of the holy doctrine which is now out of him read to us; and as he was made like unto Thee, O Thou head of life, do Thou make us meet to be conformed unto him in work and faith, and to praise Thy holy name, and to make our boast in Thy precious cross at all times. For Thine is the kingdom, might, greatness and dominion and honour and glory, for ever and ever. Amen.

ይብል፡ ድያቆን፤ እንዘ፡ ይወፅእ፡
 ከተሉ፡ ዘኢያፈቅር፡ ለእግዚእነ፡ ወአም
 ላክነ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶ
 ስ፡ ወዘኢየሁዳ፡ ልደቶ፡ እግርያም፡
 እምቅድስት፡ ድንግል፡ በክልኤ፡ ታቦ
 ተ፡ መንፈስ፡ ቅዱስ፡ እስከ፡ ምጽአቱ፡
 ሐዳስ፡ በከመ፡ ይቤ፡ ጳውሎስ፡ ውጉ
 ዘ፡ ለይኩን ።

The Deacon says: Go out everyone who does not love our Lord and God and Saviour Jesus Christ, and does not believe in His birth from the holy Virgin Mary, the twofold sanctuary of the Holy Ghost, until His returning; and may he be anathema according to the words of Paul.

ወእምዝ፡ ያንብብ፡ መጽሐፈ፡ ጳው
 ሎስ ።

And then he reads the Epistle of Paul.

ወእምዝ፡ እንዘ፡ የዓጥን፡ ካህን፡ ይ
 በሉ፡ ለቀሲስ፤ ተወከፈኒ፡ ኦክቡየ፡
 ቀሲስ ።

And then the Priest, swinging the censer, says to the Presbyter: Receive me, O my father presbyter.

ወውእቱኒ፡ ይሰጠም፡ እንዘ፡ ይብል፤
 እግዚአብሔር፡ ይትወከኖ፡ መሥዋዕተ
 ከ፡ ወያዒት፡ ዕጣነከ፡ በከመ፡ ተወክፈ፡
 መሥዋዕተ፡ መልክ፡ ጼዴቅ፡ ወዕጣነ፡
 አርን፡ ወዘካርያስ ።

And answering him he says: May the Lord accept thy offering, and be pleased with thy incense, as he did accept the sacrifice of Melchisedec and the incense of Aaron and Zacharias.

ወእምድኅረዝ፡ ያንብር፡ እደ፡ ላዕ
 ለ፡ ዲያቆናት፡ ወይብል፡ በረከተ፡ ጳ
 ውሎስ ። ወዓዲ፡ ላዕለ፡ ሕዝብ፡ ይበ
 ል፤ እግዚአብሔር፡ ይባርክ ።

And then he shall spread out his hands upon the Deacons and shall utter the Blessing of Paul. And so he shall say to the People: The Lord bless.

ወእንዘ^(b)፡ የዓውድ፡ ለለአንቀጹ፤
 ስብሐት፡ ወክብር፡ ለሥሎስ፡ ቅዱስ፡

And going around at the different doors: Praise and glory be to the

(a) Wanting in A. — (b) A: ወዘንተ፡ —

አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡
ይእዜኒ፡ ወዘልፈኒ፡ ወለዓለሙ፡ ዓለ
ም፡ አሜን።

Holy Trinity, Father, Son and Holy
Ghost, now and for ever, and world
without end. Amen.

ወእምዝ፡ ይበል፤ አእግዚአብሔር፡
አምላክነ፡ ዘአንሐልክ^(a)፡ ቅድመ፡ ጥቅ
ማ፡ ለኢያሪክ፡ በእደ፡ ኢያሱ፡ ገብር
ከ፤ ከማሁ፡ ይእዜኒ፡ አንሀል፡ ጥቅሙ፡
ኃጢአቶሙ፡ ለእሉ፡ አግብርቲክ፡ ወአ
እማቲክ፡ በእደ፡ ዚአየ፡ አነ፡ ገብርከ።

And then he shall say: O Lord our
God, who causedst formerly the walls
of Jericho to fall down through the
hands of Josua Thy servant, in like
manner now cause the wall of the sins
of Thy servants and handmaidens to
fall down by my, Thy servant's, hand.

ወእምዝ፡ ገቢአ፡ ያዕርግ፡ ዕጣነ፡ ላ
ዕለ፡ ምሥዋዕ፡ እንዘ፡ ይበል፤ አተወ
ካፌ፡ ንስሐ፡ ወሰራዬ፡ ኃጢአት፡ ኢየ
ሱስ፡ ክርስቶስ፡ ስረይ፡ ኃጢአትየ፡ ወ
ኃጢአተ፡ ዙሉ፡ ሕዝብከ፤ ተወከፍ፡
ንስሐሆሙ፡ ለእሉ፡ አግብርቲክ፡ ወአ
እማቲክ፡ ወአሥርቅ፡ ላዕሌሆሙ፡ ብር
ሃነ፡ ጸጋክ፡ በእንተ፡ ስምክ፡ ቅዱስ፡
ክተሰምየ፡ በላዕሌነ፤ ዘቦቱ፡ ለክ፡ ምስ
ሌሁ፡ ወምሰለ፡ ቅዱስ፡ መንፈስ፡ ስብ
ሐት፡ ወእንዝ፡ ይእዜኒ፡ ወዘልፈኒ፡ ወ
ለዓለሙ፡ ዓለም፡ አሜን።

And then, turning back and censuring
the sacrifice, he says: O Thou, who
dost accept repentance and remittest
sins, Jesus Christ, do Thou remit my
sins and the sins of all Thy people;
accept repentance of these Thy ser-
vants and handmaidens, and shew
upon them the light of Thy grace
for Thy holy name's sake which is
named over us: through whom, to
Thee, with Him and with the Holy
Spirit, be glory and power, now
and for ever, and world without
end. Amen.

ይበል^(b)፡ ዲያቆን፡ እንዘ፡ ይበውእ፡
ድኅረ፡ ንበተ፡ ጳውሎስ፤ በረከተ፡ አ
ብ፡ ወፍተ፡ ወልድ፡ ወሀብተ፡ መንፈ
ስ፡ ቅዱስ፡ ዘወረደ፡ ላዕለ፡ ሐዋርያት፡
በጽርሐ፡ ጽዮን፡ ቅድስት፤ ከማሁ፡ ይረ
ድ፡ ወይትመክዓብ^(c)፡ በላዕሌነ፡ አሜን።

The Deacon, entering after the lection
from Paul, says: The benediction of
the Father and the gift of the Son and
the bestowment of the Holy Ghost,
who came down upon the Apostles
in the upper room of the holy Zion.
come down also and be redoubled
upon us! Amen.

ይብሉ፡ ሕዝብ፤ ቅዱስ፡ ሐዋርያ፡ ጳ
ውሎስ፡ ሠናየ፡ መልእክት፡ ፈዋሌ፡ ድ
ውያን^(d)፡ ነሣእክ፡ አክሊለ፡ ሰአል፡ ወ
ጸሊ፡ በእንቲአነ፡ አድኅን፡ ነፍሳተነ፡
ናብዝኃ፡ ሣህሉ፡ ወምሕረቱ፡ በእንተ፡
ስሙ፡ ቅዱስ።

The People say: Holy Paul! Apostle!
good Messenger! Healer of the sick!
thou hast received the crown! pray
and intercede for us! Make our souls
to be saved by the multitude of His
grace and mercy, for His holy name's
sake.

ይበል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

The Deacon says: Rise up for prayer.

(a) A: ዘአንሐልክ፡ — (b) B inserts here the prayer of the Subdeacon: „The word
from the Epistle . . .“; but see the edition printed at Rome in 1548, 4^o, p. 161 sq. — (c) A:
ወይትመክዓብ፡ — (d) B: ዱያን፡ —

ይብሉ (a) ፡ ሕዝብ ፤ እግዚአ ፡ ተሠላኝ ።

The People say: O Lord, have mercy upon us.

ይብል ፡ ከህን ፤ ሰላም ፡ ለኩሉ ።

The Priest says: Peace be with you all.

ይብሉ ፡ ሕዝብ ፤ ምስላ ፡ መንፈስክ ።

The People say: With thy spirit.

ይብል ፡ ከህን ፤ አክምላክ ፡ ዘለዓለም ፡ ቀዳሚ ፡ ወዳኃሪ ፡ ዘአልብክ ፡ ጥንተ ፡ ወኢተፍጻሚተ (b) ፡ ዘበቢይ ፡ በተኬንዎ ቱ ፡ ወኃያል ፡ በምግባሩ ፡ ወጠቢብ ፡ በምክሩ ፡ ዘህልው ፡ ውስተ ፡ ኩሉ ፤ ንስእለክ ፡ እግዚአ ፡ ወናስተበቀዓክ ፡ ከመ ፡ ተሀሉ ፡ ምስሌን ፡ በዛቲ ፡ ሰዓት ፤ አርኢ ፡ ገጸክ ፡ ላዕሌን ፡ ወንበር ፡ ምስሌን ፡ ግእከሌን ፤ አንጽሕ ፡ አልባበን ፡ ወቀድስ ፡ ነፍሳቲን ፡ ወስረይ ፡ ኃጢአተን ፡ ዘገበርን ፡ በፈቃድን ፡ ወዘእንበለ ፡ ፈቃድን ፤ ረስዩን ፡ እግዚአ ፡ ናቅርብ ፡ ኅቤክ ፡ መሥዋዕተ ፡ ንጹሐ ፡ ቀርባን (c) ፡ ነባቤ ፡ ወዕጣን ፡ መንፈሳዊ ፡ ይባእ ፡ ውስተ ፡ ጽርሐ ፡ ቅዱስ ፡ ቅድሳቲክ ፡ በዋሕድ ፡ ወልድክ ፡ እግዚአን ፡ ዘቦቱ ፡ ለክ ፡ ምስሌሁ ፡ ወምስለ ፡ ቅዱስ ፡ መንፈስ ፡ ስብሐት ፡ ወእኒዝ ፡ ይእዜኒ ፡ ወዘልፈኒ ፡ ወለዓለመ ፡ ዓለም ፡ አሜን ።

The Priest says: O eternal God, the first and the last, without beginning and without end, great in skill and mighty in operation and wise in counsel, who existest in all things: we ask and beseech of Thee, O Lord, that Thou wouldst be with us in this hour; shew Thy countenance upon us, and abide with us in our midst; purify our hearts and sanctify our souls, pardon our sins which we have committed, voluntary or involuntary; cause us, O Lord, to offer unto Thee a pure offering, a reasonable sacrifice and spiritual incense, that it may enter into the most holy place of Thy sanctuary, through Thy only Son, our Lord, by whom, to Thee, with Him and with the Holy Spirit, be praise and power, now and for ever, and world without end. Amen.

ይብል ፡ ንፍቀ ፡ ዲያቆን ፡ እንዘ ፡ ይወፅእ ፤ ነገር ፡ እመልእክተ ፡ እገሌ ፡ ረድኡ ፡ ወሐዋርያሁ ፡ ለእግዚአን ፡ ኢየሱስ ፡ ክርስቶስ ፡ ጸሎቱ ፡ ወበረከቱ ፡ የሀሉ ፡ ምስሌን ፡ አሜን ።

The Subdeacon, going out, shall say: (This is) the word from the Epistle of N, disciple and apostle of our Lord Jesus Christ. May his prayer and his blessing be with us. Amen.

ወአንቢሂ ፡ እንዘ ፡ ይበውእ ፡ ይበል ፤ አክኃውዩ ፡ ኢታፍቅርዎ ፡ ለዓለም ፡ ወኢዘሀሉ ፡ ውስተ ፡ ዓለም ፤ እስመ ፡ ኩሉ ፡ ዘሀሉ ፡ ውስተ ፡ ዓለም ፡ ፍትወቱ ፡ ለሥጋ ፡ ወፍትወቱ ፡ ለዓይን ፡ ወሥራሁ (d) ፡ ለመንበርት ፡ ኢከን ፡ ዝንፋ፡ እምኅብ ፡ አብ ፡ አላ ፡ እምዓለም ፡ ውእ

And after the lection, entering again he shall say: O brethren, love not the world, neither the things that are in the world; for all that is in the world, the lust of the flesh and the lust of the eyes, and the pride of life, is not of the Father, but is of the world.

(a) Instead of ይብል ፡ ይብሉ ፡ B gives very often ይበል ፡ ይበሉ ፡ and vice versa. - (b) B: ጥንት ፡ ወኢተፍጻሚት ፡ - (c) Wanting in A. - (d) B: ወሥጋሁ ፡ -

ቱ። ዓለሙኒ፡ የኃልፍ፡ ወፍትወቱኒ፡
እስመ፡ ኩሉ፡ ኃላፊ፡ ውእቱ፤ ወዘሰ፡
ይገብር፡ ሥምረቶ፡ ለእግዚአብሔር፡ ይ
ነብር፡ ለዓለም።

ይብሉ፡ ሕዝብ፤ ቅዱስ፡ ሥሉስ፡ ዘ
ኅቡር፡ ሀላዌክ፡ ዕቀብ፡ ማኅበረን፡ በእ
ንተ፡ ቅዱሳን፡ ኅሩያን፡ አርዳኢክ፡ ና
ዝዘነ፡ በሣህልክ፡ በእንተ፡ ቅዱስ፡ ስ
ምክ።

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

ይብሉ፡ ሕዝብ፤ እግዚአ፡ ተሠሃለነ።

ይብል፡ ካህን፤ ሰላም፡ ለኩልክሙ።

ይብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ።

ይብል፡ ካህን፤ እግዚእነ፡ ወአምላ
ክነ፡ አንተ፡ ውእቱ፡ ለሐዋርያቲክ፡ ቅ
ዱሳን፡ ከሠትክ፡ ሎሙ፡ ምሥጢረ፡ ስ
ብሐተ፡ ወንጌለ፡ መሲሕክ፤ ወወሀብክ
ሙ፡ ዐቢዩ፡ ሀብተ፡ እንተ፡ አልባቲ፡
ኑልቂ (a)፡ እንተ፡ ይእቲ፡ እምጸጋክ፡
ወፈነውክሙ፡ ይስብኩ፡ ውስተ፡ ኩሉ፡
አጽናፈ፡ ዓለም፡ ብዕለ፡ ጸጋክ፡ ዘኢይ
ትዓወቅ፡ እምሕረትክ፡ ወንሕነኒ፡ እግ
ዚእነ፡ ወአምላክነ፡ ንስእለክ፡ ወናስተ
በቀላዓክ፡ ከመ፡ ትረስዩነ፡ ድልዋነ፡ ለ
ርስቶሙ፡ ወለመክፈልቶሙ፡ ንሖር፡ በ
ፍናዊሆሙ፡ ወንትሉ፡ አሠሮሙ (b)፤ ወ
ጸግወነ፡ በኩሉ፡ ጊዜ፡ ንትመሰል፡ ኪ
ያሆሙ፡ ወንጽናዕ፡ በፍቅሮሙ፡ ወን
ኩን፡ ክፍለ፡ ምስሌሆሙ፡ በውስተ፡ ጸ
ማሆሙ፡ በሠናይ፡ አምልኮ። ወዕቀባ፡
ለቤተ፡ ክርስቲያንክ፡ ቅድስት፤ ቡራኬ፤
እንተ፡ ሣረርክ፡ በእንቲአሆሙ፤ ወባር
ክ፤ ቡራኬ፤ ላዕለ፡ አባግዓ፡ መርዔት
ክ፡ ወአብዝኃ፡ ለዛቲ፡ ዓፀደ፡ ወይን፤
ቡራኬ፤ እንተ፡ ተክልክ፡ በየማንክ፤ በ

And the world passeth away, and the lust thereof, for it is all transient; but he that doeth the will of God abideth for ever.

The People say: Holy Trinity, One in Thine essence, preserve our congregation for the sake of Thy holy elect disciples; comfort us by Thy mercy for Thy holy name's sake.

The Deacon says: Rise up for prayer.

The People say: O Lord, have mercy upon us.

The Priest says: Peace be with you all.

The People say: With thy spirit.

The Priest says: O our Lord and God, Thou didst reveal to Thy holy Apostles the mystery of the glory of the Gospel of Thy Christ, and didst give them the great and countless gifts which come from Thy grace, and didst send them to preach in all quarters of the world the riches of Thine unsearchable grace, according to Thy mercy: we therefore, our Lord and God, ask and beseech of Thee to make us worthy of their heritage and their portion, that we may walk in their ways and follow their steps. And give us grace at all times to be conformed unto them, and to be strong in their love, and that we may share with them in their labours, by a good service of God. And do Thou preserve Thy holy Christian Church — *genuflection* — which Thou hast founded through them, and bless — *genuflection* — the sheep of Thy pasture, and increase this vineyard — *genuflection* — which Thou hast planted with Thy right hand, through Jesus Christ our Lord,

(a) B: ኑልቀላ፡ — (b) A: በአሠሮሙ፡ —

ኢየሱስ፡ ክርስቶስ፡ እግዚአብሔር፡ ዘቦቱ፡ ለከ፡ ምስሌሁ፡ ወምስለ፡ ቅዱስ፡ መንፈስ፡ ስብሐት፡ ወእኒዝ፡ ይእዘኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን ።

ይበል፡ ንፍቅ፡ ቀሲስ፤ ነቅዕ፡ ንጹሕ፡ ዘእምአንቅዕተ፡ ሕግ፡ ንጹሐን፡ ዝውእቱ፡ ዜና፡ ግብርሙ፡ ለሐዋርያት፡ ንጹሐን፤ በረከተ፡ ጸሎቶሙ፡ ትኩን፡ ምስሌን፡ አሜን ።

ወአንቢባሂ፡ ይበል፤ መልክ፡ ወዓብዮ፡ ወተለዓለ፡ ቃለ፡ እግዚአብሔር፡ ወተወሰከ፡ ውስተ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ወበዝጉ፡ እለ፡ አምኑ፡ በእግዚአብሔር፡ ኢየሱስ፡ ክርስቶስ፡ ዘሎቱ፡ ስብሐት፡ ለዓለመ፡ ዓለም፡ አሜን ።

ይብሉ፡ ሕዝብ፤ ቅዱስ፤ ቅዱስ፤ ቅዱስ፤ አንተ፡ አምላክ፡ አብ፡ አኃዜ፡ ኩሉ፤ ቅዱስ፤ ቅዱስ፤ ቅዱስ፤ ወልድ፡ ዋሕድ፡ ዘአንተ፡ ቃለ፡ አብ፡ ሕያው፤ ቅዱስ፤ ቅዱስ፤ ቅዱስ፤ አንተ፡ መንፈስ፡ ቅዱስ^(a)፡ ዘተአምር፡ ኩሉ ።

ወእምዝ፡ ይውግር፡ ዕጣን፡ ካህን፡ እንዘ፡ ይበል፤ ስብሐት፡ ወክብር፡ ለሥሎስ፡ ቅዱስ፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ፡ ይእዘኒ፡ ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን^(b) ።

ወእምዝ፡ ይበል፡ ካህን፡ ዘንተ፡ ጸሎተ፡ ቀዊዋ፡ ቅድመ፡ ምሥዋዕ፤ እግዚአብሔር፡ አምላክን፡ ዘተወከፍከ፡ መሥዋዕተ፡ አቡን፡ አብርሃም፡ ወሀዩንተ፡ ይስሐቅ፡ ዘአስተዳለውከ፡ ወአውረድከ፡ ሎቱ፡ ቤዛሁ፡ በግዳ፤ ከማሁ፡ ተወከፍ፡ እምኔን፡ አእግዚአብሔር፡ መሥዋዕተን፡ ወዘንተ፡ መዓዛ፡ ዕጣንን፤ ወፈኑ፡ ለን፡ እምላዕሎ፡ ሀዩንቴሁ፡ ብዕለ፡ ሣህልክ፡ ወምሕረትክ፤ ከመ፡ ንኩን፡ ንጹሐን፡ እምኩሉ፡ ጊና፡ ጊአተ፡ ኃጣው

by whom, to Thee with Him and with the Holy Spirit, be glory and power, now and for ever, and world without end. Amen.

The assistant Presbyter shall say: A pure source amongst the pure sources of the law, that is the history of the Acts of the pure Apostles; the blessing of their prayers be with us. Amen.

And after having recited he shall say: Full and great and high is the Word of God, and is grown in His holy Christian Church; and numerous are they who believe in our Lord Jesus Christ, to whom be glory for ever and ever. Amen.

The people say: Holy, Holy, Holy art Thou, O God, the Father Almighty; Holy, Holy, Holy Thou, O only Son, who art the living Word of the Father; Holy, Holy, Holy Thou, Holy Ghost, who knowest all things.

And then the Priest shall strew the incense, saying: Glory and praise be to the Holy Trinity, Father, Son and Holy Ghost, now and for ever, and world without end. Amen.

And then the Priest shall say the following prayer, standing before the altar: O Lord our God, who didst accept the sacrifice of our father Abraham, and who in place of Isaac hadst prepared and sent down to him a lamb as his ransom; in like manner, O our Lord, accept from us our offering and this savour of our incense; and send us down in return for it from on high the riches of Thy grace and mercy, that we may become pure from all smell of the filth of our sins; and

(a) Wanting in A. — (b) Wanting in A. —

ኢነ፤ ወረስየነ፤ ድልዋነ፤ ከመ፡ ንትለ
አክ፡ ቅድመ፡ ውዳሴ፡ ንጽሕከ፡ አመ
ፍቀሬ፡ እንለ፡ እመሕያው፡ በጽድቅ፡
ወበንጽሕ፡ በኩሉ፡ መዋዕለ፡ ሕይወት
ነ፡ በትፍሥሕት፡ ወበኃሤት ።

ወእምዝ፡ ይበል፤ ንስእለከ፡ እግዚ
አ፡ ወናስተበቀኅክ፡ ተዘከራ፤ ከመ፡ ቀ
ዳሚ ።

ይብል፡ ካህን፤ ተፈሥሒ፡ አዘንስእ
ለኪ፡ ዳጎና፡ አቅድስት፡ ምልእተ፡ ክ
ብር፡ ድንግል፡ ኩሉ፡ ጊዜ፡ ወላዲተ፡
አምላክ፡ እመ፡ ክርስቶስ፡ አዕርጊ፡ ጸ
ሎተነ፡ ዲበ፡ መልዕልት፡ ኅበ፡ ፍቁር፡
ወልድኪ፡ ከመ፡ ይስረይ፡ ለነ፡ ኃጣው
ኢነ። ተፈሥሒ፡ አዘወለድኪ፡ ለነ፡ ብ
ርሃነ፡ ጽድቅ፡ ዘበአማን፡ ክርስቶስሃ፡
አምላክነ፤ አድንግል፡ ንጽሕት፡ ትስኦ
ሊ፡ ለነ፡ ኅበ፡ እግዚእነ፡ ከመ፡ ይግ
በር፡ ምሕረተ፡ ለነ፡ ፍላጊነ፡ ወይስረይ፡
ለነ፡ ኃጣውኢነ። ተፈሥሒ፡ አድንግ
ል፡ ንጽሕት፡ ማርያም፡ ወላዲተ፡ አም
ላክ፡ ቅድስት፡ ሰአሊት፡ በአማን፡ በእ
ንተ፡ ዘመደ፡ እንለ፡ እመሕያው፤ ሰአ
ሊ፡ ለነ፡ ቅድመ፡ ክርስቶስ፡ ወልድኪ፡
ይጸግወነ፡ ስርየተ፡ ኃጣውኢነ። ተፈሥ
ሒ፡ አድንግል፡ ንጽሕት፡ ዘበአማን፡
ንግሥት። ተፈሥሒ፡ አምክሐ፡ ዘመ
ድነ። ተፈሥሒ፡ አዘወለድኪ፡ ለነ፡ አ
ማኑኤልሃ። ንስእለኪ፡ ከመ፡ ትዘከርነ፡
ዓራቂት፡ ዘበአማን፡ ቅድመ፡ እግዚእነ፡
ኢየሱስ፡ ከመ፡ ይስረይ፡ ለነ፡ ኃጣ
ውኢነ።

ወእምዝ፡ ይጻኡ፡ አፍአ፡ እመንጦላ
ዕት፡ ወይትቀንዩ፡ ካህናት፡ እንዘ፡ ይብ
ሉ፤ ዝውእቱ፡ ጊዜ፡ ባርኮት፡ ዝውእ
ቱ፡ ጊዜ፡ ዕጣን፡ ኅሩይ፡ ጊዜ፡ ሰብ
ሐቱ፡ ለመድኅኒነ፡ መፍቀሬ፡ ሰብእ፡
ክርስቶስ። ዕጣን፡ ይእቲ፡ ማርያም፡ ዕ
ጣን፡ ውእቱ፡ ዘውስተ፡ ከርሣ፡ ዘይት

make us meet to minister to the praise
of Thy purity, O Thou lover of men,
in righteousness and purity all the
days of our lives with joy and re-
joicing.

And then he shall say: We ask
and beseech of Thee, O Lord, re-
member as before.

The Priest says: Hail, O thou holy,
glorious, everlasting Virgin, mother
of God, mother of Christ, whom we
ask for salvation, let our prayer as-
cend on high to thy beloved Son,
that He may forgive our sins. Hail,
who didst bear for us the veritable
Light of righteousness, the Christ our
God; O pure Virgin, do thou inter-
cede for us with our Lord, that He
may have mercy upon our souls, and
forgive us our sins. Hail, O pure Virgin
Mary, holy mother of God, who dost
verily intercede for mankind; plead
for us with Christ, thy Son, that He
may mercifully grant us the remission
of our sins. Hail, O thou pure Virgin,
very Queen. Hail, O thou honour of
our race. Hail, thou who didst bear
for us Emmanuel. We beseech thee
that thou mayest remember us, O thou
very mediatrix, before our Lord Jesus
(Christ), that He may forgive us our
sins.

*And then the Priests go out before
the curtain and minister, saying:* This is
the time of blessing; this is the time
of choice incense, the time of the
glorification of our Saviour Christ, the
lover of men. The incense is Mary;
the incense is He who was in her

ሚግዝ^(a)፡ ዕጣን፡ ው-እቱ፡ ዘወለደቶ፡ መጽአ፡ ወአድኃኒን፡ ዕፍረት፡ ምዑዝ፡ ኢየሱስ፡ ክርስቶስ። ንዑ፡ ንስግድ፡ ሉቱ^(b)፡ ወንዕቀብ፡ ትእዛዛቲሁ፡ ከመ፡ ይስረይ፡ ለነ፡ ኃጣውኢን። ተውሀቦ፡ ምሕረት፡ ለሚካኤል፡ ወብስራት፡ ለገብርኤል፡ ወሀብተ፡ ሰግያት፡ ለግርያም፡ ድንግል፤ ተውሀቦ፡ ለቡና፡ ለዳዊት፡ ወጥበብ፡ ለሰሎሞን፡ ወቀርን፡ ቅብዕ፡ ለሳሙኤል፡ እስመ፡ ውእቱ፡ ዘይቀብዕ፡ ነገሥተ፤ ተውሀቦ፡ መራጉት፡ ለአቡን፡ ጴጥሮስ፡ ወድንግልና፡ ለዮሐንስ፡ ወመልእክት፡ ለአቡን፡ ጳውሎስ፡ እስመ፡ ውእቱ፡ ብርሃና፡ ለቤተ፡ ክርስቲያን። ዕፍረት፡ ምዕዝት፡ ይእቲ፡ ግርያም፡ እስመ፡ ዘውስተ፡ ከርሣ፡ ዘይትሚግዝ፡ እምኩሉ፡ ዕጣን፡ መጽአ፡ ወተሠገወ፡ እምኔሃ። ለግርያም፡ ድንግል፡ ንጽሕት፡ ሠምራ፡ አብ፡ ወእሰርገዋ፡ ደብተራ፡ ለግዳደረ፡ ፍቁር፡ ወልዱ። ተውሀቦ፡ ሕግ፡ ለሙሴ፡ ወክሀነት፡ ለአሮን፡ ተውሀቦ፡ ዕጣን፡ ጎሩይ፡ ለዘካርያስ፡ ካህን፤ ደብተራ፡ ስምዕ፡ ገብርዋ፡ በከመ፡ ነገረ፡ እግዚእ፡ ወአሮን፡ ካህን፡ በግእከላ፡ የጎርግ፡ ዕጣን፡ ጎሩየ። ሱራፊል፡ ይሰግዱ፡ ሉቱ፡ ወኪሩቤል፡ ይሴብሕዎ፡ ይጻርሑ፡ እንዘ፡ ይብሉ፤ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ እግዚአብሔር፡ በኅበ፡ አእላፍ፡ ወክቡር፡ በውስተ፡ ረበዋት^(c)። አንተ፡ ውእቱ፡ ዕጣን፡ አመድኃኒን፡ እስመ፡ መጻእከ፡ ወአድኃንከን፤ ተሠሃለን፡ እግዚአ።

womb full of fragrance; the incense is He whom she has borne; He did come and save us, the sweet-smelling ointment, Jesus Christ. Let us worship Him and keep His commandments, that He may forgive us our sins. To Michael mercy was given, and glad tidings to Gabriel, and a heavenly present to the Virgin Mary. To David prudence was given, and wisdom to Solomon, and the vial of oil to Samuel, for he was the anointer of Kings. To our father Peter were given the keys, and chastity to John, and the mission to our father Paul, for he was the light of the Church. The sweet-smelling ointment is Mary, for He who (was) in her womb, sweeter smelling than all incense, came and was made flesh from her. The Father was well pleased in the pure Virgin Mary and adorned her as a tabernacle for the dwelling of His beloved Son. To Moses the law was given, and to Aaron the priesthood; to the priest Zacharias was given the choice incense. They made the tabernacle of testimony according to the command of the Lord, and the priest Aaron made the choice incense to ascend therein. The Seraphim do adore Him and the Cherubim praise Him, crying and saying: Holy, Holy, Holy is the Lord among the thousand, and glorified among the ten thousand. Thou art the incense, O our Saviour, for Thou didst come and save us. Have mercy upon us, O Lord.

በአራራይ፤ ቅዱስ፡ እግዚአብሔር፡ ቅዱስ፡ ኃያል፡ ቅዱስ፡ ሕያው፡ ዘኢይመውት፤ እስከ፡ ተፍጻሚቱ^(d)።
 ወፈጸዋሙ፡ ዘንተ፡ ይበሉ፤ አሥሉ

In the Arârâj-tune: Holy is the Lord, Holy the Almighty, Holy the living for ever, who does not die, etc. (d)
And after having finished this they

(a) Wanting in A. — (b) Wanting in A; written in very small characters. — (c) MSS.: ረበዋት። — (d) See DILLMANN, chrestom. Aeth., Lips. 1866, p. 46 sqq. —

ስ፡ ቅዱስ፡ መሐረን፡ ኦሥሉስ፡ ቅዱስ፡ መሀከን፡ ኦሥሉስ፡ ቅዱስ^(a)፡ ተሠሃለን።

ደብል፡ ከህን፤ ተፈሥሒ፡ አግርያዎ፡ ምልአተ፡ ጸጋ።

ደብሉ፡ ሕዝብ፤ እግዚአብሔር፡ ምስሌኪ።

ደብል፡ ከህን፤ ቡርካት፡ አንቲ፡ እምአንስት።

ደብሉ፡ ሕዝብ፤ ወቡሩክ፡ ፍሬ፡ ከርሥኪ።

ደብል፡ ከህን፤ ሰአሊ፡ ወተንብሊ፡ ለን፡ ኅብ፡ ፍቁር፡ ወልድኪ።

ደብሉ፡ ሕዝብ፤ ከመ፡ ይስረይ፡ ለን፡ ኃጣውኢን።

ወእምዝ፡ ይባርክ፡ ከህናተ፡ እለ፡ ይትቀንዩ፡ በተባርዮ።

ደብል፡ ከህን፤ ስብሐት፡ ወክብር።

ደብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

ደብሉ፡ ሕዝብ፤ እግዚአ፡ ተሠሃለን።

ደብል፡ ከህን፤ ሰላም፡ ለተልክሙ።

ደብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ።

ደብል፡ ከህን፤ እግዚአብሔር፡ እግዚአ፡ ኢየሱስ፡ ክርስቶስ፡ አምላክን፡ ዘትቤሎሙ፡ ለአርዳኢክ፡ ቅዱሳን፡ ወለሐዋርያቲክ፡ ንጹሐን፤ እስመ፡ ብዙኃን፡ ነቢያት፡ ወጻድቃን፡ ፈተዉ፡ ይርአዩ፡ አንትሙ፡ ዘትሬእዩ፡ ወኢርእዩ፤ ወፈተዉ፡ ይስምዑ፡ አንትሙ፡ ዘትሰምዑ፡ ወኢሰምዑ፤ ወለክሙሰ፡ ብፁዓት፡ አዕይንቲክሙ፡ እለ፡ ርእያ፡ ወአእዛኒክሙ፡ እለ፡ ሰምዓ። ወከማሆሙ፡ ለነኒ፡ ረስዩን፡ ድልዋን፡ ንስማዕ፡ ወንግበር፡ ቃለ፡ ወንጌልክ፡ ቅዱስ፡ በጸሎቶሙ፡ ለቅዱሳን።

shall say: O Holy Trinity, be merciful unto us; O Holy Trinity, spare us; O Holy Trinity, have mercy upon us.

The Priest says: Hail, O Mary, thou art highly favoured.

The People say: The Lord is with thee.

The Priest says: Blessed art thou among women.

The People say: And blessed is the fruit of thy womb.

The Priest says: Ask and plead for us with thy beloved Son.

The People say: That He may forgive us our sins.

And then he shall bless the ministering Priests one after another.

The Priest says: Praise and glory.

The Deacon says: Rise up for prayer.

The People say: O Lord, have mercy upon us.

The Priest says: Peace be with you all.

The People say: With thy spirit.

The Priest says: O Lord Jesus Christ our God, who didst say to Thy holy disciples and to Thy pure apostles: Many prophets and righteous men have desired to see the things which ye see, and have not seen them, and have desired to hear the things which ye hear, and have not heard them; but blessed are your eyes which have seen and your ears which have heard; in like manner do Thou make us also worthy to hear and to perform the word of Thy holy Gospel through the prayer of the saints.

(a) Wanting in A. —

ይበል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡ ወ
ንጌል፡ ቅዱስ ።

ይበል፡ ካህን፤ ተዘከር፡ ካዕባ፡ እግ
ዚአ፡ እለ፡ አውሥኡነ፡ ከመ፡ ንዘከር
መ፡ ጊዜ፡ ጸሎትነ፡ ወአስተብቀሥትነ፡
እንተ፡ ነኃሥሥ፡ እም፡ ባቤከ፡ ኣእግዚ
አብሔር፡ ኣምላክነ፤ ለእለ፡ ቀደመነ፡
ነዊመ፡ አዕርፎመ፡ ወለድውያንሂ፡ ፍ
ጡነ፡ ፈውሶመ፡ እስመ፡ አንተ፡ ውእ
ቱ፡ ሕይወተ፡ ኩልነ፡ ወተስፋ፡ ኩል
ነ፡ ወበላሔ፡ ኩልነ፡ ወመንሥኤ፡ ኩ
ልነ፤ ወለከ፡ ንፈኑ^(a)፡ አኩቴተ፡ እስ
ከ፡ አርያም፡ ለዓለመ፡ ዓለም ።

ይበል፡ ዲያቆን፡ ቅድመ፡ ወንጌል፡
አእሚር፡ ዘለላዕለቱ፡ ይስብክ ።

ወካህን፡ ይውግር፡ ዕጣነ፡ ምዕረ፡ ከ
መ፡ ቀዳሚ ። ወእምድጎረዝ፡ ይበል፡ ዘ
ንተ፤ ወእግዚአብሔር፡ ልዑል፡ ይበር
ክ፡ ላዕለ፡ ኩልነ፡ ወይቀድሰነ፡ በኩሉ፡
በረከት፡ መንፈሳዊት፤ ወይረሲ፡ በዓተ
ነ፡ ውስተ፡ ቤተ፡ ክርስቲያኑ፡ ቅድስ
ት፡ ጎቡረ፡ ምስለ፡ መላእክቲሁ፡ ቅዱ
ሳን፡ እለ፡ ይትቀነዩ፡ ሎቱ፡ በፍርሃት፡
ወበረዓድ፡ ወትረ፡ ወይሴብሕዎ፡ በኩ
ሉ፡ ጊዜ፡ ወበኩሉ፡ ሰዓት፡ ለዓለመ፡
ዓለም ።

ወእምዝ፡ የዓውድ፡ ካህን፡ ጎበ፡ ታ
በት፡ ሄ፡ ጊዜ፡ ማጎቶት፡ ቅድሚሁ፡
ወንጌል፡ ድጎረሁ፤ ወይበል፡ ጎበ፡ ወ
ንጌል፡ እንዘ፡ የዓትብ፡ በማዕጠንት፤
ቡሩክ፡ እግዚአብሔር፡ አብ፡ አኃዜ፡
ኩሉ ።

ይበል፡ ንፍቅ፤ አእኩትዎ፡ ለአብ ።

ይበል፡ ካህን፤ ወቡሩክ፡ ወልድ፡ ዋ
ሕድ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ ።

The Deacon says: Pray on behalf of the holy Gospel.

The Priest says: Remember again, O Lord, those who have addressed to us (their demands) that we may remember them in the time of our prayer and of our supplication, where-with we make suit to Thee, O Lord our God. To those who have fallen asleep before us give rest, and those who are sick heal speedily; for Thou art the Life of us all, and the Hope of us all, and the Deliverer of us all, and He who raises us all (from the dead), and to Thee we send up thanksgiving on high for ever and ever.

The Deacon says the beginning of the Gospel, as he knows what he has to read for every day.

The Priest censes (the Gospel) once, like as before, and then he shall say as follows: And may the Lord on high bless us all and sanctify us with all spiritual blessing, and make our entrance into His holy Church to be in union with His holy angels who serve Him with fear and trembling evermore and glorify Him at all times and at all hours, for ever and ever.

And then the Priest shall make once the circuit of the altar, the lamp being before him (and) the Gospel behind him; and with the censer making the sign of the Cross towards the Gospel, he shall say: Blessed be the Lord, the Father Almighty.

The Assistant shall say: Give thanks to the Father.

The Priest says: And blessed be the only Son, our Lord Jesus Christ.

(a) A: ንፈኑ፡ —

ይብል፡ ንፍቅ፤ አእዞትዎ፡ ለወልድ።

The Assistant says: Give thanks to the Son.

ይብል፡ ከህን፤ ወቡሩክ፡ መንፈስ፡ ቅዱስ፡ ጳራቅሊጦስ።

The Priest says: And blessed be the Holy Ghost, the Paraclete.

ይብል፡ ንፍቅ፤ አእዞትዎ፡ ለመንፈስ፡ ቅዱስ።

The Assistant says: Give thanks to the Holy Ghost.

ይብል፡ ዲያቆን፤ ቁሙ፡ ወአጽምዑ፡ ወንጌል፡ ቅዱስ፡ ዜናው፡ ለእግዚአብሔር፡ መድኃኒን፡ ኢየሱስ፡ ክርስቶስ።

The Deacon says: Rise up and hearken to the holy Gospel, the message of our Lord and Saviour Jesus Christ.

ይብል፡ ከህን፤ ወንጌል፡ ቅዱስ፡ ዘዜነው፡ እገሌ፡ ቃል፡ ወልደ፡ እግዚአብሔር።

The Priest says: (This is) the holy Gospel which N. preached — the Word of the Son of God.

ይብሉ፡ ሕዝብ፤ ስብሐት፡ ለክርስቶስ፡ እግዚአብሔር፡ ወአምላኪያ፡ ኰሉ፡ ጊዜ። ተፈሥሱ፡ በእግዚአብሔር፡ ዘረድኣነ፡ ወየብቡ፡ ለአምላክ፡ ያዕቆብ፤ ንሥኡ፡ መዝሙረ፡ ወሀቡ፡ ከበር፤ መዝሙረ፡ ሐዋዘ፡ ምስለ፡ መሰንቆ።

The People say: Glory be to Thee, O Christ, my Lord and my God, at all times. Rejoice in God who hath helped us, and shout with joy unto the God of Jacob; take the psaltery, and strike the timbrel; the sweet psaltery with the harp.

በጽሚት^(a)፡ ይበሉ፤ በወንጌል፡ መራሀብን፡ ወበነቢያት፡ ናዝገዝነ፡ ዘሌሊክ፡ አቅረብክነ፡ ስብሐት ለክ

Privately they shall say: Thou didst show us the way through the Gospel, and console us through the prophets, O Thou, who lettest us come nigh unto Thyself, to Thee be glory.

ይብል፡ ቀሲስ፡ ንፍቅ፡ በለኖሳስ፤ ርጉቅ፡ መግት፡ ወብዙኃ፡ ምሕረት፡ ወጸድቅ፡ ዘበአማን፡ ተወከፍ፡ ስእለተነ፡ ወአስተብቀዎተነ፡ ወትሕትናነ፡ ወንስሐነ፡ ወግነያቲነ፡ ጎበ፡ ታቦትክ^(b)፡ ወምሥዋዒክ፡ ቅዱስ፡ ሰማያዊት፡ ዘእንበለ፡ ደነስ፡ ወዘእንበለ፡ ነውር፤ ረስዩነ፡ ድልዋነ፡ ለሰሚዓ፡ ቃል፡ ወንጌልክ፡ ቅዱስ፡ ወለንቂቤ፡ ትእዛዛቲክ፡ ወስምዕክ፡ ወባርክነ፡ ከመ፡ ነሀብ፡ ፍሬ፡ ሀዩንተ፡ አሐዱ፡ ጃወጃወጀ። ተዘከር፡ እግዚአብሔር፡ ድውያነ፡ ሕዝብክ^(c)፡ ሐውጸ

The assistant Presbyter shall say with half voice: O Thou, who art far from anger and rich in mercy and truly righteous, do Thou accept our prayer and our supplication, our humility and repentance and humble thanks before Thine ark and Thy holy, heavenly altar (which is) without taint and fault; make us meet to hearken to the Word of Thy holy Gospel and to keep Thy commandments and Thy testimony, and bless us, that we may bring forth fruit, instead of one-fold, thirty-fold, sixty-fold and hundred-fold. Remember, O Lord, the sick of Thy people; take care of

(a) MSS.: በጸም፡; emend. Duጊ. — (b) B: ወግናያቲነ፡ ጎበ፡ ታቦትነ፡ — (c) B: ሕዝብክ፡ --

ሙ፡ ወበሣህልክ፡ ፈውሶሙ። ተዘከር፡
 እግዚአ፡ አበዊነ፡ ወአኃዊነ፡ እለ፡ ነገ
 ዱ፡ ለነጊድ፡ አግብአሙ፡ ውስተ፡ ግ
 ጎደሪሆሙ፡ በዳጎና፡ ወበሰላም። ተዘከ
 ር፡ እግዚአ፡ ርደተ፡ ዝናማት፡ ወማያ
 ተ፡ አፍላግ፡ ባርከሙ። ተዘከር፡ እግ
 ዚአ፡ ዘርአ፡ ወፍሬ፡ ገራውህ፡ አብዝ
 ጥሙ። ተዘከር፡ እግዚአ፡ ሐውዝ፡ አ
 የራት፡ ወፍሬያተ፡ ምድር፡ ባርከሙ።
 ተዘከር፡ እግዚአ፡ መድኃኒተ፡ ሰብእ፡
 ወእንስሳ። ተዘከር፡ እግዚአ፡ መድኃኒ
 ተ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ዘዚአ
 ከ፡ ወኵሉ፡ አህጉረ፡ ወበሐውርተ፡ ር
 ቱዳነ፡ ሃይማኖት። ተዘከር፡ እግዚአ፡
 ለንጉሥነ፡ ዮሐንስ^(a)፡ መፍቀሬ፡ አም
 ላክ፡ ወዕቀቦ፡ በሰላም፡ ወበጥዲና። ተ
 ዘከር፡ እግዚአ፡ አበዊነ፡ ወአኃዊነ፡ እ
 ለ፡ ኖሙ፡ ወአዕረፉ፡ በርትዕት፡ ሃይ
 ግኖት፡ አዕርፎሙ። ተዘከር፡ እግዚአ፡
 እለ፡ አብኡ፡ ለከ፡ ዘንተ፡ ዕጣነ፡ ወ
 ቍርባነ፡ ወእለሂ፡ ሦዕኩ፡ በእንቲአሆ
 ሙ፡ ወእለ፡ አምጽኡ^(b)፡ ዘንተ፡ እምጎ
 ቤሆሙ፤ ዕሥዮሙ፡ ለኵሉሙ፡ ዕሜ
 ተ፡ በሰማያት፡ ወናዝዘሙ፡ እምኵሉ፡
 ምንዳቤ። ተዘከር፡ እግዚአ፡ ኵሉ፡ ጊ
 ውዋነ^(c)፡ ወአግብአሙ፡ በሰላም፡ ጎበ፡
 አህጉሪሆሙ። ተዘከር፡ እግዚአ፡ ነዳያ
 ነ፡ አግብርቲክ፡ እለ፡ ውስተ፡ ኵነኔ፡
 ሀለዉ። ተዘከር፡ እግዚአ፡ ጥዉቃነ^(d)፡
 ወዕፁባነ፡ በጎዘን። ተዘከር፡ እግዚአ፡
 ንኡሰ፡ ክርስቲያን፡ ሕዝብክ፡ ወመሀር
 ሙ፡ ወአጽንዖሙ፡ በርትዕት፡ ሃይማኖ
 ት፡ ኵሉ፡ ተረፈ፡ አምልክ፡ ጣዖት፡
 አርጎቅ፡ እምልቦሙ፤ ሕዝክ፡ ወፍርሃተ
 ክ፡ ትእዛዘክ፡ ወጽድቀክ፡ ወሥርዓተ
 ክ፡ አጽንዕ፡ ውስተ፡ ልቦሙ፤ ሀቦሙ፡

them and heal them through Thy grace. Remember, O Lord, our fathers and brethren who are travelling; let them return to their home in safety and peace. Remember, O Lord, the coming down of the rains and the waters of the rivers; bless them. Remember, O Lord, the seed and the fruits of the fields; multiply them. Remember, O Lord, the sweetness of the airs and the fruits of the earth; bless them. Remember, O Lord the safety of men and beasts. Remember, O Lord, the safety of Thy holy Church and of all orthodox towns and countries. Remember, O Lord, our King Johannes who loves God, and preserve him in peace and health. Remember, O Lord, our fathers and brethren who are fallen asleep and gone to rest in the right faith; give them rest. Remember, O Lord, those who did present unto Thee this incense and this sacrifice, and those on behalf of whom I did offer, and those who did contribute this from themselves; give them all their reward in heaven and console them in all distress. Remember, O Lord, all those who are in captivity, and bring them back to their home in peace. Remember, O Lord, Thy poor servants who are awaiting trial. Remember, O Lord, the afflicted and vexed. Remember, O Lord, the neophytes of Thy people, and teach them and strengthen them in the right faith; remove all remains of idolatry from their souls. Confirm Thy law and the fear of Thee, Thy commandments and righteousness and Thy covenant in their hearts; grant

(a) B: ኢያሱ. — (b) A: አጽምኡ, B: አጽምዑ; emend. DILLM. — (c) A: ጊዉዋነ; — (d) B: ጥውቃነ; —

ከመ፡ ያእምሩ፡ ጎይሉ፡ ቃል፡ ዘተምህ
 ሩ፡ ወበጊዜ፡ ተምህሩ፡ ረስዮሙ፡ ድ
 ልዋን፡ ለዡሉሙ፡ ለልደት፡ ሐዲስ፡
 ወለስርየተ፡ ኃጢአቶሙ፡ ወአስተዳል
 ዎሙ፡^(a) ታቦተ፡ ለመንፈስ፡ ቅዱስ፤ በጸ
 ጋ፡ ወሣህል፡ ዘለፍቅረ፡ ሰብእ፡ ዘለወ
 ልድከ፡ ዋሕድ፡ እግዚእን፡ ወአምላክን፡
 ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ፤ ዘቦ
 ቱ፡ ለከ፡ ምስሌሁ፡ ወምስለ፡ መንፈስ፡
 ቅዱስ፡ ማሕዩዊ፡ ዘዕሩይ፡ ምስሌክ፡ በ
 መለኮት፡ ይእዘኒ፡ ወዘልፈኒ፡ ወለዓለ
 መ፡ ዓለም፡ አሜን ።

ይብል፡ ከህን፡ ዘያንብብ፡ ወንጌል፤ በ
 ርክ፡ እግዚአ፡ እምወንጌል፡ እገሌ፡ ረ
 ድኡ፡ ወሐዋርያሁ፡ ለእግዚእን፡ ኢየ
 ሱስ፡ ክርስቶስ፡ ወልደ፡ እግዚአብሔ
 ር፡ ሕያው፡ ሉቱ፡ ስብሐት፡ ወትረ፡
 እስከ፡ ለዓለመ፡ ዓለም፡ አሜን ።

ወእምዝ፡ ያንብብ፡ ከህን፡ ወንጌል
 ጊዜ፡ ይትንብብ፡ ወንጌል፡ ይብል፡ ከ
 ህን፡ ለለፍጻሜ፡ ወንጌል፡ ኦእሚሮ፡ ለ
 ለወንጌሉ፤ ዘማቴዎስ፤ ሰማይ፡ ወምድ
 ር፡ የጎልፍ፡ ወቃልየሰ፡ ኢየጎልፍ፡ ይ
 ቤ፡ እግዚእ፡ ለአርዳኢሁ ። ዘማርቆስ፤
 ዘቦ፡ አእዛን፡ ሰማዕያተ፡ ለይስማዕ ። ዘ
 ሉቃስ፤ ይቀልል፡ ጎልፈተ፡ ሰማይ፡ ወ
 ምድር፡ እምትደቅ፡ አሐቲ፡ ቃል፡ እ
 ምኦሪት፡ ወእምነቢያት፡ ይቤ፡ እግዚ
 እ፡ ለአርዳኢሁ ። ዘዮሐንስ፤ ዘየአምን፡
 በወልድ፡ ቦ፡ ሕይወት፡ ዘለዓለም ።

ይብሉ፡ ሕዝብ፡ ለለወንጌሉ፡ ዘንተ፡
 በዜማ፤ ዘማቴዎስ፤ ነአምን፡ አቦ፡ ዘቢ
 አማን፡ ወነአምን፡ ወልደ፡ ዘበአማን፡
 ወነአምን፡ መንፈስ፡ ቅዱስ^(c)፡ ዘበአማ

that they may know the power of the Word which they learn, and make them all, during their novitiate, worthy of the new birth and of remission of sins, and prepare them as an ark for the Holy Spirit, through the grace and mercy of Thine only Son, the lover of mankind, our Lord and God and Saviour Jesus Christ, by whom, to Thee, with Him and with the Holy Spirit, the Giver of life who is equal with Thee in Godhead, [be glory and praise]^(b), now and for ever, and world without end. Amen.

The Priest who reads the Gospel says: Give Thy blessing, O Lord, by the Gospel of N., the disciple and apostle of our Lord Jesus Christ, the Son of the living God; to Him be glory evermore, world without end. Amen.

And then the Priest reads the Gospel. At the time when the Gospel is to be read, the Priest says at the end of every Gospel, distinguishing between the different Gospels: for that of Matthew: Heaven and earth shall pass away, but My words shall not pass away, said the Lord to His disciples; — of Mark: If any man have ears to hear, let him hear; — of Luke: It is easier for heaven and earth to pass, than for one tittle of the law and of the prophets to fail, said the Lord to His disciples; — of John: He that believeth on the Son hath everlasting life.

The People say at every Gospel, singing as follows: for that of Matthew: We believe in the very Father, and we believe in the very Son, and we believe in the very Holy Ghost;

(a) MSS.: ወአስተዳለው-ዎሙ; emend. DILLM. — (b) The words in brackets are wanting in the Aethiopic text. — (c) A: በመንፈስ፡ ቅዱስ፡ —

ን፡ ሀለወ፡ ሥላሴሆሙ፡ ነአምን። ዘ ማርቆስ፤ ወእሉ፡ ኪሩቤል፡ ወሱራሬል፡ ያዓርጉ፡ ሉቱ፡ ሱብሐተ፡ እንዘ፡ ይብሉ፡ ቅዱስ፡ ቅዱስ፡ ቅዱስ፡ አንተ፡ እግዚአብሔር፡ አብ፡ ወወልድ፡ ወመንፈስ፡ ቅዱስ። ዘሉቃስ፤ መኑ፡ ይመስለክ፡ እምነ፡ አግልክት፡ እግዚአ፡ አንተ፡ ውእቱ፡ ዘትገብር፡ መንክረ፡ አርአይከሙ፡ ለሕዝብክ፡ ገይለክ፡ ወአድኃንከሙ፡ ለሕዝብክ፡ በመዝራዕትክ፤ ሐርክ፡ ውስተ፡ ሲአል፡ ወአዕረገ፡ ዪዋ፡ እምሆየ፡ ወጸጎክነ፡ ምዕረ፡ ዳግመ፡ ግዕዛነ፡ እስመ፡ መጸእክ፡ ወአድኃንክ ነ፤ በእንተ፡ ዝንቱ፡ ንሴብሐክ፡ ወንጸርሕ፡ ገቤክ፡ እንዘ፡ ንብል፡ ቡሩክ፡ አንተ፡ እግዚእነ፡ ኢየሱስ፡ ክርስቶስ፡ እስመ፡ መጸእክ፡ ወአድኃንክ። ዘዮሐንስ፤ ቀዳሚሁ፡ ቃል፡ ውእቱ፡ ቃል፡ ቃል፡ እግዚአብሔር፡ ውእቱ፡ ቃል፡ ሥጋ፡ ኮነ፡ ወገደረ፡ ላዕሌነ፡ ወርኢነ፡ ስብሐቲሁ፡ ከመ፡ ስብሐተ፡ አሐዱ፡ ዋሕድ፡ ለአቡሁ፤ ቃል፡ አብ፡ ሕያው፡ ወቃል፡ ግሕዳዊ፡ ቃል፡ እግዚአብሔር፡ ተንሥኦ፡ ሥጋሁኒ፡ ኢግሰነ።

ይብል፡ ዲያቆን፤ ጻኑ፡ ንኡሰ፡ ክርስቲያን፡ ተንሥኡ፡ ለጸሎት።

ይብሉ፡ ሕዝብ፤ እግዚአ፡ ተሠሃለነ።

ይብል፡ ከህን፤ ሰላም፡ ለተልክሙ።

ይብሉ፡ ሕዝብ፤ ምስለ፡ መንፈስክ።

ይብል፡ ከህን፤ ወካዕበ፡ ናስተበቀሶ፡ ዘነሱ፡ ይእንዝ፡ እግዚአብሔር፡ አብ፡ ለእግዚእ፡ ወመድኃኒነ፡ ኢየሱስ፡ ክርስቶስ፡ ንስእል፡ ወነኃሥሥ፡ እምነ፡ ጊሩትክ፡ አመፍቀሬ፡ ሰብእ፡ ተዘከር፡ እግዚአ፡ ሰላመ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ አሐቲ፡ ጉባኤ፡ እንተ፡ ሐዋርያት፡ እንተ፡ ሀለወት፡ እምጽንፍ፡ እስከ፡ አጽናፈ፡ ዓለም።

we believe in their true Trinity; — *for that of Mark:* And the Cherubim and Seraphim are offering praise to Him, saying: Holy, Holy, Holy art Thou, O Lord, Father, Son and Holy Ghost; — *for that of Luke:* Who is like unto Thee, O Lord, among the Gods, Thou art doing wonders. Thou didst shew Thy power to Thy people, and hast delivered Thy people with Thy arm; Thou camest down to the depths of the earth and broughtest up from thence those who were in captivity, and hast delivered us again and again, when Thou didst come and save us. Therefore we praise Thee and call on Thee, saying: Blessed art Thou, O our Lord Jesus Christ, for Thou didst come and save us; — *for that of John:* In the beginning was the Word, the Word was the Word of God; the Word was made flesh and dwelt among us, and we beheld His glory, the glory as of the only begotten of the Father; the Word of the living Father and the life-giving Word, the Word of God rose up, and His flesh has not been corrupted.

The Deacon says: Go out, ye young Christian people, rise up for prayer.

The People say: O Lord, have mercy upon us.

The Priest says: Peace be with you all.

The People say: With thy spirit.

The Priest says: Again we beseech, Almighty God, the Father of our Lord and Saviour Jesus Christ, we ask and make suit of Thy goodness, O Thou lover of men. Remember, O Lord, the peace of Thy one holy apostolic Church which is from one end of the world unto the other.

ደብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፤ ሰላሙ፡ ቤተ፡ ክርስቲያን፤ አሐቲ፡ ቅድስት፡ ጉባኤ፡ እንተ፡ ሐዋርያት፤ ርትዕት፡ በእግዚአብሔር።

The Deacon says: Pray for the peace of the one holy apostolic Church, orthodox in God.

ደብል፡ ካህን፤ ነሱ፡ ሕዝብ፤ ወነሱ፡ መራዕዩ፤ ባርከሙ፤ ሰላሙ፤ እንተ፡ እምሰማያት፤ ፈኑ፡ ውስተ፡ አልባቢን፤ ለኩልን፤ ወሰላሙ፤ ሕይወትን፤ ጸግወን፤ ባቲ፤ ጸግዎ፤ ሰላሙ፤ ለንጉሥን፤ ዮሐንስ^(a)፤ ለታዕካሁ፤ ወለሠራዊቱ፤ ለመኳንንቱ፤ ወለመሳፍንቱ፤ ወጉባኤ፤ አግዋርን፤ ሄአፍአ፤ ወውሥጥ፤ አሰርግዎሙ፤ በነሱ፤ ሰላም፤ አንጉሠ፤ ሰላም፤ ሰላሙ፤ ሀበን፤ እስሙ፤ ነሱ፤ ወሀብከን፤ አጥርዩን፤ እግዚአብሔር፤ ወዕሥዩን፤ እስሙ፤ ዘእንበሌከ፤ ባዕደ፤ አልባ፤ ዘነአምር። ስመከ፤ ቅዱስ፤ ንሰሚ፤ ወንጌውዕ፤ ከሙ፤ ትሕየው፤ ነፍስን፤ በመንፈስ፤ ቅዱስ፤ ወኢይትገዮል፤ ጥተ፤ ኃጢአት፤ ላዕሌን፤ ለአግብርቲክ፤ ወለነሱ፤ ሕዝብከ።

The Priest says: Bless all the people and all the flock. Send peace from heaven upon all our souls and, while we live, vouchsafe us peace. Send peace to our King Johannes, his nobles, his armies, his judges and officers, and the assembly of our neighbours, without and within: adorn them with all peace, O Thou King of Peace. Give us peace, for Thou gavest us all things. Take us as Thy possession, O Lord, and remunerate us, for beside Thee we acknowledge no other. We make mention of and call on Thy holy name, that our souls may live in the Holy Spirit, and that the death of sin may not prevail against us, Thy servants, and all Thy people.

ደብሉ፡ ሕዝብ፤ ኪራላይዕን።

The People say: Kyrie Eleison.

ደብል፡ ዲያቆን፤ ተንሥኡ፤ ለጸሎት።

The Deacon says: Rise up for prayer.

ደብሉ፡ ሕዝብ፤ እግዚአብሔር፤ ተሠላለን።

The People say: O Lord, have mercy upon us.

ደብል፡ ካህን፤ ሰላም፤ ለኩልከሙ።

The Priest says: Peace be with you all.

ደብሉ፡ ሕዝብ፤ ምስለ፤ መንፈስከ።

The People say: With thy spirit.

ደብል፡ ካህን፤ ወካዕብ፤ ናስተበቀዕ፤ ዘነሱ፤ ይእንዝ፤ እግዚአብሔር፤ አብ፤ ለእግዚአብሔር፤ ወመድኃኒን፤ ኢየሱስ፤ ክርስቶስ፤ በእንተ፤ ብፁዕ፤ ጳጳስ፤ አባ፤ ማቴዎስ^(b)፤ ከሙ፤ ዓቂብ፤ ይዕቀቦ፤ ለን፤ ለብዙን፤ ዓመታት፤ ወለመዋዕለ፤ ሰላም፤ ከሙ፤ ይፈጽም^(c)፤ ዘእምኅቤከ፤

The Priest says: Let us again beseech of Almighty God, the Father of our Lord and Saviour Jesus Christ, for our blessed Bishop Abba Matthew, that He may preserve him to us for many years and for days of peace, that he may accomplish the office

(a) B: ኢያሱ. — (b) Wanting in B. — (c) B: ይፈጽም. —

ሉቱ፡ ዘተአመንከ፡ ሢመተ፡ ክህነት፡
 ዘብዑለ፡ ጸጋ፡ ይጸጉ፡ እግዚአብሔር፡
 አምላክኝ።

of the priesthood wherewith Thou hast intrusted him, O Lord our God, according to Thy rich grace.

ይብል፡ ዲያቆን፤ ጸልዩ፡ በእንተ፡ ሊቀ፡
 ጳጳስን፡ አባ፡ ማቴዎስ^(a)፡ እግዚእ፡ ሊቀ፡
 ኤጲስ፡ ቆጶሳት፡ ዘሀገር፡ ዐባይ፡ እለእስክንድርያ፡
 ወዲበ፡ ርእሰ፡ ሀገረ፡ አበዊን፡ ብፁዕ፡ ጳጳስ፡ አባ፡
 ሲኖዳ^(a)፡ ወኩሉሙ፡ ኤጲስ፡ ቆጶሳት፡ ቀሳውስ
 ት፡ ወዲያቆናት፡ ርቱዓን፡ ሃይማኖት።

The Deacon says: Pray for our Archbishop, Abba Matthew, the Lord Archbishop of the great city of Alexandria, and our metropolitan, the blessed Bishop Abba Sinoda, and all orthodox bishops, priests and deacons.

ይብል፡ ክህን፤ እግዚአብሔር፡ አምላክኝ፡
 ዘኩሉ፡ ትእግዝ፡ ንስእለከ፡ ወናስተበቀኝከ፡
 በእንተ፡ ብፁዕ፡ ጳጳስ፡ አባ፡ ሲኖዳ^(a)፡ ከመ፡
 ዓቂበ፡ ትዕቀቦ፡ ለብዙኝ፡ ዓመታት፡ ወለመዋዕለ፡ ሰላም፡
 እንዘ፡ ይፈጽም፡ ዘእምኅቤከ፡ ሉቱ፡ ዘተአመንከ፡
 ሢመተ፡ ክህነት፡ ምስለ፡ ኩሉሙ፡ ኤጲስ፡
 ቆጶሳት፡ ቀሳውስት፡ ወዲያቆናት፡ ርቱዓን፡
 ሃይማኖት፤ ወምስለ፡ ኩሉ፡ ፍጻሜ፡ ማገበራ፡
 ለቅድስት፡ አሐቲ፡ እንተ፡ ላዕለ፡ ኩሉ፡
 ቤተ፡ ክርስቲያን። ወጸሎተኒ፡ ዘይገብር፡
 በእንቲአን፡ ወበእንተ፡ ኩሉ፡ ሕዝብከ፡
 ተወክሮ፡ አርጉ፡ ሉቱ፡ መዝገብ፡ በረከትከ፡
 ዓዲ፡ ፈድፋዶ፡ ሉቱ፡ ዘመንፈስ፡ ቅዱስ፡
 ጸግዎ፡ ጸጋ። ከዓው፡ ላዕሌሁ፡ እምሰማይ፡
 በረከትከ፡ ከመ፡ ይባርክ፡ ሕዝብከ፡ ወኩሉ፡
 እንከ፡ ፀሮ፡ ዘያስተርኢ፡ ወዘኢያስተርኢ፡
 አግርር፡ ወቀጥቅጥ፡ ታሕተ፡ እገሪሁ፡ ፍጡን፤
 ወኪያሁሰ፡ እንከ፡ ዕቀቦ፡ ለን፡ ለቤተ፡
 ክርስቲያንከ፡ በክህነትከ፡ በአሐዱ፡ ወልድከ፡
 ዘቦቱ፡ ለከ፡ ምስሌሁ፡ ወምስለ፡ ቅዱስ፡
 መንፈስ፡ ስብሐት፡ ወእኒዝ፡ ይእዜኒ፡
 ወዘልፈኒ፡ ወለዓለመ፡ ዓለም፡ አሜን።

The Priest says: O Lord our God, Almighty, we ask and beseech of Thee for the blessed Bishop Abba Sinoda, that Thou mayest preserve him for many years and for days of peace, that he may accomplish the office of the priesthood wherewith Thou hast intrusted him — with all orthodox bishops, presbyters and deacons, and with the whole entire congregation of the one holy Catholic Church. And do Thou receive the prayer which he makes on our behalf, and on behalf of all Thy people; open to him the treasure of Thy blessing, and give him especially the gift of the Holy Ghost. Pour out from heaven upon him Thy blessing, that he may bless Thy people; and all his enemies, visible and invisible, do Thou subdue and break to pieces beneath his feet speedily; and preserve him to us, to Thy Church, in Thy priesthood, through Thy only Son, by whom, to Thee, with Him and with the Holy Ghost, be glory and might, now and for ever, and world without end. Amen.

(a) Wanting in B, —

ይብል፡ ዲያቆን፤ ተንሥኡ፡ ለጸሎት።

The Deacon says: Rise up for prayer.

ይብሉ፡ ሕዝብ፤ እግዚአብሔር፡ ተሠላላ።

The People say: O Lord, have mercy upon us.

ይብል፡ ካህን፤ ሰላም፡ ለኩላኛሙ።

The Priest says: Peace be with you all.

ይብሉ፡ ሕዝብ፤ ምስላ፡ መንፈስከ።

The People say: With thy spirit.

ይብል፡ ካህን፤ ወክሶበ፡ ናስተበቀቶ፡ ዘኩሉ፡ ይእገዝ፡ እግዚአብሔር፡ አብ፡ ለእግዚአብሔር፡ ወመድኃኒን፡ ኢየሱስ፡ ክርስቶስ፤ ንስእል፡ ወነኃሥሥ፡ እምነ፡ ጌሩትከ፡ አመፍቀሬ፡ ሰብእ፤ ተዘክር፡ እግዚአብሔር፡ ማኅበረኒ፡ ባርኩሙ፤ ቡራኬ፡ በአምሳለ፡ ትእምርተ፡ መስቀል።

The Priest says: Let us again beseech Almighty God, the Father of our Lord and Saviour Jesus Christ, we ask and beseech of Thy goodness, O Thou lover of men, remember, O Lord, our congregation, bless them — *benediction with the image of the sign of the Cross.*

ይብል፡ ዲያቆን^(a)፤ ጸላዩ፡ በእንተ፡ ዛቲ፡ ቤተ፡ ክርስቲያን፡ ቅድስት፡ ወማኅበርን፡ ውስቴታ።

The Deacon says: Pray for this holy Christian Church and our congregation therein.

ይብል፡ ካህን፤ ወረስዮሙ፡ ከመ፡ ይኩኑ፡ ለከ፡ ዘእንበለ፡ ክልላት፡ ወአፊርዓት፡ ይግበሩ፡ ፈቃደክ፡ ቅድስተ፡ ወብዕዕተ፤ ቤተ፡ ጸሎት፡ ቤተ፡ ንጽሕ፤ ወቤተ፡ በረከት፡ ጸግወን፡ እግዚአብሔር፡ ለኒ፡ ለአግባርቲክ፡ ወለእለ፡ ይመጽኡ፡ እምድኅሬን፡ እስከ፡ ለዓለም፡ መዋዕለ፡ ጸጉ።

The Priest says: And make them to be devoted to Thee, that without hinderance and without ceasing they may do Thy holy and blessed will. Do Thou vouchsafe, O Lord, to us, Thy servants, and to those who shall come after us, for ever, a house of prayer, a house of purity, a house of blessing.

ወይውግር፡ ዕጣን፡ ካህን፡ ላዕለ፡ ምሥዋዕ፡ እንዘ፡ ይብል፤ ተንሥኡ፡ እግዚአብሔር፡ አምላኪዩ፡ ወይዘረው፡ ፀርክ፡ ወይጉዮዩ፡ ኩሉሙ፡ እምቅድመ፡ ገጽክ፡ እለ፡ ይጸልኡ፡ ቅዱሰ፡ ወቡሩክ፡ ስመከ። እንዘ፡ ይብል፡ የጎትብ፡ በጸንሐሕ፡ ላዕለ፡ ሕዝብ፡ ወያጸንን፡ ሺተ፡ ጊዜ። ወሕዝብከሰ፡ ይኩኑ፡ ቡሩካን፡ በበረከተ፡ እልፍ፡ አዕላፋት፡ ወትዕልሬተ፡ አዕላፋት፤ በጸጋ፡ ወሣህል፡ ዘለፍቅረ፡ ሰብእ፡ ዘለወልድክ፡ ዋሕድ፡ እግዚአብሔር፡ ወአምላካን፡ ወመድኃኒን፡ ኢ

And the Priest, incensing the sacrifice, says: Arise, O Lord my God, and let Thine enemies be scattered, and let all those who hate Thy holy and blessed name flee before Thy face — *saying this, he makes with the censer the sign of the Cross and bows thrice* — and let Thy people be blessed a thousand thousand-fold, and ten thousand ten thousand-fold, through the grace and mercy of Thy only Son, the Lover of men, our Lord and God and Saviour

(a) The whole leaf of A whereon the Prayer of Faith was written is wanting. —

ዘሐዋርያት። ወንአምን፣ በአሐቲ፣ ጥም
ቀት፣ ለስርየተ፣ ኃጢአት። ወንሴ፣ ት
ንሣኤ፣ ሙታን፤ ወሕይወተ፣ ዘይመጽ
እ፣ ለዓለሙ፣ ዓለም፣ አሜን።

ወእምዝ፣ ይግልጽ፣ ከዳነ፣ ዓውድ፣
በእዲሁ። ወእምዝ፣ ይትሐፀብ፣ ከህን፤
ወእምድጎረ፣ ተሐፀበ፣ ይበል፣ ዘንተ፣
እንዘ፣ ይነዝጎ፣ ማየ፣ በርጥበተ፣ እዲ
ሁ፣ በመደጠ፣ ገጹ፣ መንገለ፣ ምዕራብ፤
እመባ፣ ዘኮነ፣ ንጹሐ፣ ይንሣእ፣ እምነ፣
ቀርባን፣ ወዘኢኮነ፣ ንጹሐ፣ ኢይንሣ
እ፣ ከመ፣ ኢየዓይ፣ በእሳተ፣ መለኮት፣
ዘቦ፣ ቂም፣ ውስተ፣ ልቡ፣ ወዘቦ፣ ሕሊ
ና፣ ነኪር፣ እምዝሙት። ንጹሐ፣ አነ፣
እምደመ፣ ዙላክሙ፣ ወለድፍረትክሙ፣
ላዕለ፣ ሥጋሁ፣ ወደሙ፣ ለክርስቶስ፤
አልቦ፣ ላዕሌየ^(a)፣ ትልሐፈ፣ በተመጥም
ትክሙ፣ እምኔሁ፣ አነ፣ ንጹሐ፣ እምጌ
ጋይክሙ፣ ወኃጢአትክሙ፣ ይገብእ፣ ዲ
በ፣ ርእሰክሙ፤ ለእመ፣ በንጹሐ፣ ኢነ
ሣእክሙ።

ይብል፣ ዲያቆን፤ ተንሥኡ፣ ለጸሎት።

ይብሉ፣ ሕዝብ፤ እግዚአ፣ ተሠሃለን።

ይብል፣ ከህን፤ ሰላም፣ ለኩላከሙ።

ይብሉ፣ ሕዝብ፤ ምስለ፣ መንፈስከ።

ይብል፣ ከህን፣ ጸሎተ፣ አምኃ፣ ዘባ
ስልዮስ፤ እግዚአብሔር፣ ዐቢይ፣ ዘለዓ
ለም፣ ዘለሐኮ፣ ለሰብእ፣ እንበለ፣ ሙስ
ና፣ ጥተ፣ ዘበእ፣ ቀዳሚ፣ ውስተ፣ ዓ
ለም፣ በቅንዓተ፣ ሰይጣን፣ አብጠልከ፣
ዘምጽአቱ፣ ለሕያው፣ ወልድከ፣ እግዚ
እነ፣ ወአምላክነ፣ ወመድኃኒነ፣ ኢየሱ
ስ፣ ክርስቶስ፤ ወመላእክ፣ ዙላ፣ ምድ

lieve in one Baptism for the remission
of sins: and we hope for the Resurrec-
tion of the dead, and the Life which
shall come for ever. Amen.

*And then he shall take away the
cover of the disc with his hand. And
then the Priest washes himself, and
after washing he shall say as follows,
while he sprinkles out water by moisten-
ing his hand, and turning his face to
the west: If there is anybody who is
pure, he may take from the sacrifice;
but he who is not pure, and in whose
heart is revenge, and who has undue
thoughts of impurity, he may not
take from it, that he may not burn by
the fire of the Deity. I am innocent
of the blood of you all and of your
irreverence against the body and the
blood of Christ; I am not answerable
for that which you will receive from
Him; I am innocent of your offence,
and your sin may return upon your
heads, if you do not take in purity.*

*The Deacon says: Rise up for
prayer.*

*The People say: O Lord, have mer-
cy upon us.*

*The Priest says: Peace be with
you all.*

The People say: With thy spirit.

*The Priest says the Prayer of Saluta-
tion of Basil: O Lord, great, eternal,
who didst form man free from corrup-
tion, Thou hast brought to nought the
power of death which came first into
the world by the envy of Satan,
through the coming into the world of
Thy living Son, our Lord and God and
Saviour Jesus Christ, and hast filled*

(a) Here A begins again. —

11

11



3 2044 052 752 532

